

THE BOOK OF PSALMS

Vol. I.

THE
BOOK OF PSALMS

*Translated from a revised text with
Notes and Introduction.*

IN PLACE OF A SECOND EDITION OF AN EARLIER
WORK (1888) BY THE SAME AUTHOR

BY

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IN TWO VOLUMES

VOL. I.

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TO PROFESSOR HERMANN GUNKEL,
AN ABLE AND ORIGINAL SCHOLAR OF THE YOUNGER GENERATION,
WHO, WITHOUT MINIMIZING HIS DEBT TO THE PAST,
IS FAITHFUL TO NEW LIGHT,
AND USES IT FOR THE INVESTIGATION OF NEW PROBLEMS,
THIS ATTEMPT TO BREAK FRESH GROUND
FOR THE STUDENTS OF JEWISH HISTORY AND RELIGION
IS CORDIALLY DEDICATED.

CONTENTS OF INTRODUCTION, ETC:

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INTRODUCTION.

§ 1. THE ambition of the interpreter of the Old Testament is to study the religious contents of the old Jewish writings in their several strata, with a view to tracing the converging lines of a real and not merely theoretical development of ideas and beliefs, and with all the help that the investigation of Semitic antiquity, of the comparative psychology of peoples, and of anthropology can supply. And to his study of these ideas and beliefs, which sometimes present themselves in unfamiliar forms, he must bring, not the detached spirit of an anatomist, or of a visitor from another planet, but the sympathy born of the consciousness that the essentials of religion are permanent, and that modern thoughts and beliefs may often be folded up in ancient germs. This goal was present to the mind of the present writer, when he wrote the two works entitled *The Book of Psalms, or, The Praises of Israel* (1888), and especially *The Origin and Religious Contents of the Psalter in the Light of Old Testament Criticism and the History of Religions* (1891).

It is necessary that such books as the Bampton Lectures for 1889 should from time to time be written, and it may be hoped that when the next attempt is made to treat of the important theme of that work, it may be possible to bring out the historical development of the higher Israelitish religion, and its points of contact with other religions, more fully and accurately. But just because the object is so high and the work so arduous, it is one's duty to listen to those voices which call us back for a time to incompletely performed preliminary tasks. In order that the exegesis of the Psalter and the historical illumination of the results of that exegesis may progress, it is urgently necessary to give a keener and more methodical examination to the traditional text. Far be it from me to underrate the value

of that earlier criticism, in which it has been my privilege to participate. But I cannot close myself to the conviction that the old methods have done nearly all that they are capable of doing, and that virtually new methods¹ must be superadded to the old.

I venture at this point to offer a caution to the reader, viz. that if he wishes to comprehend and to do justice to the present attempt, he must study it in the first instance from the author's point of view. It is obvious that any philological work, if criticized from an alien point of view, will appear full of faults, and, if praised at all, will be praised for things which represent the author's inconsistencies and hesitations. Hence the fair-minded reader who is anticipated here will naturally begin by acquainting himself with the conclusion at which the author arrives. The novelty of this conclusion may perhaps put a strain on the reader's patience—for it touches the foundations of Israelitish history, but it may be hoped that he will be compensated for this by gaining some fresh insight into the higher Israelitish religion. Wonderful, indeed, and yet—when closely studied—most natural is the story of the growth of that religion, and we may confidently expect that by unfolding its own secret, the Psalter will throw fresh light on some obscure parts of that story. This is, in fact, as I have often told my readers, my own chief interest, and it appears to me that my present conclusion, bold as it may seem, will be helpful in bringing about this result. That conclusion is briefly this—that we have in our hands, closely but not inseparably united, two Psalters—a newer and an older. The newer is preserved in two chief forms—the Great and the LXX. and the Massoretic Hebrew text. Both these represent independent recensions of the text,² and underneath both it is still possible, sometimes with more, sometimes with less confidence, in the smaller details, to recognize an earlier text of the psalms, which approaches the form which they received from the writers or from the earliest editors.

§ 2. Let an attempt first be made to do full justice to the traditional text, represented alike by the LXX. and by the

¹ See the Prologue to *Crítica Biblica*, Part i., and the article, 'Pressing Needs of Old Testament Study,' in the *Hibbert Journal*, July, 1903.

² Cp. Kittel, *Ueber die Notwendigkeit u. Möglichkeit einer neuen Ausgabe der Hebräischen Bibel* (1902), p. 44.

Massoretic recension. The interest of a great textual tradition, whether Sanskrit or Hebrew, is as fascinating as it is manifold. Who, for instance, can take up any important work on Genesis or Samuel or the Psalms, and fail to observe what curious and difficult problems have been suggested by the tradition? Even when the problems have their origin in critically doubtful readings, they have given invaluable stimulus to philologists, and have set them on fruitful tracks of inquiry, the end whereof is in many cases not yet seen. And who can study the current introductions to 'Biblical Theology' without noticing how largely the authors have drawn upon the Psalter, mainly in its traditional form, as an authority for the religion of the early Judaism?¹

Not is this the only point of view from which the importance of the existing Psalter, and its claim upon the students, may be willingly recognized. Let it be granted that the text has often been injured by the operation of the manifold causes of corruption, and recast by ingenious editors. Still the fact that some at least of the psalms revised by these editors (*e.g.* Pss. xc., cxxxix.) contain passages in highly impressive diction, which have helped to mould the inner life of countless saints of Church and Synagogue, may well make us hesitate to treat such an influential work as unworthy of critical study. Some sense must have been put even upon those collocations of letters and words, which strike us most by their peculiarity and improbability. What was that sense? Must we not sooner or later acknowledge that in dealing with such passages philological ingenuity and familiarity with the Arabic or Assyrian lexicon are less necessary than a sympathetic comprehension of the feelings and ideas of the later Judaism? In fact, the study of the traditional text cannot be altogether separated from that of the early traditional exegesis. For this exegesis must be the direct offspring of the interpretation put upon the Psalter by the later editors. In spite of its inconsistencies, it is capable of offering some valuable suggestions to the student of the received text.

¹ I refer of course to those ideas and types of belief which are most fully characteristic of the pious Jewish community. This drawing on the Book of Psalms is most conspicuous in Cheyne, *Origin and Religious Contents of the Psalter* (1901), and Smend, *Lehrbuch der ältesten Religionsgeschichte* (1st ed., 1893; 2nd, 1899).

Nor is it only the editors of the consonantal text who claim our respect. We have also to do honour to those self-forgetting Jewish scholars who, by continuous efforts, produced the present elaborate vocalization and accentuation. It has been well said that 'none of the old translators, with the exception possibly of the Targumists, . . . has had so clear an insight into the [possible] sense of the text; and has understood it down to its nicest peculiarities in accordance with the traditional reading.' In fact, the pointing of the text has provided us with an unique and admirable record of the view of the grammatical meaning which has been traditional since the Christian era. Well does it deserve the patient and thoughtful study which a succession of modern scholars, notably Eduard König, have given to it, though one may fear that this patient scholarship has sometimes been unconsciously devoted to propping up unsound conclusions.

§ 3. I have now to explain the grounds on which a revision of the text, which some will call 'ruthless,' and others, as I hope, fundamentally reverent, claims a favourable reception. Let me begin from a practical point of view. In spite of the attachment of most English Christians to one or both of the two old versions of the Psalms which are still current, it is doubtful how much longer educated persons will be satisfied with this. They may of course continue to admire the rhythmic flow of the old versions, and to use them for devotional purposes, because of the trains of thought which many finely-expressed passages suggest. But surely such persons cannot help desiring a greater degree of insight into the original meaning of the Psalms than either of these versions can give. The Old Testament as a literature is rapidly taking its place as a historical and literary as well as religious monument of antiquity, and what would the Old Testament be without the Psalter? Now, in spite of the much-improved grammars and lexicons which exist, it can very easily be shown that the words of the Psalms in the traditional text often admit only of a forced translation, and that the supposed connexion of the sentences is often illusory. If so, the historical and literary students of the future will not be satisfied either with an old version or with any existing or prospective revision of it, or even

¹ Buhl, *Canon and Text of the Old Testament*, Eng. Transl. (1892), p. 230. cp. Wellhausen, in Bleek's *Einleitung in das A. T.*, 4th ed. (1878), p. 616.

with a perfectly new version based, or partly based, upon the traditional text. The version that they will need is one that represents a thoroughly revised Hebrew text. It may be far from satisfying a purely æsthetic criticism. It may also run counter to many theological prejudices. But in the light of history it will be intelligible and interesting, and it may well be that the scholars whose critical work renders such a version possible may bring to light some moral and spiritual beauties which had been lost for centuries.

Next, from a purely critical point of view. Great as is our debt to the Massoretic scholars, to the LXX. translators, and to the editors of the Hebrew text who preceded them, we must be under no illusion as to the character of the traditional text. The Old Testament is not altogether in its original form; it has undergone not merely corruption, but editorial manipulation. This is plainer in some books than in others, but nowhere perhaps is it more manifest than in the Psalter. Hence the question before us is, whether we prefer the uncritical conjectures of late editors or those which are suggested by the application of critical methods. Very many passages, as I have said already, admit only of a strained interpretation. Indeed, we may go even further, and assert that on grammatical, lexicographical, and exegetical grounds they are self-evidently corrupt, and that any appearance of plausibility which they may possess is simply due to the skill of an early editor, who, in the interests of edification, applied a well-meaning violence to the unpromising material before him.

The methodical, but (in its range) too limited criticism of the past century has no doubt had some apparent success, but the appearance is too often fallacious. Such a thorough and almost terribly frank critic as Duhm again and again admits this, and my chief complaint of this scholar is that he is not searching enough in his criticism, and speaks of a psalmist with a painful vehemence which would often only be justifiable if he had shown that the received text was what the psalmist wrote. Earnestly do I hope that one result of the present work may be to induce some critics to question whether a strictly 'moderate' textual criticism is really as desirable as they have supposed.

§ 4. Other good results which may be hoped for relate to the ideas, feelings, and aspirations of the psalmists. Were they, for instance, as a body, quite as fiercely vindictive as we have imagined? This may well be doubted. It is true, Ps. cix. must always remain

vindictive, but the text which sound critical method seems to require is at any rate without the worst and the least excusable of the imprecations (see vol. ii., p. 139). And if I am not mistaken, we shall be led to recognize that the highest reason why some of the psalmists wished the peoples hostile to Israel to be severely punished, was that Yahwè might have the glory of pardoning even the deepest iniquity through the repentance and conversion of some part at least of the offending peoples. (see Ps. ii., // 22-27; xviii., // 101-104; lix., // 33-36). It is in harmony with this that the repentant survivors from the judgment on N. Arabia appears to be sometimes, by anticipation, called upon to join in Israel's songs of praise (see e.g. xxix., xvi.-xviii., ciii., cxxxviii.). This milder and more humane tone seems to be not infrequent in the latter part of the Psalter. One psalmist indeed (see Ps. lxxxvii.) even appears to have anticipated that a number of N. Arabians hitherto known as Asshurites, Rehobites, and Jerahmeelites would be adopted into the family or community of Zion or Israel—a very similar prospect to that which is held out at the end of Isa. xix. And still more surprising is the disclosure made in Ps. xcix., according to the revised text. For here it is stated (vol. ii., pp. 103 f.) that some of the N. Arabians will not only learn to call upon Yahwè and observe his law, but will be admitted among his priests. I may venture to illustrate this by the statement which, as I have shown elsewhere (see *Crit. Bib.*, p. 49), is probably made in one of the latest parts of the Book of Isaiah (Isa. lvi. 21). Perhaps if Richard Hooker could have shared these conclusions, he might have been still more inclined to mention 'heroical magnanimity' as one of the qualities displayed by 'David.' I must confess, however, that even so the assignment of such a quality can hardly be quite justified; 'humility' (towards God), not 'magnanimity,' was regarded by the Jews as the queen of the virtues. But it may at least be affirmed that a sense of the bond of humanity was beginning to spring up among some of the authors of the great Jewish Book of Common Prayer and Praise.

It would carry me too far to draw out here in detail all the results which appear to follow for Biblical religion from the revised text. I may, however, point (a) to a very probable result of the new study here given to Pss. xlv., lxxii., and ci., viz. that the personal Messianic hope—so dear to us by its connection with the preaching of the Gospel—had not much vigour or vitality in

the circles represented by the psalmists; (b) to a result of the new study of Pss. xi., xxxvi.⁽¹⁾, xxxix.⁽¹⁾, lxxiii., lxxvii.¹, xciv.⁽¹⁾, cxvi., which awakens a keen sense of the identity of human nature in East and West, viz. that not only wise men like the writer of the colloquies of 'Job,' but also ordinary pious temple-worshippers were liable to be carried away by a temptation to scepticism¹; (c) to the new light thrown on Ps. xlix., as representing a reaction against the tendency to 'deny' God, with which passages in the two little catechisms (so calm and inoffensive in the traditional text) which form the kernels of Pss. xv. and xxiv.¹; and (d) to the decisive judgment which can now be given on the question of the hope of immortality in the Psalter (see on Pss. xvi., xvii., xlix., lxxiii.).

§ 5. It is, however, the history of Israel in the post-exilic period which promises to gain most from these researches. And this is only due in part to a more methodical textual criticism. Important as the virtually new text-critical methods, when superadded to the old, may be, it is not less necessary from time to time to accept suggestions as to the application of these methods from a recent historical theory which, plainly enough, has a great future before it. I refer, of course, to the theory (proved by those Old Testament passages in which the occurrence of מְצֹר and מְצָרִים, of כִּשׁ or כַּשֵּׁם or כִּשְׁן, of אֲשֹׁר or אֲשֹׁרֶה or נֶשֶׁר, and of יִרְחָאֵל or אֶרֶם—or at any rate of the two former groups of names—as designations of N. Arabian regions or peoples adjoining the land or people of Israel and closely connected with it, is too manifest to be plausibly denied) that some at least of the peoples by which Israel was most directly influenced were those of the N. Arabian border-land. It is only Winckler's unrefuted theory that there was not only a N. Syrian, but also a N. Arabian region called Muṣr or (māt) Muṣri, and his discovery in 1893² (which led on naturally to my own subsequent discoveries) of the name Miṣṣor, Miṣṣur, or Miṣṣim (or perhaps Miṣrām)³ in a limited number of Old Testament passages, soon increased by himself

¹ Though not in possession of the full evidence for his statement, Prof. Davison was able to say in 1893 that 'the psalmist does not check [questioning] as impious, but with the spirit of true religion, brings his difficulty to God Himself, and pours out his heart in prayer' (*Praises of Israel*, p. 162).

² 'Das nordarabische Land Muṣri,' in *Altorient. Forschungen*⁽¹⁾, i., 25 ff.

³ So Professor Paul Haupt.

and independently by me,¹ to which the discovery of evidence of a region called Cûsh (also mentioned in the Old Testament), was soon added, which could give that sense of security in the textual criticism and in the historical realization of the Psalms, which we must all earnestly desire to possess.

It appears to me superfluous to exhibit here and to discuss at length the evidence for the existence of a N. Arabian kingdom of Muṣri, which not improbably extended as far as Yathrib, the modern Medina. When even such a cautious scholar as Dr. Rudolf Kittel admits the fact to be one that 'cannot be argued away,' I do not think, that Dr. E. A. W. Budge's contradiction (characterized by an able historical critic, J. V. Prásek, as 'useless vehemence') carries much weight.² Winckler himself has so far not found time to reply to the criticisms, which have been launched against him, but I know that he contemplates an answer, which will doubtless lose nothing by the delay.³ Provisionally one may refer any perplexed reader to Prof. H. W. Hogg's remarks in the *Encyclopædia Biblica* (col. 4529, note ⁵), in which the comparative value of Dr. Budge's arguments is estimated. To me it has long appeared that the only question among open-minded scholars ought to be, how far may we apply this result in explanation or illustration of Old Testament passages? to which my own answer is, that in a number of cases it is only such an application which enables us to form a clear, intelligible, and consistent historical picture. It must be remembered, however, that the question of the influence of Muṣri on S. Palestine is only a part of the larger question of the influence on S. Palestine of N. Arabia, and that Muṣri was probably in vassalage to the larger empire of Meluhha, which is frequently referred to in the O.T. writings under the name of Asshur or Ashḥur.

¹ Winckler, 'Musti' ii. (in *Mitteil. der Vorderasiat. Gesellschaft*, 1898, part iv.). Cheyne, *Enc. Biblica*, art. *Mizraim* (written considerably before 1902, the date of its publication); also other articles, e.g. *Ezodus*, *The*; *Isaac*; *Kadesh*; *Zarephath*, by Cheyne and S. A. Cook in the latter work. Respectful mention is also due to Fritz Hommel for his suggestions on a 'South Palestinian' Asshur (*Ancient Hebrew Tradition*, pp. 239-246), though his textual criticism is not sufficiently methodical. This ingenious scholar's later suggestions of Biblical references to Moṣar, Kôsh, and Ashur (*Aufsätze*, iii. 1, pp. 277 ff.) appeared after my own earlier results, and have not influenced me. The same may be said of Winckler's later suggestions as to the N. Arabian Muṣri and Cûsh in the Old Testament. Independent work may perhaps have an increased claim on the attention of critical students.

² See Budge, *Hist. of Egypt*, vol. vi., pp. ix.-xxx.; Kittel, article in *Neue Kirchliche Zeitschrift*, xiv. 575 (1903); Prásek, *Sankerib's Feldzüge gegen Juda*, part i., p. 11.

³ See Winckler in *Hibbert Journal*, Jan. 1904.

It is assumed in the present work that the deportation of the Jews which has left most traces on the later writings of the Old Testament was, not to Babylonia, but to that part of N. Arabia which was called by the Jews Jerahmeel or the Negeb. It may safely be denied that this region was in antiquity as unproductive as it is to-day. In the Byzantine period it was certainly not so, and the Byzantine culture was doubtless the successor of an earlier culture which made much of the Negeb a prosperous and productive land.¹ That the word 'Negeb' means 'dryness, i.e. 'dry land,' has rightly been questioned by Winckler.² So far as I can see, critical and exegetical evidence compels us to deny that such a name as 'dry land' was likely to be applied to the N. Arabian borderland as a whole. The Negeb of the later Old Testament times was probably as different from the land bordering on S. Palestine to-day, as the N. Arabian population of to-day differs from that of antiquity. I refrain from attempting a sketch of the history of the Israelites in the times immediately preceding and following the Exile. Such a sketch would only be effective if thoroughly furnished with evidential notes, and this would take up too much space in an Introduction to the Psalter. The reader would do well to give a thorough study to the portion of *Critica Biblica* relative to the Books of Kings, and if possible to consult from time to time the portions concerned with the prophetic writings. He will thus be able to comprehend better the method and results of the inquiries of which those here introduced form a part. He may also be referred to pages 136-153 of the new edition of Schrader's *Die Keilinschriften und das Alte Testament*, in which the reader will find the necessary preliminary information, from the pen of Winckler, on the ethnic conditions of N. Arabia in antiquity.³

Some highly probable facts, some fragments of history, may,

¹ The passage (Isa. xxx. 6) which appears to represent the road from the land of Judah to that of מצרים (read, Miṣrim) as infested by lions and serpents is certainly corrupt (see *Crit. Bib.*, *ad loc.*).

² Winckler compares Ass. *naḡbu*, 'a particular kind of land' (*Gesch. Isr.*, ii. 184, note 2).

³ On this work, and on Winckler's manifold original contributions to Old Testament study, see my article 'Babylon and the Bible,' *Hibbert Journal*, Oct., 1903. I may respectfully suggest to critics that while they may not unreasonably question very much of Winckler's reconstruction of Israelitish history, it is an altogether excessive caution which hinders them from accepting in a very full extent his treatment of the subject of a N. Arabian Miṣri.

however, be mentioned here, and one of them is that deportation was no uncommon fate of the Israelite and Judahite population. We may safely hold that that section of the people of Israel and Judah which dwelt in the Negeb experienced this at the hands of several N. Arabian kings, and we may find references to one or another of these deportations in the true text of 2 K. xv. 29, xvii. 5 f., xviii. 9-11, xxiv. 12-16, xxv. 7, 11 f., in the original Prophecy of Restoration (ii. Isaiah), in the prophecies in Ezekiel, in the Lamentations, in the story underlying our Ezra and Nehemiah, and at any rate in the early part of the Book of Daniel. That there were also ancient Hebrew writings which referred to Assyrian deportations of Israelites and Judahites, and to a Babylonian deportation of Judahites, is, however, a highly plausible view. The later redactors, certainly, were aware of such deportations, and manipulated the texts before them, so that they should seem to refer to Assyria or Babylon as the 'staff in Yahwè's hand,' but it is improbable that they had any evidence of this except tradition. Cuneiform research and exploration of sites will, it may be hoped, throw fresh light on these dark passages of history.

The exact situation of the districts where the Jewish exiles were placed is of course uncertain. The ancient geography of N. Arabia is unfortunately much less definitely settled than that of Palestine, though the ancient geography of Palestine itself is much less secure than has been supposed. From notices in Ezekiel, however (see *Crit. Bib.* on Ezek. i. 1, 3; iii. 15), we may with much probability assume that some at any rate of the bands of exiles¹ were interspersed in the Negeb among the colonists brought by the king of the N. Arabian Asshur from other parts of his realm (see on 2 K. xvii. 25), and this accords with what criticism seems to have disclosed in the Lamentations and in the Psalter. How far the language of the psalmists is literally correct, and how far imaginative, is no doubt a matter for discussion. Sometimes when they speak as if they were in the lowest depths of the misery caused by the exile, they produce upon us the impression of artificiality. Certainly, too, their use of the terms *Misrites*,

¹ It is probable that others were at a greater distance from Palestine. See *Crit. Bib.* on Ezra vii. 7 f.

Zarephathites, Jerahmeelites, Ashhurites (see revised text), seems to be archaistic; a similar view indeed has long been current, to account for certain of the ethnic terms in the traditional text of Ps. lxxxiii. 7-9).

§ 6. It now becomes possible to give a fully satisfactory answer to a question put by our theologian-statesman, Gladstone (*Impregnable Rock*, p. 37).

38 'Is it conceivable, if the psalms in general owed their origin to the time of the Captivity, that the composer of them should, in numerous and conspicuous cases, have dwelt so long and so often over the details of the Egyptian bondage, and should never but once and briefly have made reference, specific indeed but narrow, to the one recent catastrophe, choosing rather to go back to the centuries dimmed in comparison by the interval of a thousand years?'

The difficulty referred to here is indeed a real one. If the Psalms come either from the 'exilic' or from the early 'post-exilic' period, how is it that, except in the case of Ps. cxxxvii., they present no distinctly Babylonian colouring? Gunkel, it is true, has pointed out some points of contact between passages of the psalms and Babylonian myths, but it is not contended that these points of contact were due to impressions received during the Exile. Not once again is Babylon mentioned; not once is even the Chaldean destruction of the temple so plainly referred to (see Delitzsch on Ps. lxxiv.) as to disarm all opposition. But from our new point of view, the psalmists do, 'in numerous and conspicuous cases,' refer to the calamity, not indeed of a Babylonian, but of a N. Arabian oppression, and the reason why the ancient Miṣrite bondage is so much referred to is that, inasmuch as the land of Miṣrim was in N. Arabia, the Miṣrite oppression was a most fitting type of the Ashhurite or Jerahmeelite oppression. As for Ps. cxxxvii., it should have been plain to us all that, whatever be the true reading of the opening words, there can be no real difference between the name *Babel* and the name *Edom* (see vol. ii, p. 209). Ps. cxxxvii. 1 is not a 'specific but narrow' reference to the Babylonian Exile, but an imaginative representation of the by-gone time when temple-singers were carried by Edomites to the Jerahmeelite Negeb. It is not, however, really different from many other psalms; see especially Pss. xlii.-xliii., and lxiii., in which just such a sad experience of temple-singers is imaginatively and lyrically portrayed.

For this imaginative dwelling on the past there was ample justification. For once at least, and probably more than once, the temple at Jerusalem had been destroyed by N. Arabian foes, who in this way completed the (temporary) extinction of the Jewish people. Indeed, this was but the climax of a long series of outrages, which could not but wound the feelings of all true-hearted Jews. And however inevitable and natural hostility between Israel and N. Arabia may have been, we must admit that the lower forms of this hostility on the N. Arabian side (see e.g. Ps. v. 10, xxxv. 16-26, cxx.) indicate a moral inferiority, and we can well understand that this was the bitterest drop in Israel's cup of affliction.

The truth is that the psalms in their original form provided the necessary vent for the pent-up feelings of the Jews under N. Arabian oppression. The writers do not speak for themselves; they are the organs of the faithful part of the Jewish people, and more especially of a society within the society which is spoken of as 'the afflicted ones' or 'the sufferers' (see on Ps. ix. 13)—the same that appears to be personified in Isa. liii. and elsewhere as the 'servant of Yahwè.' There were degrees of violence in the oppression spoken of. Sometimes the psalmists speak with a consciousness that Israel's life as a people is suspended, sometimes with a presentiment that such a suspension is imminent. Sometimes it is merely the grumbling of a storm which has raged its worst that they hear; and sometimes when wronged on a small scale, they seem to keep alive the memory of greater outrages by imaginative reproductions of the situation and the sentiments of an earlier period. At other times, however, they relieve themselves by rising into a far higher sphere, to where 'beyond these voices, there is peace,' and even more than peace—jubilant rejoicing: i.e. they write as if the anticipations of faith had been realized, and the great deliverance were past. That there are a few perfectly peaceful psalms (see cxxvii.⁽²⁾, cxxviii., cxxxiii.-cxxxvi., cxliv.⁽²⁾-cl.), which express the feelings of a quiet and hopeful age, does not affect a general description of the character of the Psalms. The Psalter is throughout coloured by a reaction against N. Arabian tyranny and heathenism.

§ 7. Whether there are any fragments of psalms in our present Psalter which arose during the first suspension of the national life, is a question which cannot usefully be discussed.

The Psalter as it stands belongs to a highly literary age, and contains many passages which presuppose the existence of the Prophecy of Restoration, the expanded Jeremiah, and the Book of Job, all of which (unless the first be an exception) can be shown to belong to a later age. Besides this, it is doubtful whether the interval between the fall and the rising again of the Jewish state was as long as has been supposed.¹ In 2 K. xxv. 27-30 we are distinctly told that a king of 'Babel' called 'Evil-merodach' treated Jehoiachin kindly, and recognized him as king of Judah;² apparently there were other subject princes who were also reinstated as kings. This recognition must have involved the permission to any individuals or families who desired it, to return to their own land,³ and to join in rebuilding their temple or temples. Now the land of the Jews consisted of Judah and of the Negeb (or some part of it). For it appears from 2 K. xxii., xxiii., when critically treated, that Josiah, as the sole remaining representative of Israel, had annexed that part of the Negeb which had been occupied by N. Israel, and repaired the temple of Beth-ishmael or Beth-jerahmeel (an important place in the Negeb, where David and Solomon had dwelt, and the seat of a cultus much objected to by Jeremiah), at the same time, purifying the cultus. If Jehoiachin or his son Shenazzar⁴ was restored to the throne as a petty king, or rather 'prince' (נשיא), under 'Babel' or Jerahmeel, he would have at least a part of the

¹ The שנים שנה of Jer. xxv. 11 is corrupt; for a parallel, note the שבע שנים of Judg. vi. 1, xii. 9. See on 2 Chr. xxxvi. 21.

² Winckler (*AOF*, ii. 198, 439; *KAT*, p. 284) is of opinion that the execution of 'Evil-merodach's' decree was postponed till B.C. 539. This, however, is only a conjecture, rendered necessary by the acceptance of the tradition that the Jews received permission to return and to build the temple from Kōres (Cytus?).

³ The Jerusalemites, even if in the Negeb, would naturally wish to return to Jerusalem, while the Israelitish exiles from the Negeb, if faithful to their race and religion, would as naturally wish to return to the Negeb.

⁴ Shenazzar (שנאצר) in 1 Chr. iii. 18 a son of Jeconiah; rightly identified by Sir H. Howorth, Kisters, Ed. Meyer, and Marquart with Sheshbazzar (ששבצר). The full form of the name underlies σαβασαρ, σαβασσαρος, σαβασσαρος, σαβασσαρος, given by G (see *E. Bib.*, 'Sheshbazzar') for 'Sheshbazzar.' Both שכן (see on Ps. xcii. 11, cxli. 5) and שכן (cp. 'Eshban' and 'Shebna') may represent שמענל; so also indeed may שן (see *Crit. Bib.* on 1 S. vii. 12; xxviii. 4). שן occurs in Gen. xxxvi. 21, &c., as a Horite (=Ashpurite) clan-name. 'Sheshbazzar' in Ezr. v. 14 (cp. i. 8) is said to have been made *fehū* or 'governor' of Judah by Kōres, and to have laid the foundation of the temple.

Negeb as well as of Judah¹ given back to him as his dominion. In this case, the temple in the Negeb (which had of course been greatly injured in war-time) would have to be restored as well as that of Jerusalem. It appears that some of the prophets were in favour of this temple (see *Crit. Bib.* on Ezek. xl. 1 f., xlvii. 13, Isa. xix. 18) while others were against it (*Crit. Bib.* on Isa. lxvi. 1 ff.).² Probably enough, this temple too had only a short existence. How unfriendly the surrounding populations were to the Jews, appears from the narratives in Ezra and Nehemiah, which may not indeed be strictly historical works, but which must contain traces of early traditions.³ Possibly too Zech. vii. 7 may refer to some calamity to the Jewish portion of the Negeb which was recent when Zechariah spoke. At any rate, we can well understand that in the time of 'Malachi' the cultus of Jerahmeel or Beth-jerahmeel met with an unqualified condemnation from zealous worshippers of Yahwè (see *Crit. Bib.* on Mal. ii. 10-16. When 'Malachi' wrote the only form of worship in the Negeb was heathenish.

But though the temple of Yahwè at Beth-ishmael (= B.-jerahmeel) can only have enjoyed a brief summer of prosperity, we need not doubt that it was a source of spiritual refreshment to many faithful Israelites, especially if it is rightly held, (a) that 'the place which Yahwè thy God shall choose' in Deuteronomy originally meant Beth-ishmael, and (b)⁴ that this place is to be identified with the famous Beth-el of ancient legend (see *Crit. Bib.* on Am. vii. 9 f.). But clearly such pious worshippers as we have supposed would want psalms. Are any of these psalms preserved in our Psalter? We may most probably answer in the affirmative, and include among the Beth-ishmael psalms, Ps. cxxii., cxxv., cxxxii., cxxxiii., cxxxiv. and cxxxv.⁽²⁾ Of course, a later

¹ Perhaps not more than Jerusalem and the district about it (cp. Winckler).

² Standing on one of the mountains of Jerahmeel, Ezekiel (who recognizes the Negeb as the Holy Land) plans the erection of a new temple and a new holy city. Another prophetic writer declares that five Mizrite cities shall become Jewish, and one (i.e. the principal) shall be Ir-shihur. From the context it appears that the religious centre of this territory, with an altar to Yahwè, should be here. On the other hand, a third writer represents a temple (in the Negeb?) as quite superfluous, the whole of Ishmael or Mišsor being Yahwè's property. See references above.

³ The שִׁמְרֹן of Neh. iv. 2 is to be read Shimron, i.e. the Shimron in the Negeb (see *Crit. Bib.* on 1 K. xvi. 24). 'Sanballat' has come from some ethnic or gentile such as Neballati or Nebaithi. 'Tobiah' is also a Negeb name. Gashmu = Gershom = Ashhuram. Horonite and Ammonite may also have a N. Arabian reference.

editor manipulated these psalms, as he did most others, to adapt them to the use of pious worshippers at the temple of Jerusalem.

That many of the psalms were intended from the first for the liturgical services at Jerusalem, is of course not open to doubt. A love of the temple almost pervades the Psalter, and for the most part the temple referred to must be that which outlasted all the other temples—those in the Negeb, in Egypt, and on Mt. Gerizim, and became theoretically at least centre of Jewish religion. As we read the psalms we seem to hear sometimes the jubilant songs of the pilgrims (xlii. 4; cp. Isa. xxx. 29), sometimes the praiseful shouts of the worshippers (xcv. 1 ff.; c. 1, 4), nor can there be finer expressions of a nascent spiritual religion, not yet separated from a belief in sacred localities,¹ than we find in Ps. xxxvi.², lxiii., and lxxxiv. It is true, there are traces of a similar stage of development in the psalms of Beth-ishmael (see especially Ps. cxxv. 1 f.), but the promise of the future belonged inevitably to the sanctuary of Jerusalem. For both temples, indeed, pious worshippers, in the 'full assurance of faith,' claimed perpetuity (cp. Ps. xxvii. 4 f., cxxxi. 14, cxxxiii. 3), but only that of Jerusalem lasted as long as Jewish religion needed such a material prop. Even this temple had its critical periods. It may have been destroyed and rebuilt on more than one occasion before the last; indeed, without assuming a second destruction in the pre-Maccabean period, it is difficult to account historically for the strong language of Ps. lxxiv. and lxxix.³

There is a point of some interest in this connexion which is very generally overlooked; it is that, not only in the old days when the temple at Jerusalem was profaned (from the higher prophetic point of view) by a distinctly Jerahmeelite cultus,⁴ but even afterwards, the temple-ministers, or at any rate the singers, were of Jerahmeelite, i.e. N. Arabian, origin. Some of the evidence for this has been given in my article, 'From Isaiah

¹ See *Origin of the Psalter*, pp. 387 f.

² We have at any rate no sufficient ground for adding Pss. lxxiv., lxxix. to the list of Beth-ishmael psalms. It is natural to expect that these psalms would occur in the same collection, near together.

³ See *Crit. Bib.*, part iv., on Kings; also on Zeph. i. 5, and on Ezek. lviii. It is assumed here that the references to the temple-worship in Kings refer to the temple of Jerusalem, not to that in the Negeb. There appears to be an early reference to the Jerahmeelite servants of the Jerusalem temple in 2 S. v. 8 (see *Crit. Bib.*). Ezekiel strongly objected to these N. Arabian ministers (see *Crit. Bib.* on Ezek. xlv. 7).

to Ezra,' in the *American Journal of Theology*, July 1901. It surely ought not to be doubted that the so-called Nethinim (the older view of whose origin is untenable) are really the Ethanites, the 'doorkeepers' or 'porters' (השערים) the Aashurites, the *beni 'abdi Šelomō* (A.V., 'the children of Solomon's servants') the *beni 'arab-salamu* (or *-isma'el*).¹ All these were probably guilds of singers (see § 13). We can now understand how the Levites, the 'porters,' the 'singers,' and the Nethinim come to be mentioned together in Ezr. vii. 7, Neh. vii. 73. The headings of the psalms, when keenly scrutinized, confirm this result. The evidence will be given later. It tends to show that the guilds of temple-ministers (apparently singers) to whose custody various groups of psalms were committed, were of Jerahmeelite origin. To go further, and suppose that the psalms were derived from the Negeb, and illustrate them by the not improbable fact that the main portions of the Books of Job and Proverbs took their origin in the N. Arabian border-land, is unnecessary. Suffice it to be able to say with much probability, that the psalmists, though as hearty as they could be in their attachment to pure religion, were of the Jerahmeelite race. If so, it becomes all the more probable that some psalms of the Jerahmeelite temple were carefully preserved by the singing guilds of Jerusalem, and recommended for adoption in the general Israelite hymnal.

§ 8. Once more, I am not writing a historical sketch, and am not to be expected to give an answer here to every conceivable historical question. But there is one question which naturally rises to the lips here, and to which I may at least attempt a provisional answer. It is this: if, for some time after the fall of the Jewish state, N. Arabia still influenced the Jews so profoundly that there was a constant danger of the apostasy of worshippers of Yahwē, or of the introduction among the Jews of practices characteristic of N. Arabian heathenism,² how is it that the heart of the Jewish community remained sound, and a stream of healthy development flowed on without interruption? The answer is that a powerful influence for good was exercised on the community in Palestine, first, by the Law (Deuteronomic or Levitical) and the prophets, and next, by the Jews of Babylonia, who, while adher-

¹ Cp. *Enc. Biblica*, 'Solomon's Servants, Children of.'

² See *Crit. Bib.* on Malachi.

ing steadfastly to the essentials of a Jewish religion, were yet able to absorb and adapt ideas and beliefs characteristically Babylonian and Persian. For one cannot doubt that the same policy of deportation adopted by the Assyrian kings Sargon and Sennacherib was carried out afterwards by Nebuchadrezzar, king of Babylon, and one may be assured that, though the later Old Testament writings in their original form cannot be said to prove this,¹ the Jewish community afterwards passed under the rule of Persian Governors. It stands to reason that a body of men so highly cultivated as the Babylonian Jewry must have exercised more than sufficient influence on the minds of the best Jews in Palestine to counteract the temptations offered by N. Arabia.

The proof of this is supplied by the later Hebrew literature. Not only did the author of the Priestly Code work up legal material derived from Babylonian sources, but 'thinkers and poets (see the Book of Job) deliberately threw themselves into what may quite innocently be called a mythic revival.' 'The leaders of the Church permitted this; they were content to moderate and turn to wholesome uses a tendency which they could not extinguish,'² and of which we find some fresh evidence in the Psalter (see on Ps. xiii., lxiv.). It is true that Babylonian influences may sometimes have come to the early Israelites through a N. Arabian channel, but this only shows how ancient the indirect influence of Babylonia on Israel really is, and how legitimate was the course taken by the later Church-leaders. Persian influence upon Jewish belief it is more difficult to prove conclusively. Yet surely the influence which at a later time became so strong must have made itself felt very early. 'Indirectly Persia must have influenced the Jews throughout her vast empire, but directly not so much the Jews in Palestine as the large Israelitish colonies on the east of the Euphrates and the Tigris, which, however, must have transmitted the results to the Jews in Palestine.'³ Certainly it is plausible to hold that the stress laid on righteousness and truthfulness in passages like Ps. xv. 2 and xvii. 1, is not wholly unconnected with the extremely high moral requirements of Zoroastrianism. The Zoroastrian

¹ Ezra, Nehemiah, Esther, Daniel (a larger or smaller part), Tobit, Judith, seem all originally to have had reference to N. Arabian oppression. See in due time *Critica Biblica*, and cp. *Enc. Bib.*, 'Purim,' § 7.

² *Origin of the Psalter*, p. 270. Cp. the context (pp. 266-272).

³ *Ibid.*, p. 281; and cp. *Enc. Bib.*, 'Zoroastrianism,' §§ 20-25.

phrase, 'good thoughts, good words, good deeds,' might have been taken as a motto by the psalmists, and even if the traditional text of Pss. xvi., xvii., xlix., lxxiii. sometimes represents a late editor, and not the original writers, yet the editor's text has a historical value of its own, and we may at least in part ascribe the references which it probably contains to personal immortality and the resurrection to Zoroastrian influences. For though we can seldom draw a sharp line between Babylonian and Persian influence, such a distinction does appear to be in place here.¹

These points of contact prove the receptivity of the Jews; they detract in no important respect from the originality of the Psalter.² As I have shown elsewhere, it is a monument of the church-consciousness of the period of the early Judaism, and it represents the most vital elements in the Jewish faith. These elements, however we account for their historical form, are not borrowed. We must, it is true, draw a distinction between the earlier and the later Psalter, each of which has some distinctive merits, though, from a theological point of view, the later Psalter is the richer.

It would, however, be a great mistake to regard the Psalter in either of its forms as primarily a record of Jewish theology. It is rather, first of all, a record of the changeful emotional experiences of the pious community in presence of the terrible fact of the prosperity of the wicked, who, in the earlier form of the Psalter, are again and again declared to be N. Arabians. In that Psalter, as here presented, too large a place may perhaps be given to temporary circumstances to please us. We have been accustomed to say of the writings of the early post-exilic period, such as the Psalms and the Book of Job, that they 'touch us almost more nearly than the writings of those prophets [Jeremiah and II. Isaiah], because the ideas contained in them have found simpler expression, and are less closely bound up with the historical form.'³ But it can hardly be denied that the phenomena presented to us in the revised text of the Psalms are highly natural. Neither the 'exilic' nor the 'early post-exilic' period was barren of occasions for highly coloured metrical applications of the community.

¹ See Zimmern, in *KAT* ¹, pp. 638 f.; Cheyne, *JRL*, pp. 257-260, *Enc. Bib.*, 5438-5442.

² Hommel's theory that Ps. xciii. may be derived from a Babylonian hymn to Ea is baseless (vol. ii., p. 89).

³ Hastings, *Dict. of Bible*, Extra Volume, p. 456 (art. 'New Testament Times'), preprint.

Unless we refuse to carry the critical process further, and acquiesce in the meagre narrative which has become traditional, we must admit that pious Jews suffered greatly not only from mere 'contact with the heathen world,' not only from inconsistent fellow-Jews, 'who, with a stronger sense of actualities, plunged vigorously into the relations of life, and sought to help themselves,'¹ but from cruel tyrants of N. Arabian race, and those Jewish apostates ('deniers,' they are called) who abetted them. Now if the trials and sufferings of the Jews were so definite and concrete, must not the writers who gave voice to Jewish feelings have named their tyrants?

§ 9. I do not, however, wish the reader to suppose that the N. Arabians held the supreme power in Judah and in the Negeb all through the period of the original Psalter. It is true, the original form (disclosed by criticism) of Ezra and Nehemiah, Esther, Tobit, and Judith suggests that for a long time the Persians left Judah and the Negeb in the hands of the N. Arabians. But it is difficult not to believe that they did not at last interfere, and in spite of the sceptical criticism of Willrich,² the second-hand statements of the cruelty of Artaxerxes Ochus to the Jews may have a kernel of truth. The defilement of the temple and the 'enslavement' spoken of by Josephus (*Ant.* xi. 7, 1) may perhaps have taken place at this period.³

However this may be, it is probable that N. Arabians or new ethnic connexions were troublesome to the Jews long after the fall of the old Jewish state. For a time indeed a part of Judah and of the Negeb appears to have been ruled by representatives of the ancient Davidic family—representatives so weak and harmless that no umbrage could be given to the Babylonian power. And even when this rule had come to an end (perhaps through the mad ambition of a Jewish prince) we hear of a Nehemiah and a Daniel in high favour at the N. Arabian court, at least if I may refer here to results which are only in course of being established. But upon the whole we may say, in the language of a psalmist, that Israel

¹ *Ibid.* Wonderful vagueness is assumed for writers of Semitic race!

² *Judaica* (1900), pp. 35-39; cp. *E. Bib.*, 'Psalms, Book of,' § 23.

³ Cheyne, *Founders of O. T. Criticism*, pp. 220 ff.; *Origin of the Psalter*, p. 52. Cp. W. R. Smith, *OTJC*,¹¹ pp. 207 f., 438; Ewald, *Dichter des Alten Bundes*,¹¹ p. 353 (1835), and *Hist. of Israel*, v. 120. But cp. also *E. Bib.*, col. 2425 (G. A. Smith), 3941 (Cheyne).

'walked tremblingly, the Arabians pressing him hard' (Ps. xlii.-xliii., // 15, 26). According to Winckler, the old peoples of the N. Arabian border-land had given place to Kedar and Nebaioth, who in turn were succeeded by the Salamians or Salmaeans and (in the first half of the second century) the Nabataeans.¹ There is not much hint of this in the Hebrew texts, which generally use the old familiar names for the N. Arabian countries and peoples. Nor can we omit to mention the Edomites, who were from the first among those who annoyed and oppressed Israel (cp. Obadiah), and who are from time to time mentioned with horror by the psalmists (e.g. Ps. xi., xii., xlix., cxxxvii.).²

How constantly the N. Arabian danger occupied the minds of the psalmists, will be best shown by giving a brief summary of the contents of their writings. It will be noticed that the same foes are referred to even in psalms which may be presumed to be of the Greek period. A literary tradition had been formed which could not, as it seems, be broken through.

§ 10. Without further explanation I proceed to summarize the contents of the Psalms from this point of view.

BOOK I.

i. Preface to the large Psalter, including Ethnic psalms, with their preface (ii.). The editor took a fragment of a metrical ps. on the contrasted lots of the good and the bad, and prefixed a didactic passage in irregular rhythm.

ii. Lyric anticipation of the time when the promise of an expanded Canaan made to Israel shall have been fulfilled. The N. Arabian populations will rebel against Yahwè and Israel, and will be forcibly brought back to obedience, unless they prudently renew their submission.

iii., iv. Evening psalms; N. Arabian oppression cannot disturb believers.

v. The temple-worshippers, surrounded by lying foes, pray to be guided aright.

vi. Deep depression at the danger of Israel gives way to faith.

vii.⁽¹⁾ Complaints of the insults of the N. Arabian foe, which threaten to pass into a pitiless 'tearing' of Israel. But soon his wickedness will prove his own ruin.

¹ KAT,⁽²⁾ pp. 151 f.

² See Torrey, 'The Edomites in S. Judah,' *JBL*, xvii. 16-20 (1898), and cp. Cheyne, *ibid*, p. 207.

vii.⁽¹⁾ Prayer for the redress of Israel's wrongs.

viii. Fragment of lyric cosmogony. The old 'enemy,' i.e. the primeval dragon, is a symbol of the N. Arabian foe. Cp. Ezek. xxix. 3.

ix.—x. An alphabetical poem was broken in two, and the parts became independent psalms. Not, however, in G, which only gives a διαψαλμα (πλσ) after ix. 21.

xi. 'What reward has the righteous'? Yahwè's eyes 'keep watch.' Ishmael will disappear. First trace of a sceptical tendency.

xii. Prayer for deliverance from the false-hearted race of Edom.

xiii. Deepening depression, with a corrective appendix.

xiv. The sin of Gebal and Jerahmeel, and its punishment at the great doomsday.

xv. A short moral and religious catechism in metre.

xvi. Israel rejoices in his visits to Yahwè's 'palace,' and in the sure hope of deliverance.

xvii. Israel's self-justification, the ground of his faith that Yahwè will deliver.

xviii. Righteous Israel looks back upon his completed discipline, and gives thanks for his reward.

xix.¹ The glory of God in the heavens, especially in the sun. Second creation psalm (see viii.).

xix.² Eulogy of the Law. Israel's prayer against apostasy.

xx., xxi. Pious Israel's joy at the prospect of the great deliverance, when N. Arabian foes will cease to trouble.

xxii.⁽¹⁾ Israel's desperate condition; yet he prays on.—xxii.⁽²⁾ Israel at large is summoned to give thanks for the great deliverance. N. Arabian oppression is in the background.

xxiii.⁽¹⁾ Whatever befalls, the flock of Yahwè is at peace;

xxiii.⁽²⁾ Israel anticipates the Messianic feast (Isa. xxv. 6).

xxiv.⁽¹⁾ A second little catechism on the character of Yahwè's true worshippers.

xxiv.⁽²⁾ The victorious return of the divine Warrior (Isa. lxiii. 1-6).

xxv. An alphabetical psalm. Petitions for deliverance, for instruction in the principles of Yahwè's dealings, and for the punishment of Israel's oppressors.

xxvi. Israel's innocence, the ground of his prayer for help.

xxvii.⁽¹⁾ Calm but deep joy in Yahwè, in whose sanctuary is assurance of safety.—xxvii.⁽²⁾ Anxious supplication.

xxviii.⁽¹⁾ Imprecations on the wicked.—xxviii.⁽²⁾ A fragment of thanksgiving.

xxix. Yahwè is now king of Israel and the world; he sends a message to the surviving Jerahmeelites, conveyed by an awful thunder-storm. The message is that Yahwè has taken his seat as Judge. At this, Yahwè's new subjects are called upon to offer praise and, it may be implied, tribute.

xxx. Israel imaginatively realizes the time when complaint will give way to thanksgiving.

xxxi. A mixture of complaints and thanksgivings. The psalm has been much edited; it may be composite, though analysis is difficult.

xxxii.⁽¹⁾ Israel's sufferings; (temporary) relief; prayer still necessary.—xxxii.⁽²⁾ Didactic.

xxxiii. Quasi-alphabetic (p. 138); no title (but see G). Praise and prayer; Yahwè's character and purpose, Israel's faith.

xxxiv. Alphabetic. Experience proves that Yahwè delivers righteous Israel.

xxxv. A prayer against Israel's foes. Their cruel behaviour; Israel's self-humiliation.

xxxvi.⁽¹⁾ The wickedness of the oppressor. Second trace of sceptical tendency.—xxxvi.⁽²⁾ Yahwè's lovingkindness is sure.

xxxvii. Alphabetical. A retributive judgment is at hand.

xxxviii. Israel's affliction described under the figure of sickness.

xxxix.⁽¹⁾ The mental agony of unwilling sceptics.—xxxix.⁽²⁾ Faith holds its own under severe trial.

xl.⁽¹⁾ Gratitude for great deliverance. Prayer, for the future.—xl.⁽²⁾ Anxiety passes into stern imprecations.

xli. Israel's affliction is again likened to a dangerous sickness.

Book II.

xlii.—xliii. A company of Jews, in N. Arabian captivity, craves the divine protection and restoration to Yahwè's house. The point of view is imaginative.

xliv.⁽¹⁾ Preface to a lost historical psalm.—xlv.⁽²⁾ Prayer of the innocent martyr-nation. Assumed background of the Exile.

xlv. Celebration of the Messiah as the second Solomon.

xlvi. In the great upheaval of hostile peoples which precedes the great judgment pious Israel remains undaunted.

xlvii. Thanksgiving for the overthrow of Edomites. To faith, the Messianic age has begun.

xlviii! Again, imaginative thanksgivings.

xlix. The fate of all who deny Yahwè, whether Edomites or recreant Israelites.

i.⁽¹⁾ Fragment of a psalm on the Messianic judgment.—i.⁽²⁾ A restatement of the true law of sacrifice.—i.⁽³⁾ A threatening address of Yahwè to hypocrites.

ii. Pious Israel, suffering from calamities which prove the greatness of his sins, craves forgiveness, the proof of which will be deliverance from the Edomites.

iii. A prophetic denunciation of the N. Arabian tyrants (cp. cix.).

liii. An Elohistic edition of Ps. xiv.

liv., lv.⁽¹⁾ Pious Israel implores deliverance.—lv.⁽²⁾ The wickedness of the Jerahmeelites.

lvi.—lvii.⁽¹⁾ Fresh supplications for help.—lvii.⁽²⁾ A hymn of praise.

lviii. Faith anticipates the ruin of the 'deniers' of Yahwè who bear rule in the land.

lix. The Arabians prepare to crush Israel. Let Yahwè interpose.

lx. Believing prayer kindles the spirit of prophecy. With Yahwè, unwarlike Israel shall overcome Arabia.

lxi.⁽¹⁾ A wail of persecuted Jews.—lxi.⁽²⁾ Gratitude for a past deliverance, and anticipations of the great doomsday.

lxii. Let Israel be patient; the oppressor will be requited as he deserves.

lxiii. Far from the sanctuary, pious Jews express their longing for Yahwè, and their anticipations of the judgment.

lxiv. Fresh complaints, and comforting anticipations.

lxv. Israel in the latter day gives thanks for his spiritual privileges and for the destruction of his enemies.

lxvi.⁽¹⁾ Praise for the mercies of the Messianic age.—lxvi.⁽²⁾ Grateful Israel will offer the sacrifices which he vowed in his trouble.

lxvii. Anticipations of Yahwè's righteous rule.

lxviii.⁽¹⁾ Praise, and retrospect of Israel's early mercies.—

lxviii.⁽²⁾ Yahwè's faithfulness in the past prompts supplication for the fulfilment of his promises in the future.

lxix.⁽¹⁾ Israel's afflictions described; all is known to Yahwè; pay the persecutors their deserts!—lxix.⁽²⁾ Israel imagines himself in the latter day praising his God. Why not? The promises are sure.

lxx. Same as xl. 14-18.—lxxi. Israel in his 'old age' prays for relief, and promises ~~of~~ praise.

lxxii. Predictions of the reign of the Messiah.

BOOK III.

lxxiii. A temporary failure of faith. Pious Israel despaired of a recompense, but, giving heed to God's judgments, came to a better mind, and recovered his joy in Yahwè.

lxxiv.⁽¹⁾ Israel's complaints in the deepest misery of the N. Arabian invasion. The point of view is imaginative.—lxxiv.⁽²⁾ Yahwè's ancient exploits. From an anticipative song of triumph.

lxxv. A fragment. The oppressors are warned, on the ground of a divine promise to Israel, not to 'rage' so furiously against the exiled Jews.

lxxvi. Anticipations of the final deliverance.

lxxvii.⁽¹⁾ Another record of temptations to scepticism (cp. lxxiii.).—lxxvii.⁽²⁾ Description of a theophany.

lxxviii. A popular exposition of the early history of Israel.

lxxix. A companion-psalm to lxxiv.⁽¹⁾

lxxx. An (imaginative?) appeal for help against those who have rent the 'vine' of Israel.

lxxxi.⁽¹⁾ Praise to Yahwè as King of Israel.—lxxxi.⁽²⁾ Yahwè remonstrates with and admonishes Israel.

lxxxii. Yahwè himself announces the impending retribution of the unjust judges.

lxxxiii. Israel's impassioned cry for divine vengeance.

lxxxiv. Exiled Jews long to return to the sanctuary of Zion.

lxxxv.⁽¹⁾ Prayer for the great deliverance.—lxxxv.⁽²⁾ Comforting promises.

lxxxvi. Petitions for protection, intermingled (by an editor?) with thanksgivings.

lxxxvii. The happiness of Zion or Israel, whose family now includes the converted remnants of the peoples round about.

lxxxviii. Despondency with no ray of hope.

lxxxix. Anticipative praise for the great deliverance.—

lxxxix.⁽²⁾ Contrast between the glowing promises of 2 S. vii. and present distress.

BOOK IV.

xc. Appeal of oppressed Israel for help and compensation. The psalm has been recast.

- xci. Israel's felicity in the Messianic age.
 xcii.—xciii.—xcv.⁽¹⁾ Thanksgiving for the great deliverance, and the expansion of Israel's land which faith anticipates.
 xciv.⁽²⁾ An impassioned cry for vengeance, like lxxxiii. xciv.⁽³⁾ The scepticism, into which Israel lapsed for a moment, according to xciv.⁽¹⁾, is rebuked, and the difficulty which led to it explained.
 xcvi.⁽²⁾ A divine warning against disobedience (cp. lxxxi.⁽²⁾).
 xcvi.—xcvii.—xcviii. Further development of the theme of Pss. xcii., &c. Arabia is to join in the song of praise.
 xcix. Anticipation of the conversion of N. Arabians, and even of their admission into the ranks of the priesthood.
 c. The expanded Israel is called upon to praise Yahwè.
 ci. The vow of the Messianic king (cp. xlv., lxxii.).
 cii.⁽¹⁾ 'Prayer for the sufferer (Israel), when he faints.'—cii.⁽²⁾ Happy anticipations for Israel. —cii.⁽³⁾ The world perishable, but Yahwè eternal.
 ciii. Praise of the lovingkindness of Yahwè.
 civ. The hymn of creation, closing with a glance at those who mar its harmony.
 cv.—cvi.⁽²⁾ Israel's early history. (cp. lxxviii.).
 cvi.⁽¹⁾ Liturgical prayer and praise.
 cvii.⁽¹⁾ Thanksgiving with scenes from the experience of Israel.
 cvii.⁽²⁾ Historical references of a wider range.
 cviii. A compound of lvii. 8-12 and lx. 7-14.
 cix. Imprecations against the N. Arabian tyrants (cp. lii.).
 cx. A prophecy of Israel's conquest of the N. Arabian borderland.
 cx.—cxii. Alphabetical, didactic psalms.
 cxiii. The lovingkindness of the Most High God to Israel.
 cxiv. The first Exodus; a type of the second?
 cxv. A confession of faith, and a declaration of trust, in the one true God.
 cxvi.—cxviii. Songs of praise at the opening of the Messianic age.
 cxvii. Praise to Him who is God of Israel and of the world.
 cxix. The blessedness of a life in accordance with God's revealed will.
 cxx.—cxxiii. Weary Israel implores the divine succour.
 cxxi. In sure faith Israel looks out for the divine help.
 cxxii. A psalm for lovers of the N. Arabian house of Yahwè.
 Cp. cxxv., cxxxi., cxxxiii., cxxxiv., cxxxv.⁽²⁾.

cxxiv.—cxxx. Israel's marvellous escape.

cxxvi. Laughter has given place to tears, but joy will return.

cxxvii.⁽¹⁾ Yahwè is the Watcher; wherefore be anxious?

cxxvii.⁽²⁾ Stalwart sons, a blessing.

cxxviii. Domestic blessedness of the righteous.

cxxx. An appeal for the destruction of the enemies of the true religion.

cxxx. Israel professes his humility. Very corrupt text.

cxxxii. Reassertion of the promises in 2 S. vii. 12 ff., with a historical setting. The temple of Beth-jerahmeel probably meant. See cxxii., &c.

cxxxiv., cxxxv.⁽¹⁾ The ministers of the same temple are summoned to praise Yahwè.

cxxxv.⁽²⁾, cxxxvi. Praise of Yahwè for his mercies to Israel. The former a Beth-ishmael psalm.

cxxxvii. Temple-singers look back on the misery of their guild in captivity.

cxxxviii., cxxxix. Thanksgiving and prophecy combined. The latter psalm, as recast, is partly a celebration of divine attributes.

cxl. Israel supplicates for vengeance on its foes.

cxlf. Prayer against the N. Arabians. Afterwards much recast.

cxlii. A cry from the N. Arabian captivity.

cxliii. The same subject; familiar petitions re-combined.

cxliv.⁽¹⁾ A similar but more eucharistic psalm.

cxliv.⁽²⁾ A fragment on the felicity of Yahwè's people.

cxlv., cxlvi. Praise of Yahwè's attributes.

cxlvii.⁽¹⁾⁽²⁾ Praise of Yahwè, with special reference to Jerusalem.

cxlviii.—cl. Call to universal praise.

§ 11. The reader will consult his own interest if he will compare the treatment given in this work to such psalms as xxxv., xlii.—xliii., xlv., lx., lxxiv., lxxix., lxxxii., cxxxvii. with that found in the ordinary commentaries, not excepting even the least conventional of all—that of Duham. It will be surprising if these psalms do not appear much more natural and life-like, with the new background, than in a text less thoroughly corrected. Other groups of psalms which call for a similar treatment are the traditional 'royal psalms' (ii., xviii., xx., xxi., [xxviii.,] xlv., lxi., lxiii., [xxii.,] [lxxiv.,] [lxxxix.,] [ci.,] [cx.,] [cxxxii.]),¹

¹ The numbers enclosed in [] are those of psalms in which the word מלך does not occur.

and the traditional psalms of immortality (xvi., xvii., xlix., lxxiii.).

Controversy is not the present writer's object, but some consideration is due to G. B. Gray's able attempt (*JQR*, July, 1895, pp. 658-686) to show that even those psalms which, in so far as they refer to a king who is neither Yahwè nor a foreigner, may seem to be necessarily pre-exilic, can be explained as post-exilic without resorting to the improbable hypothesis that they refer to an Asmonæan king (or kings).

He thinks that in Ps. ii., lxxii., xviii., lxxxix., xxi., the king referred to is an idealisation of the people with reference to its sovereign functions, and that the expressions used in these psalms can only, or at least most satisfactorily, be explained by the circumstances, not of an individual monarch, but of the (royal) nation. In Ps. lxi., probably also in Ps. lxiii., the poet speaks in the name of the nation, and consequently appropriates the term 'king.' Possibly Pss. xx. and cx. may be analogously explained. In Ps. xxxiii. the reference is purely proverbial, and Ps. xlv., the interpretation of which is specially difficult, may excusably be left out of account.

This view¹ does but give a sharper outline to a view to which some of the best scholars have been tending - viz., that the ideal king referred to in certain psalms is a representative and virtually a personification of the people. As the text stands, we find post-exilic Israel spoken of as Yahwè's anointed one in Ps. xxviii. 8, lxxxix. 38, 51 [39, 52,], Hab. iii. 13,² and it would have been but a step further to call the people of Israel by the ordinary royal title.

Was this step actually taken? Hardly, if it be true that there are in the prophetic literature distinct announcements of a future ideal Davidic king. The religious phraseology of the Jews would surely have been thrown into hopeless confusion if 'king' sometimes really meant 'king,' and at other times signified 'people.' There were honourable titles enough to give the personified people - 'son of Yahwè,' 'servant of Yahwè,' and even perhaps 'Yahwè's anointed one.' The phrase 'Yahwè's anointed one,' if our text is correct in reading it, is specially important, because it 'is either applied or applicable to any one who has received from God some unique commission of a directly or

¹ See also Smend, *Rel. gesch.* (2), pp. 373 ff.; Wellh., *JHG* (3), p. 207. Smend has now given up the supposed reference of Ps. ii. to Alexander Jannæus (*Rel. gesch.* (1), p. 384), and holds with Gray.

² See *Psalms* in *SBOT*, p. 176 (cp. p. 164, on ii. 7), and *Isaiah*, p. 196.

indirectly religious character;¹ in other words, it does not necessarily connote royalty. When we consider that psalms addressed to the king, or relating to the king, had probably come down to our psalmists from pre-exilic times, it is very bold to assume that the psalmists sometimes use the term 'king' as an honorific title for the Jewish people.² The conclusion arrived at in the present work is that there are only three royal psalms (xlv., lxxii., ci.). The Messianic belief was held, but was not yet widely popular. The other psalms in the above list have to be thoroughly criticized textually; for the general result see summary of contents of Psalms (pp. xxvi.-xxxii.).

Duhn's opinion on Ps. xlix. also deserves a reference. It is that the psalmist holds a doctrine of the immortality of the pious, connected with well-defined ideas as to the dwelling-place of the good after death. Charles's treatment of Pss. xlix. and lxxiii. (*Enc. Bib.*, cols. 1346 f.) is stronger, because of the setting which he gives these works in the Jewish literature. But in such difficult psalms a keener textual criticism is imperatively demanded. This is the fault of the discussion in *OP*, 381 ff., 406, which has points of affinity to that of Charles. At the same time, it is not for a moment denied that, for the period of the last editor, the existing text, with the traditional eschatological explanation, has a genuine historical value. Theologically, here as elsewhere, his redaction of corrupt passages is full of interest.

§ 12 It is now time to consider the titles or headings of the Psalms in the Massoretic text. I have already alluded to them in connexion with the question of Beth-ishmael psalms (pp. xx. ff.), and mentioned my conclusion that the temple-singers were of Jerahmeelite extraction. The grounds of this conclusion have now to be set forth.

The theories as to the titles at present in vogue have on the whole but little to recommend them. ♦ But it was inevitable that here again the prejudice in favour of the Massoretic text should injuriously affect criticism. Speaking of the titles in general, a disinterested Jewish scholar (Ad. Neubauer) observes, that

¹ *Origin of the Psalter*, p. 338.

² See *Enc. Bib.*, col. 3942. Toy's clear and instructive essay, 'The king in Jewish post-exilic writings' (*JBL*, xviii. 156 ff. [1899]), does not directly refer to this question.

³ 'The Titles of the Psalms according to early Jewish authorities,' *Studia Biblica*, vol. ii., p. 57.

'when all traditional matter is exhausted, the only remaining resource is the critical method, which, however, on the present subject has as yet made no considerable progress.' As to the tradition the same witness states that from the different explanations (which he quotes at length) it is evident that the meaning of them was early lost. Next, as to the assignment of psalms to David, Solomon, Moses, the bnê Korah, &c. (a) With regard to *lêdāvid* and similar titles, it is asserted by Keil that it was the custom of Arabian poets to attach their names to their works. This, however, cannot be shown. The old poets did not write their poems. Each of them had his *rācī*, or 'reciter,' who learned each poem, and transmitted it to others.

It is, however, true, as Noldeke has shown, that late Arabic poems are sometimes ascribed to ancient writers with an object; also that the Arabian narrators would illustrate dry historical notices by poetical passages of their own composition which they assigned to their heroes. This would fit in with the theory (d) that the 'Davidic' psalms (לְדָוִד) were composed to illustrate a biography of David. But how can any one conceive that lyrics so unsuitable¹ were composed with this object by the psalmists, who were, as we must presume, men of no common intelligence? That the circumstances of David's life are at all a natural setting for the 78 'Davidic' psalms, and that this 'man of war' (1 Chr. xxviii. 3) could have been regarded by a psalmist as capable of writing Ps. li. or Ps. ci.² is one of the rashest of all possible hypotheses. Then there is the adverse parallel of the titles לְבָנֵי קֹהַל (E.V. 'of the sons of Korah') and לְאַסָּף (E.V. 'of Asaph'). On the other side it may be urged, i. that the subscription in Ps. lxxii. 20 appears to assert that the preceding psalms were composed by David. But the subscription is at any rate comparatively late, and indeed (see pp. xliii., xlix., lxxv.) is most probably corrupt. ii. It may also be urged that David was regarded in the time of the Chronicler as the founder of the temple services as then organized. That, however, does not account for the selection of particular psalms to bear the honourable title לְדָוִד, and, as Sanday remarks,³ we should have expected that the influence of the Chronicler,⁴ who ascribes to David a

¹ The contrast between Ps. li. and ci. is also worth noticing in this connexion. It is not greater, however, than the contrast between Ps. ci. and Ps. cix. On the position of Ps. ci., cp. Driver, in Sanday's *Oracles of God*, p. 142.

² *Oracles of God*, p. 148.

³ But see § 22.

composite psalm, made up of obviously post-exilic psalms, would have been sufficient to bring the name of David into the titles of the three psalms. iii. Nor is it a safer argument that some of the titles supplement לָדָוִד by express references to events in king David's life. For such additions only make it more improbable that the psalmists should be responsible for ascribing temple-psalms to David. It still remains, however, to *account* for this enigmatical title.

(b) Equally difficult is the title לְשֹׁלֹמֹה (R.V., of Solomon) in Pss. lxxii., cxxvii. Ps. lxxii., however, consists of anticipations of the benefits to be enjoyed under some great king's rule, which compels us to render, inconsistently, 'for Solomon' (so A.V., following G, εἰς Σαλ(ο)μωνα). The moderns reject this rendering, assuming that לָדָוִד means 'written by David,' but give no adequate explanation of the origin of לְשֹׁלֹמֹה. In Ps. cxxvii. G is without this inscription; A.V. renders 'for Solomon.' How unintelligent the psalmist is in both cases made, need not be pointed out. But what does this strange title mean?

(c) The title לְמֹשֶׁה is peculiar to Ps. xc. Grotius comments, 'Not composed by Moses himself, but agreeable to his circumstances and his mind, τίνας ἂν λόγους εἶποι ὁ Μωϋσῆς.' This implies the rendering 'with reference to Moses,' which is contrary to the analogy of לָדָוִד. Besides, we must really assume the psalmist to have had intelligence enough to produce something more suitable to the assumed character of Moses. This heading, too, has still to be explained.

(d) לְבְנֵי קֹרַח; what does this signify? If לָדָוִד means 'composed by David,' לְבְנֵי קֹרַח ought to mean 'composed by the benê Korah.' This is not an impossible meaning. The psalmists sought no honour for themselves. The only point of interest to chronicle may have been the guild in whose name the psalmist wrote. But who are the benê Korah? In 1 Chr. xii. 6 certain Korhites are mentioned among those who joined David at Ziklag; evidently Korah was the name of a clan (cp. 1 Chr. ii. 43). Elsewhere in Chronicles the Korhites are referred to as 'keepers of the thresholds' (1 Chr. ix. 19), as 'porters' or 'door-keepers' (1 Chr. xxvi. 1), and as singers (2 Chr. xx. 19). Under which character are they referred to here? And how can the three characters be accounted for? The second question has indeed been answered (see e.g. W. R. Smith, *OTJC*,² p. 204), but not decisively.

(e) **לְאַסָּף**. That the earliest tradition meant 'composed by the singer Asaph' (see 1 Chr. xvi. 5, 7) is improbable. The phrase is clearly = **לְבַנֵּי אֶסָּף**, 'composed by the bené Asaph'? In the great post-exilic list we find a group of 128 (or 148) persons described as 'the singers, the bené Asaph' (Ezr. ii. 41, Neh. vii. 44; cp. Neh. xii. 22, 2 Chr. xxxv. 15). But who were these Asaphites?

(f) Heman and Ethan seem to be represented as each the author of a psalm (Pss. lxxxviii, lxxxix.). Presumably the earliest tradition meant by these designations guilds or subdivisions of guilds. But how came they to be described as Ezrahite? In 1 K. v. 9 [iv. 31] Ethan the Ezrahite, Heman, Calcol, and Darda, the sons of Mahol, are mentioned as sages who were surpassed in wisdom by Solomon. Kirkpatrick (*Psalms*, p. 524 f.) assumes that they belonged to the tribe of Judah (cp. 1 Chr. ii. 6), but is puzzled to tell how Heman and Ethan could be both Levites and Ezrahites. Is there really no explanation?

(g) **לְדִיּוּתָן** (G, τῶ *Jeduthan*, **עַל־יְדֻתָּן** (*ēpēp Jōduthan*). On the analogy of **לְבַנֵּי אֶסָּף = לְאַסָּף** we may assume that **לְדִיּוּתָן = לְבַנֵּי דָ**, i.e. that the early tradition took Ps. xxxix. to be the work of a singing family or guild (cp. 1 Chr. xxv. 3) called Jedithun or Jeduthun. If so, we must suppose that **עַל** in **עַל־יְדֻתָּן** is incorrectly used for **אֶל** or **לְ**. In the title of Pss. xlv. (xlv.) and xlv. (xlvii.) G gives *ēpēp-tōw dōw Kope*, where M has **לְבַנֵּי קֹדָה**; i.e., G reads **עַל בְּנֵי קֹ**. According to modern critics, Jeduthun is identical with Ethan¹ (Stade, *GPZ*, ii. 201, note 1, refers to 1 Chr. ix. 16, xxv. 1, 6, 2 Chr. v. 12, xxxv. 15, Neh. vi. 17). But whence came this strange variation of name? Of course, it is open to us to say that 'Jeduthun' is not properly a personal name, but a musical term which ultimately became the name of a chief singer. But what a strange transformation!

The other technical terms or phrases attached to the text of the psalms are mostly so improbably explained that I will merely refer the reader for the current hypotheses to Bâthgen's or Kirkpatrick's commentary, or to the *Encyclopædia Biblica*

¹ Koberle (*Die Tempelsänger im Alten Testament*, p. 163) supposes that the singer Ethan arose out of Jeduthun, 'perhaps under the influence of 1 K. v. 11,' &c. Such hypotheses are virtually a confession of the hopelessness of the question. Clearly we must look for a fresh clue.

² W. R. Smith, *OTJC*⁽²⁾, p. 143; Koberle, p. 162.

(special article-). Three of these, however, being specially important, may be considered here with reference to current theories.

(a), **לְכַנְנֵה**, A.V. 'to (R.V., for) the Chief Musician.' The general modern opinion is that **הַמְנַחֵם** means 'the precentor,' 'the director of the music,' and the **ל** is thought to intimate that the psalm which follows was handed over to the precentor to be used in the temple services. The Anglo-American lexicon, however, explains, 'Belonging to the Director's collection of psalms' (cp. § 17), assuming (if I understand right) that **דוד קרה**, **בני קרה**, &c., were titles of minor Psalters, and that there was a Director's Psalter consisting mainly of psalms taken from the David-Psalter. This is difficult to take in; a more improbable title for a Psalter than 'the Director' can hardly be imagined. And does **הַמְנַחֵם** really mean the Director of Music? The significance of the fact that, for **לְכַנְנֵה**, G gives *ἀρχὴν τέλος*, and has evidently no idea of a possible use of the verb **נָחַ** in a musical connection, appears not to be generally recognized. It is true, Driver¹ 'doubts greatly' whether 'the ignorance of the LXX.' is very important. 'The LXX.,' he says, in all parts of their translation . . . are apt to stand apart from the Palestinian tradition; they frequently show themselves to be unfamiliar not only with uncommon or exceptional words, but even with those which one would have expected to be well-known.' He illustrates this from **נָחַ**, the verb of which **מְנַחֵם** (according to Driver, 'precentor') is the participle. 'It is hardly possible that a word familiarly known in Palestine circa 300 B.C., and (in its musical connection) retained in use in the temple services, should have had its meaning forgotten there during the period of one or two centuries which may have elapsed between 300 B.C. and the date at which the LXX. translation of the Chronicles and Ezra was made; yet the translators of these books have evidently no idea of its meaning when used in that connection.' It is admitted, however, that there is no passage in Ezra, and but one in Chronicles, in which **נָחַ** is used with reference to music, and though Driver says that in 1 Chr. xv. 21 the LXX. 'show themselves to be entirely unacquainted with the meaning of the 'verb,' it does not appear that modern philology has succeeded in showing what **לְכַנְנֵה** means. *BDB* states that **בְּכִנּוֹת יִלְדֵי שְׂמִינִית לֵן**

¹ In Sanday's *Oracles of God*, p. 146.

means, 'over the bass voices, leading them with **כְּנֹרֹת**.' But since **בֶּכ** is separated from **לֵן** by **הַשְּׂמִינִית**, and since no *proof* of the sense 'bass voices' for **שְׂמִינִית** can be adduced, we may venture to question this interpretation which neither of the two other standard Hebrew Lexicons ratifies. The text is certainly not free from corruption (see *Enc. Bib.*, 'Sheminith,' 'Shemiramoth'); and **לִנְצַח** should be pointed **לִנְצַח** (= **תָּמִיד**, xvi. 6). The LXX. therefore does not deserve the imputation of ignorance, the verb **נָצַח** not having yet been proved to have a special musical sense (for an ingenious but very far-fetched suggestion, see Ges.-Buhl); and the fact that it substitutes **לִנְצַח** for **לִמְנָצַח** suggests that the translator, whose aloofness from Palestine may be exaggerated, knew that there was no real Palestinian tradition on the subject. The Cimmerian darkness can only be mitigated by critical conjecture.

(b) **שִׁיר הַמַּעֲלוֹת** or (cxvi.) **שִׁיר יָמִ**. This looks plain enough. i. The most natural rendering is 'song of (or, for) the steps' (so G J). But what can this mean? According to *Middoth* ii. 5 the fifteen psalms so entitled (Pss. cxv.-cxxxiv.) were sung by the Levites at the Feast of Booths on the fifteen steps which led from the Court of the Women to the Court of the Men. * Against this artificial explanation, see Delitzsch. ii. It is just possible that **מַעֲלָה** may have been a term for the 'going up' of the returning exiles to Palestine, or of the pilgrims to Jerusalem at the great festivals. The former view is taken by the Peshitta, and perhaps by **ἈΨΘ** (*ἄσμα τῶν ἀναβήσεων*, or *cis τὰς ἀναβάσεις*). The latter meets with much favour from the moderns. But 1. the contents of all the psalms in question do not suit these theories, and 2. there is no adequate authority for the supposed use of **מַעֲלָה** (Ezr. vii. 9 may be suspected of 'corruptness'). We must therefore look further.

(c) The word or formula **הַלְלוּיָהּ** also appears, but is not really, quite plain. It is generally found both in M and in G at the beginning of psalms; see cvi., cxi.-cxiii., cxxxv., cxlvi.-cl., and in G the following psalms as well, civ. [cx.], cvi. [cxvii.], cxiii. [cxiv.-cx.], cxiv. [cxvi.: 1-9], cxv. [cxvi.: 10-19], cxvi.-cxviii. [cxvii.-cxix.], cxxxv. [cxxxvi.], cxlvii. [cxlvii.: 12-20]. In Pss. civ., cv., cxv.-cxvii., however, M gives 'Hallelujah' at the end of the psalm, and in M's text of Pss. cxxxv. and cxlvi.-cl., as well as in G's text of Ps. cl., 'Hallelujah' occurs both at the beginning and

at the end of a psalm. What does the word or formula mean? The natural explanation is that it was a call to the congregation to join in reciting a psalm, or in responding by a united acclamation of praise. But in the temple, at any rate, the congregation did not join in the service of song. The formula would seem to have grown up in the services of the synagogue. It is stranger that such a formula should not be more extensively found, and strangest of all, because contrary to analogy, that 'Praise ye Yah' should be found as a title at all.

(d) The term סלה plays a great part in recent theories as to the origin and structure of the psalms. How often does it occur? In the Massoretic text, certainly, it is found 71 times in 31 psalms. But the LXX. does not entirely coincide with M, nor indeed do all the groups of MSS. of the LXX. give διαψαλμα (סלה) in all the same places. The true theory ought to throw some light upon this. The following are the references for סלה in M.

iii. 3, 5, 9. iv. 3, 5. vii. 6. ix. 17, 21. xx. 4. xxi. 3. xxiv. 6, 10. xxxii. 4, 5, 7. xxxix. 6, 12. xlv. 9. xlv. 4, 8, 12. xlvii. 5. xlviii. 9. xlix. 14, 16. l. 6. li. 5, 7. liv. 5. lv. 8, 20a. lvii. 4a, 7. lix. 6, 14. lx. 6. lxi. 5. lxii. 5, 9. lxvi. 4, 7, 15. lxvii. 2, 5. lxviii. 8, 20, 32. lxxv. 4. lxxvi. 4, 10. lxxvii. 4, 10, 16. lxxxi. 8. lxxxii. 2. lxxxiii. 9. lxxxiv. 5, 9. lxxxv. 3. lxxxvii. 3, 6. lxxxviii. 8, 11. lxxxix. 5, 38, 46, 49. cxl. 4, 6, 9. cxlii. 6.

סלה also occurs, as M and G agree, three times in Habakkuk (iii. 3, 9, 13), and διαψαλμα (סלה) is found twice in the Greek of the 'Psalms of Solomon' (xvii. 31; xviii. 10). It occurs usually but once in a psalm, but in several cases twice and even thrice; Ps. lxxix. actually has four סלה. The accents connect it closely with the preceding word, as if it formed part of the text; A. J. T. also assume this view. We pass on to the meaning.

(1) There are two streams of tradition. (a) Jewish opinion unanimously makes it a synonym of נצח or עולם; so too Jerome (epistle to Marcella), who holds that it either has a connecting value, or shows that what has been said is everlasting. (b) The Greek of the LXX., followed by ΣΘ (generally), give διαψαλμα. But this word continues to be almost as enigmatical as סלה itself; will the Egyptian Greek papyri some day throw light upon it?

¹ See Suicer, i. 800; Lagarde, *Nove Psalterii Graeci Editionis Specimen*, p. 10; B. Jacob, *ZATW*, xvi. 173 ff. (1896). Kautzsch (*Die Poesie u. die poet. Bücher*, 1902, p. 39) explains 'Verstärktes Spiel.'

(2) According to a widely held opinion סלה indicates a break either in the singing or in the words sung. On this hypothesis, all the psalms with סלה are shown thereby to have belonged to the temple-services. But B. Jacob, who holds this view, is obliged to admit that there are temple-psalms (e.g. the so-called Hallelujah psalms, except cxi. and cxv.), which, for some obscure reason, have no סלה. Briggs gives a new form to the theory. He thinks that when a section of a psalm or a prayer was used apart from its context in liturgical service it was followed by a doxology, and that סלה divides a psalm into liturgical sections.¹

(3) Etymological explanations. Most moderns connect סלה with סלל 'to raise.' This makes it a call for the musicians to strike up (so König, *Liturg.* ii. 539), or a direction to 'lift up' a benediction or doxology (Briggs). The former explanation is thought to be confirmed by the combination of 'Selah' in Ps. ix. 17 with 'Higgaion,' usually rendered 'loud playing' (see, however, vol. i., p. 36, on *L.* 74), also by an examination of the passages in which 'Selah' occurs. It is admitted that there are 'Selah'-passages which do not suggest that there is a need of a louder accompaniment. But in these cases it is thought that the סלה may have been either misplaced or inserted in error. Unfortunately the etymological basis of this theory is precarious. Hence, as a last resource, Paulus Cassel conjectured that סלה may represent the Greek ψάλλε (against which, however, see Bathgen), and G. Dalman that it may be the Greek σελίς, which means, not only 'page' or 'column,' but also 'the space between two lines.' It will be seen, however, that all the other words on our list can be explained without the help of Greek. Once more it becomes plain that criticism must either take a step in advance, or confess itself beaten.

§ 13. How this is to be done, is no matter of uncertainty. Our only hope can be in a deliberate and persistent use of the methods, new as well as old, of critical (as opposed to arbitrary) conjecture. The following conspectus presents revised results of such a course of action—results open in several cases to further modification. If the results are negative, they are also positive; and who can say that the explanations for which, with extreme

¹ See Prof. Briggs, 'An inductive study of Selah,' *JBI*, viii. 132 ff., and cp. Miss E. Briggs' learned paper on Selah in *AJS*, xvi. 1-29. See also B. Jacob, 'Beiträge,' &c., i. Sela, *ZATW*, xvi. 129 ff. (1896); Parisot, 'Signification musicale de Selah-~~h~~apsalma,' *Rev. biblique*, 1 Oct., 1899, pp. 573 ff.

deliberation, substitutes are offered, are worthy of their place in commentaries and lexicons which are otherwise, even if far from perfect, at any rate neither unprogressive nor unmethodical? It should be added with reference to the historical or quasi-historical references appended to a number of titles, that it has seemed most convenient to give these separately.

1. *Alamoth*, upon (עַל־מְנוּחֹת), xlii. [xlix.]; *Ma'alēth*, the (הַמְעַלֹּת), and *Ma'alēth*, for the (לְמַעַלֹּת), cxx.-cxxxiv. [למ' in cxxi.]; *Maḥalath*, upon (עַל־מַחֲלַת), liii., and with the addition of *Le'annoth* (לְעֻנֹת, from עֲנִיּוֹת), lxxxviii.; *Nehiloth*, upon the (אֶל־נְחִילֹת, from אֶל־נִחְלַת), v. All these (for עַל = אֶל = לְ) originated in לִישְׁמַעְאִלִים or לִירְחֻמְאִלִים, i.e. 'of the Ishmaelites,' 'of the Jerahmeelites.' The latter is the origin of the forms containing ח (cp. נְחֹל, נְחֹלִי); the former, of those containing ע. So in Ps. iv. עַל־מוֹת לְבֹן (see 18) should be לְבֹנֵי יִשְׁמַעְאִלִים, 'of the Ishmaelites.' The 'Ishmaelites' or 'Jerahmeelites' are singers (see p. xxii.). The title שִׁיר לְמַעַלֹּת may be more correct than שִׁיר הַמַּ'; it probably means, 'Of Asshur: of Ishmael' (see 30), two alternative titles combined, both assigning the psalm to a Jerahmeelite guild.

2. *Al-tasheth* (אֶל־תַּשֶּׁת), lvii., lviii., lix., lxxv., and *Aiyēleth haš-šihar*, upon (עַל־אֵילַת הַשִּׁיחַר), xlii. The former from אֶל־אֲשֻׁר, 'of Ashhur'; the latter from אֶל־יִרְחֻמְאֵל־אֲשֻׁר, 'of Jerahmeel-ashhur.'

3. *Asaph*, of (לְאַסָּף), l., lxxiii.-lxxxiii. Asaph = Abiasaph, certainly a N. Arabian name, to be grouped with Saph (2 S. xxi. 18), Joseph,¹ and perhaps Shaphat, Sephath, Sarephath.² On the analogy of אֲבִיתָר, Abiasaph = Arāb-asaph. In Ex. vi. 24, 1 Chr. ix. 19, xxvi. 1 (reading אֲבִיסָף, כֹּהֵן אֲבִיסָף), we find Abiasaph (the best vocalization) a Korhite, while in 1 Chr. vi. 39 (cp. v. 43) Asaph is a Gershomite. Now נְרִשִׁים is closely connected with אֲשֻׁר = נִשּׁוּר; for 'Korhite' see 12. In Ezr. ii. 41 (Neh. viii. 44) 'the singers, the bene Asaph' are grouped with families certainly N. Arabian (see *Crit. Bib.*). The *bene haš-šā'irim* come next, or 'rather the *bene asshurim*, i.e. the Asshurites (see 10); in Ex. vi. 24 a brother of Abiasaph is called אֲסִי, doubtless a corruption of אֲשֻׁר.

¹ One of the *bene Asaph*, in 1 Chr. xxv. 2, 9, is called 'Joseph.'

² Cp. the intermediate form סַפְרָת, Neh. vii. 57; also אֲסַפְסָף, Num. xi. 4, probably from אֲסַפִּים = אֲסַפִּים (*Crit. Bib.*).

Next come the *Nethinim*, i.e. the Ethanites, and the *beni 'abde 'elomo*, or rather the *beni 'arab-šalamu*. All these are probably temple-singers (see p. xxii.), and certainly N. Arabian.

4. *David*, of (לְדָוִד), prefixed to all the psalms of Bk. i. except i., ii., x., xxxiii.; to 21 in Bk. ii.; to 1 in Bk. iii.; to 2 in Bk. iv.; and to 17 in Bk. v.; in all to 78. [Ps. xxviii. should perhaps be added.] Lagarde takes a step in the right direction when he says, 'One division of the temple choir could be named after David, another after Heman, or Korah, or any one else, just as English professors can be called Margaret, or Savilian, or Hulsean, &c.' It is most probable, however, that the other names in phrases like לְדָוִד are Negeb clan-names. Now, though there may have been a clan-name Dod, it is not to be expected here, the clan to which such a large number of psalms was assigned must have borne a more important name than Dod. We have, as it seems, a triple clue to the meaning of לְדָוִד. (a) In Pss. xvi., lvi.-lx. לְדָוִד goes with מִכְתָּם, i.e. מִעֲבָתֵי, 'Maacathites,' a gloss on דָּוִד. See 10. (b) Pss. xxxix. and lxii. have the double title לְדִידָתָן or עֲלִידָתָן and לְדָוִד, and Ps. lxxi. (lxx.) in G's Hebrew text may have had the double title לְדָוִד and in a corrupt form לְבִנֵי יִדְוֹתָן (em-moraðab). (c) Ps. xlv. in the second part of its title has יִדְוֹת, which probably comes from לְדִידָתָן, i.e. לְעַרְבֵי אֵיתָן (see 10). We may plausibly assign the same origin to לְדָוִד, the intermediate stage being לְיִדְוֹת. It should be noticed that in lxxii. 20 בֶּן יִצְיָא comes from בְּנֵי יִשְׁמַעְאֵל, which is a gloss on עַרְבֵי אֵיתָן [M. דָּוִד], and that in cxliv. 10 אֶת־דָּוִד is an intrusive and incorrect gloss on עֲבָדוֹ. Observe that in the titles of xviii. and xxvii. לְעַבְדֵי יְהוָה is a corruption of לְעַרְבֵי יִרְחַמְאֵל; לְדָוִד follows. The conjecture that דָּוִד ultimately comes from עַרְבֵי אֵיתָן is thus confirmed.

5. *Ethan the Ezrahite*, of (לְאֵיתָן הָעֲזָרְחִי), lxxix. How can Ethan the Levite also be an Ezrahite or Zarhite, i.e. a Judahite (see p. xxxvii.)? The question has wrong pre-suppositions, which need not here be examined. Ethan the Ezrahite, in 1 K. v. 11 [iv. 31] is the name and title of a foreign sage; in 1 Chr. ii. 6 he is made a son of Zerah (cp. Gen. xxxviii. 30). Zerah, too, occurs as a Cushite and Edomite name (see *E. Bib.*, 'Zerah'). The

¹ *Orientalist*, ii. 23. Zenger accepts this view (*Zf. f. Lat. Theol.* xv. 361 f. [1891]); König (*Einleit.*, p. 395) rejects it.

origin of Zerah or Ezrah is no doubt אֶשְׁחָר (the name of a district or districts in the N. Arabian border-land. Read לאיתן האשחר, i.e. ' (assigned) to the Ashhurite Ethan (clan).'

6. *Gittith, upon thy* (עַל־הַגִּתִּית), viii., lxxxi., lxxxiv. Either from עֵל־הַגִּתִּית, or directly from עַל־הַשְּׁמִינִית, for which see 26.

7. *Heman the Ezrahite, of* (וְהֵמָן הָאֶזְרָחִי), lxxxviii. To be explained on the analogy of 5. 'Heman,' of course, is a clan-name. In 1 K. v. 11 (iv. 31) Heman is a son of Mahol, i.e. a Jerahmeelite, but in 1 Chr. ii. 6 he is a son of Zerah = Ezrah. הֵמָן is either a corruption of תִּמְן (see *Enc. Bib.*, 'Heman'), or, better, of אַחִימָן (Ahiman), Num. xiii. 29, cp. 1 Chr. ix. 27, where it is the name of a family or guild of the temple-ministers called שְׁעָרִים ('porters'), or rather אֲשֻׁרִים (Asshurites). Now תִּמְן is probably formed from יָמֵן, and אַחִימָן is an early corruption of יִרְחֵמְאֵל. יָמֵן and יִרְחָ being identical, the title describes P. lxxxviii. as assigned to a Jerahmeelite or Asshurite clan named (probably) אַחִימָן.

8. *Hallelujah* (הַלְלִיָּהּ). The difficulties already mentioned suggest that the word is corrupt. Comparing חִלֵּל (Isa. xiv. 12) and נְהַלְלָאֵל (Gen. v. 12), we may trace its origin to לִירְחֵמְאֵלִים.

9. *Higgaion* (הִגְּיוֹן), ix. 47, followed by שְׁלֵה, and xcii. 4, followed by בְּכִנּוּר. Both passages are corrupt (vol. i., pp. 33, 36; vol. ii., p. 87).

10. *Jeduthun, of, or, upon* (עַל־יְדֻתוֹן, xxxix.; עַל־יְדֻתוֹן, lxii.; עַל־יְדֻתוֹן, lxxvii.); *Loves, Song of* (שִׁיר יְדֻת), xlv. Jeduthun(?) is mentioned with Asaph and Heman in 1 Chr. xxv. 1 ff., 2 Chr. v. 12, xxxv. 15, and with Heman alone in 1 Chr. xvi. 41, thus taking the place of Ethan (cp. 1 Chr. xv. 17). Clearly either יְתוֹן or יְתוֹן must represent אֵיתָן; how, then, shall we explain יְדֻת or יְדֻת? Lagarde (*Uebersicht*, 121) supposes that the right phrase was עַל־יְדֻת אֵיתָן, 'to be performed (or, preserved) through (or, by) the guild, or choir, of Ethan.' But then how shall we account for the phrase בְּנֵי יְדֻתוֹן (1 Chr. xvi. 42)? The clue is suggested by the fact that names both of clans and of persons often consist of two names of districts or clans combined. Notable instances are, 1. Obed-edom, who in 1 Chr. xvi. 38 is called a son of Jeduthun, and whose name should rather be read Arab-edom (or Arab-aram); 2. 'abdē selōmō (Ezra ii. 55 = Neh. vii. 57), rather 'Arab-salamū (see p. xxii.); and 3. Rab-akeh, 2 K. xviii.

17, rather Arab-cush. **דִּים** almost certainly comes either from **אָרָם** (= **יָרָח**) or from **עָרַב**. The latter alternative is here adopted (cp. on **בִּדִּי**, Ps. cxli. 6). The *benè Jeduthun* were, according to 1 Chr. xvi. 42, 'at the gate' (**לְשַׁעַר**), i.e. 'door-keepers,' **שַׁעְרִים**; but there is clearly some misunderstanding connected with these 'door-keepers.' Most probably the original designation of the *benè Jeduthun* (or, Arab-ethan), as well as of the *benè Shalum* (Ezra ii. 42) was **אַשּׁוּרִים**, 'Asshurites' (cp. 3). That **יְדוּתָן** or **יְדִתָּן** really comes from **אֵיתָן** is confirmed by the titles of xviii. and xxxvi. (see 4; end). Observe that in the title of c. **לִידוּתָן** has become **לְתוּדָה**. See also 4, 13, and 28. Lastly, as to **שִׁיר יְדִידָת**. *Shir* and *Jedidôth* are brought together by a mistake. **יְדִידָת** is a corruption of **יְדִיתָן**; cp. the combination of **לְדוּד** and **לִיד** referred to under 4. For **שִׁיר**, see 30. 'Song of loves' (or, 'love') is quite unsuitable.

11. *Jenath-elen-rehokim, upon* **עֵלֵינוֹת אֵלֶם רְחֹקִים** (cp. *E. Bib.*, s. 7). That **עֵלֵינוֹת** comes from **עֲלִינִיּוֹת** (cp. liv. l., lxi.), is obvious. Nor can we hesitate under **אֵלֶם רַח** to see **אֶל־רְחֹקִים**, 'to the Korhites.' See 11.

12. *Korah, of the sons of* **(לְבָנֵי קָרַח)**, xlii., xlii.-xlix., lxxxiv. f., lxxxvii. l. The origin of the southern clan Korah is variously traced to Esau and to Caleb (see *Enc. Bib.*, s. 7). The key to the name is furnished by 1 Chr. xii. 6, where **הַקְּרָחִים** interrupts the list of names, and has evidently come in from the margin, where it stood as a variant to **בְּנֵי יֶרַח** (s. 7, end). Cp. also Num. xvi. 1, 'Korah, ben Izhar [from Ashhur], ben Kehath [from Maacath].' The sum of the matter is that **קָרַח** (in which Hebrew wit may have seen 'baldness')¹ is a distortion of **יֶרַח** = **יֶרַחמָאֵל**. The distortion, however, obtained an independent existence. The clan of the *benè Korah* were originally, of course, not 'door-keepers,' but first Asshurites (cp. 9) and then singers. Thus the questions asked on p. xxxvi. are answered.

13. *Mahalath, upon.* See 1.

14. *Maschil* (**מִשְׁכִּיל**), xxxii., xlii., xlix. f., lii.-lv., lxxiv., lxxviii., lxxxviii. f., cxlii. An examination of the titles shows that it stands in close relation to **לְכַנְנָח**. In *Enc. Bib.*, 'Maschil,' it is

¹ So already Staerk (*ZATW*, xii. 136), with **יְדִידָה** as an alternative original.

² Cp. *Crit. Bib.* on 2 K. ii. 23, xxv. 23.

suggested that it may be a corruption of the same word that underlies 'לכנ', viz. perhaps לְקַשְׁכוֹ (see 19). More probably, however, it comes from לְקַשְׁם, i.e. לְקַשְׁמִי, 'of Cusham.' This would be a gloss on the abridged composite title לְקַנְנָח.

15. *Memoriāl, to make* (R.V. מְגִיד; לְהַזְכִּיר), or 'to be sung at the presentation of the Azkārā (Del., Bithgen), or 'to confess [sin]' (B. Jacob).¹ Corrupt. Read לְאֶשְׁחָר; cp. הַשְׁחָר, xxiii., title (see 2).

16. *Michtam* (מִכְתָּם), xvi., xl.-lx. G (B א &c.), in Isa. xxxviii. 9 gives προσηχη, and G' φδη, προσηχη, for M's מִכְתָּם. This may point to מִתְחַנֵּן (see *Enc. Bib.*, 'Michtam'); cp. on חֲנֻכָּה, xxx., title. It is easier, however, to suppose that מִכְתָּם comes from מִעֲבָתִים; cp. מִעֲבַת מִכָּת, 2 Chr. ii. 9 (see *Crit. Bib.* on 1 Chr. v. 25). כִּכְתָּם is always combined with יָדוּר, on which, or rather perhaps on אֵתָן יָדוּר, it appears to be a gloss. That is, 'Arab-ethan' is equivalent to 'Maacathites.' See 4.

17. *Moses, the man of God, of* (לְמִשְׁכָּה אִישׁ-הָאֱלֹהִים), xc. Read יִרְחֹמְאֵלִים לִישְׁבֵּעֲאֵלִים. See vol. ii., pp. 75 f.

18. *Muth-labben, upon.* See 1.

19. *Musician, to the chief* (Kautzsch, *dem Musikmeister*; לְקַנְנָח).

Prefixed to fifty-five psalms, and mostly followed by לְדוֹד (lxvi. and lxvii. are exceptional); also in the subscription of Habakkuk's prayer (Hab. iii. 19; see *Crit. Bib.*, p. 171). The older explanations being altogether inadequate, we must look further. Two courses are open to us. 1. It would be natural that the word or words expressing the assignment of a psalm to a certain singing guild should be introduced by a word which certified the due transference of the psalm to the temple authorities. Such a word would be לְקַשְׁכוֹ, 'as a thing deposited' = 'to be laid up in store' (an Aramaism). 2. The evidence that the titles are largely made up of N. Arabian ethnics or clan-names, borne by the singing-guilds, has, however, increased so much, and we have also now so much more proof of the existence of compound names like Obed-edom (from 'Arab-aram'), that we can hardly doubt that כְּנָנָח comes from יִרְחֹמְאֵל-אֶשְׁחָר, i.e. יִרְחֹמְאֵל-בֶּן-חֲצִרִי.

¹ ZATW, xviii. 52, 63 ff. (similarly in 1 Chr. xvi. 4).

It will then appear that **למנצח** and **על-אילת השחר** in the title of Ps. xxii. mean the same thing, *i.e.* the abridged form **למנצח** was followed by a gloss conveying the name accurately.

20. *Neginath, with* (**בנגינות**), iv., vi., liv. f., lxxvii., lxxvi., Hab. iii. 19 (with superfluous ' attached), and once (lxi.) *on Neginath* (**על נגינת**), but G S J T imply (**בנגינת**). It **למנצח** means 'to the director of music' it is natural to explain **בכנ** 'with the music of stringed instruments.' This makes a weak explanation of **למ** still weaker; how superfluous to admonish the director! There must have been editorial manipulation. Some indistinct word was converted into **נגינות**, and **על** (**אל**) was then* (except in lxi.) altered into **ב**. In vi. **בכנ** is followed by **על-השמינית**, which was no doubt originally a correction of **בכנ**, but is not the original phrase. See 26.

21. *Nehiluth, on the.* See 1.

22. *Praise* (**תהלה**). See vol. ii., p. 233.

23. *Prayer* (**תפלה**), xvii., lxxvi., xc., cii., cxlii. Cp. lxxii. 20.

24. *Psalm* (**זכור**). **ז** is an unexplained word. As in the case of **למנצח**, two courses are open. 1. Considering (a) that the normal position of **זכור** appears to be either before or after the formula stating to which singing guild the particular psalm was assigned, we may assume that **ז** is a corruption of some word stating that the psalm was duly admitted or inscribed. And considering (b) that from xlviii. onwards **זכור** shows a very strong tendency to associate itself with **שיר**, we may plausibly assume that **שיר** is a fragment of the word which is the true original of **זכור**. The word that will occur to most is **רשום** 'marked' (Dan. ix. 21); see *Enc. Bib.*, 'Psalms.' The strongest objection to this is that **למנצח** is most probably a corruption of a compound district-name, and that if **רשום** meant 'marked,' we should expect to find it sometimes prefixed to **למנצח** (*i.e.*, **למנצח רשום**). 2. The second course is to seek for the district- or clan name out of which the corruption **זכור** may have arisen, and our clue is the observation that **ז** and **שיר** are closely related, and that the easiest explanation of **שיר** (see on **שיר**, Ps. xviii. 30 b, and *Crit. Bib.* on **שיר**, 2 S. i. 18) is to regard it as a slightly corrupt fragment of **אשור**. It will thus appear that **שיר זכור** (so xlviii., lxvi., lxxxiii., lxxxviii., cviii.) represents **שיר זכור אשור** (so lxxvii., lxxvi., lxxxvi., xc., cii., cxlii.), 'of Asshur-jerahmeel,' while **זכור שיר** (so lxxv.,

lxvii. f., lxxv. l., lxxvii.) represents לִירְחָ אֲשׁוּר, 'of Jerahmeel-asshur.'

25. *Selah* (סֶלָה). The learned ingenuity of critics having been baffled, we are driven to suppose that the text of the 74 passages containing סֶלָה (see p. xl.) is corrupt.¹ (a) סֶלָה might conceivably represent some word embodying a direction to the scribe, such as יִשְׁלֵם, 'supplement,' or לְשִׁלֵּם, 'for supplementing.' If so, the word either directs the scribe to supplement a defective place in the MS., or intimates that an insertion has been made. It might also be conjectured that the traditional Jewish interpretation (סֶלָה = עֵלַם or לְעֵלַם) arose out of an early corruption of שֵׁלַם or לְשֵׁלַם. (b) Considering, however, the frequency of corruptions of אֱלֹהִים and of יִרְחָמֶאל, and observing that מ and ס are liable to confusion, it seems more probable that סֶלָה, which apparently forms part of the text, and certainly never occurs in a title, comes in some cases from אֱלֹהִים, and in others from יִרְחָמֶאל. An examination of the 74 passages confirms this idea. Probably the last editor, finding סֶלָה written by mistake (for אֱלֹהִים) in Ps. iii. 3, 5, 9, jumped to the conclusion that it was an ancient technical term connected with the liturgical service, and scrupulously retained סֶלָה wherever he found it, especially at the end of a verse.²

26. *Sheminith, on the* (עַל־הַיְמִינִית), vi., xii. Now that we have found how often שָׁכֵן is a corruption of יִשְׁמַעֲלָה (see on xcii., l. 17, vol. ii., p. 88). The original of this and the related phrases (see 6, 11, 20, 27, 28) is אֶל־יִשְׁמַעֲלָהִים.

27. *Shiggaion* (שִׁגְיוֹן), vii.; plural, with עַל prefixed, in Hab. iii. 1. A corruption of שְׁכִינֹת (כ = גי); see 26.

28. *Shōshannim, upon* (עַל־שִׁשְׁנִים), xlv., lxi.; *Shōshannim-ēdūth, upon* (עַל־שִׁשְׁנִים יְדוּת), lxxx.; *Shūshan-ēdūth, upon* (אֶל־שֶׁשׁ יְדוּת), lx. שִׁשְׁנִים and שוֹשָׁן are corruptions directly or indirectly of יִשְׁמַעֲלָהִים (see 26), and יְדוּת of יְדִיתוֹן (see 10).

29. *Solomon, of* (לְשִׁלְמָה), lxxii., cxxvii. Either from לְשִׁלְמוֹ, 'of Shalamu' (cp. *E. Bib.*, 'Salmah'), or better, from לְשִׁמְעֵאל, 'of Ishmael.'

¹ Grimme was the first to suspect that סֶלָה might be sometimes due to textual corruption.

² In lv. 20, lvii. 4, Hab. iii. 3, 9 סֶלָה occurs, abnormally, in the middle of a verse.

30. *Song* (שִׁיר), in the titles of thirty psalms, also (שִׁירָה) in Ps. Sol. xv., xvii. (titles). On origin, see 24. For 'song of degrees,' see 6; for 'song of loves,' see 9.

31. *To teach* (לְלַמֵּד), lx., and 2 S. i. 18. Either a dittograph of לָדַד (Renan), or, better, miswritten for לִירְחֻמֶּאֱל.

To this may for completeness be added (a) an extremely probable correction of אֲשֶׁר לִיהוָה, 'which he sang to Yahwè,' in Ps. vii., title, viz. לִירְחֻמֶּאֱל אֲשֶׁר, 'of Jerahmeel-aashur'; and (b) the probable restoration of the original text of the subscription in lxvii. 20, where דוד בְּרִישׁ has come from [עַרְב אִיתוֹ בְּנֵי שִׁמְעֵאל]. It is too superficial an explanation of M's text that the corrupt reading לָדַד in the titles had arisen before the subscription referred to was inserted (cp. pp. xliii., lxxv.).

The words or phrases which have been considered relate generally, as one can hardly help believing, to the singing guilds. There are also portions of the titles which, in their original form, appear to contain suggestions as to the contents of the psalms; to this we will return presently. It is proper to remark here that from the preceding conspectus of results it would appear that the current historical view of the development of the guilds of singers cannot be adhered to. That the singers originally called benè Asaph gradually split up into many families, some of which called themselves with special emphasis benè Asaph, others benè Jedithun, others benè Heman, is a conjecture entirely based on questionable readings of the traditional text. There is no reason why there should not have been, from the very beginning of the services in the second temple, several guilds of singers. The title benè Asaph seems to have been specially favoured, but this does not prove that it was the original title of the collective body of singers. We have seen already (p. xlii.) that Abiasaph was sometimes described as a Korhite; and it is not at all likely that there was a time when there were Asaphite but no Korhite singers. Asaph is also described as a Gershomite, i.e. an Asshurite, and this reminds us that the titles of Pss. lxxv. f. connect 'Asaph' with 'Shir,' i.e. Asshur. It is probable too that the title חֲמִשָּׁרִים, prefixed to בְּנֵי אָסָף in Ezra ii. 41, was originally intended to refer to the אִיתָנִים (rather אֲשֻׁרִים), the נִתְנִים (rather אִיתָנִים) and the עַרְב שִׁמְעֵאל (rather עַבְדֵי שְׁלֹמֹה); i.e., all

these clans were devoted to the service of song. If there was any general term for the singers other than **הַמְשִׁירִים**, it was probably (as we may infer from the titles of the Psalms) 'Asshur-jerahmeel,' or 'Jerahmeelites,' or 'Ishmaelites.' The last of these names has also perpetuated itself (in a disguised form) in the title of a later collection of psalms, the so-called *ψαλμοὶ Σολομῶντος*¹ (see pp. lxiii. f.). Arab-ethan, however, is little less widely spread as the title of a great singing guild or company; the name 'Ethanin' was subsequently disguised as 'Nethinim' (see p. xxii.). The Korhites (Korahites) may perhaps have been a different guild, though in 2 Chr. xx. 10 the Kohathites and Korhites seem to stand for the singers. But all these names, when closely examined, turn out to come from the Negeb, or N. Arabian border-land, and to be, genealogically, closely related.

§ 14. We now return to those portions of the titles which, if our criticism is correct, originally referred to the contents of the psalms. I may venture to remind the reader that again and again elsewhere, when speaking of O. T. narratives and prophecies, I have maintained that these have been altered from earlier narratives and prophecies, partly misread, partly misinterpreted, so that they present historical and geographical statements widely differing from those originally conveyed. These transformed passages are analogous to the transformed psalm-titles. If by taking this course I help to rehabilitate the authors or supplementers of the titles, this can hardly be reckoned to my discredit. Such harsh criticisms have been passed on the supposed unintelligence of the unfortunate editors of the psalms that a plausible critical defence of them may appeal to those who can put aside prejudice, and look at facts with a single eye. The reader will doubtless supplement this conspectus by a reference to the translation and notes.

(a) Ps. iii. At the approach of the sons of Arabia and the sons of Ishmael.

(b) Ps. vii. With reference to the Arabians, the Cushites, and the sons of Yaman.

(c) Ps. xviii. The words of Israel in the day that Yahwè

¹ Cp. **מַשְׁלֵי שְׁלֹמֹה**, Prov. x. 1, xxv. 1. i.e. **מַשְׁלֵי שְׁמֵעַאֵל**.

² See *Critica Biblica*, Parts i.-iv., and articles in the *Encyclopædia Biblica*.

delivers him from the hand of all the Arabians and from Jerahmeel [Ishmael].

(d) Ps. xxxiv. When Maacath, the benê Arab-jerahmeel, and Ashhur are plucked up.

(e) Ps. li. Concerning the house of Ishmael.

(f) Ps. lii. Concerning the house of Jerahmeel.

(g) Ps. liv. (Concerning) the Zarephathites [Jerahmeel].

(h) Ps. lvi. (Concerning) the Jerahmeelites.

(i) Ps. lvii. (Concerning) the Jerahmeelites [the benê Ishmael].

(k) Ps. lix. (Concerning) the Ishmaelites and the benê Jerahmeel.

(l) Ps. lx. At the oppression of Israel by Aram-jerahmeel and Aram-misgôr.

(m) Ps. lxiii. When he (the guild of Arâb-ethan) was in the wilderness of Jerahmeel.

(n) Ps. cxlii. When he (the guild of Arâb-ethan) was in Jerahmeel.

(o) Ps. cxliii. When the benê Arâb-ishmael pursued. (Based on lxx.)

(p) Ps. cxliv. Concerning the captivity. (Based on lxx.)

The single traditional element retained is the assumption (surely a necessary one) that the second part of the titles of these psalms describes the occasion of the psalms. According to the earlier tradition this occasion had to do with the N. Arabian oppression. Space will only allow us to give some explanatory hints; the reader will, of course, have taken some pains to enter into the point of view from which the text of the psalms has here been revised.

(a) It is assumed that here as elsewhere פני represents בני; אבשלום is a combination of ערב and ישמעאל. ברח comes from קרב. (b) על-ערבים וְכַשִּׁים וּבְנֵי יִמּוֹ. Or, על-ערב-כש. (c) אשר [בני יִמּוֹ] דבר is no more a part of the appendix to the title than אשר-שר ליהוה in Ps. vii.; see 'Corrigenda in Titles,' (6). את and הוֹאֵת are redactional. השירה comes from ישראל. ערבים=איבוי (cp. on vii. 9). יד, as elsewhere, may be a fragment of ירחמאל; מכף and מיד together are improbable. שאל, of course, = ישמעאל. (d) Read בני-ערב-ירחמאל בְּהִנָּתֵשׁ מֵעֵכֶת וּבְנֵי עֶרֶב-יִרְחַמְאֵל. ואשחור. It is the anticipated uprooting of Jerahmeel. ילך comes from ירחמאל, a correction perhaps of מלך. (The personal

name **אבימלך** is a popular distortion of **יִצְרָב יֵדָה**. (e) **בֵּת** for **בֵּית**, as in Isa. x. 32. **שָׁכֵן**, like **שָׁכֵן**, = **שָׁכֵן**. The rest is redactional. (f) **יִרְחֵמָאֵל** = **אֲחִינֹחַךְ**. Expansion again. (g) Both **הַיְיִם** and **נִסְתַּתֵּר** represent **צִרְפָּתִים**. **עֲבָנֵי** may come directly from **עֲמֹן**. But even if so, its indirect origin is **יִרְחֵמָאֵל**. (h) **בָּאָח** comes from **יִרְחֵמָאֵל** = **מֵאָחֵר**. י and ר confounded; **בָּאָח** suggested to the latest editor connecting the psalm with the story in 1 S. xxi. 10 ff. (i) **בִּכְעֵרָה** and **בִּכְרָחוּ** both = **יִרְחֵמָאֵל**. **בְּנֵי יִשְׁכָּי** = **בְּנֵי שֵׁשׁ**. (k) **שָׁאוּל**, **בְּשִׁלַּח**, and **יִשְׁמְרוּ** may all have arisen out of defective forms of **יִשְׁכָּי**. **בֵּית לְהַמִּיתוֹ** may represent **בֵּית יִרְחֵמָאֵל**. (l) See vol. i., p. 260. (m) **יְהוּדָה** mis-written for **יֵדָה**, i.e. **יִרְחֵמָאֵל** (see *Crit. Bib.* on Judg. xix. 1). (n) **יִרְחֵמָאֵל** = **מַעֲרָה** (cp. *Crit. Bib.* on 1 S. xxii. 1). (o) G^h, **ἰδὼν αὐτὸν ἔδωκεν Ἀβισσαλωμ ὁ υἱὸς αὐτοῦ** : **יִרְחֵמָאֵל** **בְּרָדְךָ אֶתוֹ בְּנֵי יִצְרָב יִשְׁכָּעָאֵל**. (p) G^h, **πρὸς τὸν Γολιάθ (Γολιαθ, T)** : **אֶל דָּגְלוֹת**.

§ 15. It will be a relief to many minds to discover how such a strange thing as the assignment of a large number of extremely pious songs to David came to pass. We have no occasion to resort to the ingenious but artificial hypothesis that one of the minor Psalters bore the name 'David,' and that, when the true significance of the title was forgotten, the psalms in the collection were supposed to be all the work of David, and so received the superscription *Idāwid*. The true cause of the phenomenon was that the name Jeduthun or Jedithun was difficult to transcribers, and, supposing that the corrupt word which lay before him in the different headings, where (as is now very probable) Jeduthun should have stood, must represent some well-known name, the last editor converted it, wherever it occurred, into *Idāwid*, without thinking of the historical improbability of the view of David thus produced. His real reason was that a badly written **דָּוִד** or **דִּית** (a fragment of **יְדִיתָן** or **יְדִיתָן**) approached more nearly to **דָּוִד** than to any other known personal name. But he may also have thought of the tradition of the musical skill of David in 1 S. xvi. 16, 23; and though the songs ascribed to David in 1 and 2 Sam. are not religious, yet in post-exilic times David became such a saint that it is to him rather than to Solomon the idolater that the Chronicler assigns the preparations for the building of the temple, and, among other internal arrangements, those relating to the music (see 1 Chr. xxiii. 5, xxv. 1, 2 Chr. viii. 14, xxix. 25). This does not, of course, prove much as regards the

date of the last editor, for the point of view represented by the *Chronicles* can neither have begun with him, nor have ceased after his time.

§ 16. It is strange, but true, that the belief in Davidic and, in general, pre-exilic psalms but slowly disappears. Vatke in 1835 suggested that 'single songs may have survived in the mouth of the people, and in an altered shape have passed into our Book of Psalms, or at least have exerted an influence as ancient models.' It is indeed intelligible that some critics, jealous for the honour of early Israelitish religion, should declare themselves unable to form a satisfactory picture of pre-exilic religion without some distinct evidences that the teaching of the prophets had begun to produce in individuals a sense of personal communion with God. It is also intelligible that the discovery of extremely early Babylonian hymns should have awakened a desire to be able to point to comparatively early Israelitish hymns, and that the modern longing to find organic development everywhere should have produced in some critics an inclination to be somewhat easy in the matter of evidence for early Israelitish hymns, which must, as they rightly assume, have been produced, and have influenced the form, if not the ideas, of the later psalms.

The grounds on which even such a scholar as Prof. Kautzsch still maintains the existence of some pre-exilic psalms in our Psalter appear to be three in number. 1. The references to a king in Pss. xx., xvi., xlv. 2. The 'energetic denial of the necessity of the sacrificial ritual' in xl. 7, l. 8 ff., li. 18 f. 3. The 'hapifold traces of antique phraseology' in the Psalms. The first of these grounds has, from a conservative textual point of view, been much weakened by G. B. Gray's able essay on the Royal Psalms. The second involves the rejection of the very plausible theory that different views were taken in post-exilic times as to the origin and importance of the sacrificial cultus. Such differences, however, are to be found in other great religions (e.g. Brahmanism, Zoroastrianism; Christianity); why not also in early Judaism? No one would be so unwise as to suggest that any of the psalmists, at any rate if temple-singers, were directly opposed to the sacrificial system; but there were probably not a few psalmists who wrote with a view to the synagogue-worship, and, even apart

¹ *Die Religion des A.T.*, i. 291 ff. Vatke was answered by De Wette in a famous article in the *Theol. Studien und Kritiken* for 1837.

² *Outline of the Hist. of the I. & of the O. T.* (1898), p. 143.

from this, no psalmist who had any affinity to Jeremiah (see Jer. vii. 22 f., viii. 8) could miss the sublime truth that obedience and thanksgiving were the true 'divine service.' It is highly improbable that Prof. Kautzsch regards Dr. B. Jacob's treatment of psalms like xl, l, and li.² as adequate and satisfactory. Kautzsch does not deny the spiritualizing Jeremicanic tone of these psalms; but he accounts for this by the theory that they arose before the priestly code, *i.e.* that they are of pre exilic origin. Now, the theory of late pre exilic psalms influenced by Jeremiah, to which in my former commentary I myself inclined, will not stand a close examination. Jeremiah's influence was felt not so much by his contemporaries as by posterity—a posterity which, to do honour to the spirit of prophecy, thought fit to expand largely the contents of the roll of Jeremiah's works. And with regard to the difficulty of conceiving how utterances of a non-sacrificial view of religion could have found admission into the larger Psalter, one may fairly ask how, after Pss. xl and li, had been admitted into 'Davidic' collections, and Ps. l into a fasciculus of 'Asaphite' psalms, the psalms referred to could have been finally rejected by any editor. I may also express the opinion that the predilection of the guardians of religious classics for uniformity belongs to a more advanced stage of Theological development.

With regard to the argument from 'antique' phraseology, one may admit its force provided that the facts can be established. Prof. Kautzsch speaks on one occasion of the '*verugo vetustatis*,'³ which all the labours of editors could not remove from certain early psalms. But is this 'antique rust' genuine? Kautzsch himself would surely admit that 'antique' forms, ἀρχαῖα λεγόμενα, &c., may often be due merely to accidents in the transmission of the texts, or even to affectation; and his own very long list of corruptions in the text of the psalms (see *Die heil. Schrift. Beilagen*, pp. 69 ff.), which might easily have been made considerably longer, detracts from the force of his remark.

¹ See *OP*, pp. 364-367, and cp. *Enc. Bib.*, 'Jeremiah,' § 4, end.

² *Z. D. M.* (1897), xvii. 67, 273-279.

³ For argument's sake I here admit the term 'Davidic.'

⁴ *Theol. Studien u. Kritiken*, 1891, pp. 577 ff.

⁵ Darmesteter asserts the 'archaism' of the Gathas, as compared with the language of the Avesta, to be an affectation (*Le Zend-Avesta*, iii, Introd., p. xciii.).

§ 17. Prof. Kautzsch, however, has not exhausted the possible grounds for holding that there are pre-exilic psalms, or pre-exilic elements in psalms. It is Prof. Briggs to whom we may look for a completion of the round of arguments, so soon as his expected commentary has appeared. I think that some passages from an article¹ which, unlike most reviews, not merely states his opinion of the work reviewed, but also justifies his criticism by stating how he would himself treat the subject, are deserving of quotation. 'For some years,' he says, 'I have been working on the theory that there was a Director's Psalter [כְּנָנִיחַ; see p. xxxviii.] made up by a selection from several earlier minor Psalters, and that this Director's Psalter is the real backbone of our present Psalter, about which the final editor grouped his entire material.' Of these minor Psalters the most important was one which bore the name 'David.' He does not deny that some of the later psalms in M, as well as in G, were ascribed to David by a misunderstanding, but he holds that 'the great mass of the Davidic psalms in all the books were taken from a Davidic Psalter, not composed by David, but gathered together from different authors and periods of composition under David's name.'

With regard to the psalms of Asaph and the Korahites, Prof. Briggs regards it as important that they contain the psalms most commonly assumed to be Maccabean, which is adverse, though not exactly fatal, to the present writer's theory in *The Origin of the Psalter* that the second section of the Psalter originated before the third.

In Books iv. and v. he finds 'at least two minor Psalters, viz. the group of Pilgrim psalms,—all of the same pentameter measure, with a single exception which has been obtruded upon the group for liturgical reasons,—and a group of "Hallels" which were originally together, but which have been broken in two at the final arrangement of the Psalter. The Royal Psalm [see vol. ii., p. 80], which rivalled in length the Law Psalm, no. 117, has been broken up, while the Law Psalm has remained intact.' It seems to him, therefore, 'that we must allow a considerable interval for the composition of these psalms of

¹ Review of Cheyne's *The Origin and Religious Contents of the Psalter* in *The New World*, June 1892, pp. 350 ff.

² This is also the view of Robertson Smith and Bickell, and has been described as 'probable' by the present writer (*OP*, p. 190) and more recently by Kautzsch.

the minor Psalters, the collection of these minor Psalters, and their comprehension and distribution in our present Books iv., v., and that the theory advocated in the book under review does not give sufficient time for this.

To the present writer, however, it appeared more bold than wise to hope for much result for the chronology of the Psalter from the study of the minor collections as such, and without in any way disregarding these, as Olshausen formerly and Balthgen quite recently did, it seemed still more important to form fresh groups of psalms for oneself by noting affinities of ideas, situation, and phraseology, and upon these to base working-hypotheses as to the periods to which the members of the respective groups belonged. This principle has already been carried out by Ewald (*Psalmen*², 1866), and was afterwards adopted by A. Rahlfs with reference to eleven psalms (xxii., xxv., xxxi., xxxiv. f., xxxviii., xl., xlix., lxi., cii., civ.).³ To build theories of the chronology of the psalms primarily on considerations respecting the length of time required for the growth of the Psalter⁴ by the inclusion of minor Psalters (or portions of them), is surely too hazardous, even if in addition to this we analyze the individual psalms with a view to tracing redactional modifications, and discovering elements of diverse origin pieced together by editors. For this might easily lead on to the assertion of a pre-exilic and even Davidic origin for certain psalms (or parts of psalms) which would be inconsistent with the most critical and defensible view of the history of Israel's religion.⁵

¹ *W* and *W* in den *Psalmen* (1892). The date assigned by Rahlfs to these psalms is late in and soon after the Exile.

² Besides Drs. Briggs and Peters, Prof. Sanday deserves to be mentioned in this connexion (see his *Hampton Lectures on Inspiration*, 1893, pp. 256 f., 270 ff.).

³ Prof. Briggs writes thus: 'It seems to us that he [the present writer] has not given sufficient attention to the marks of earlier language, style, and religion in many of these psalms, and that a sound criticism still finds some psalms of David, more psalms of the prophetic period, and many exilic psalms, while the great mass of the Psalter will remain where Prof. Cheyne puts it, — in the Persian, Greek, and Macedonian period' (*Acro World*, June 1892, p. 359). It may, however, be permissible to quote the following remarks: 'From the point of view of the history of art, not less than from that of the history of religion, the supposition that we have Davidic psalms presents insuperable difficulties' (*Origin of Psalter*, pp. 192 f.). 'It is not unnatural to imagine a Davidic element in Ps. viii. and ix. Only we must be on our guard against pleasant illusions. No concession can be made which a conservative of the old school would think worth accepting. The religious reorganization of the people in Ezra's time was too complete to allow any considerable influence to archaic liturgical formulae' (*Ibid.*, pp. 193 f.). As to psalms of the prophetic period, the present writer has, since 1889, never wavered. 'We have no sufficient grounds for thinking that the religious teaching of the higher prophets found any wide acceptance among the people' (*En. Bib.*, col. 2939).

§ 18. One admission, however, may be willingly made. It is plain that both Prof. Briggs and Dr. J. P. Peters¹ had a much fuller perception than I had myself of the amount of redactional mosaic work in the Psalter. At the same time, hardly any inquiry is more difficult than this. It is surely better to be too slow than too quick, and while by no means inclined to stationariness in the analysis of the psalms, I would suggest that there is a preliminary work of the utmost importance, not referred to by Prof. Briggs in his frank and interesting article, viz. the study of the text of the psalms with a view to seeing whether there is not an underlying text of a different character, which has been first of all corrupted in the early stages of its transmission, and then manipulated, to produce an edifying sense.

§ 19. I am afraid that this opens a rather unpleasing prospect. If the present inquiries are upon the whole rightly planned, and if the results are in any considerable degree correct, the current theories of the origin and growth of the Psalter will have to be largely reconstructed. If any reader is impatient to attempt this work, he will do well to start from some judicious statement of a not too 'advanced' character, such as that of the late Prof. Robertson Smith in his well-known article² (1886), and rewrite this in proportion as he has assimilated the new material. The stress laid in that work on the minor Psalters is no detriment to it for such a purpose, for the student must at any rate begin with these, though he must not stop short with them. Such a person must, however, remember that there are a number of groups, proved to be such not only by affinities of contents but by local juxtaposition, which are not referred to in that article. As in the case of the proverbs, psalms are sometimes put together which, by their general similarity, as well as by their juxtaposition, appear to come from the same source—a small collection of psalms. But an acquaintance with the details of the text-critical work is so all-important that I would rather not 'largely reconstruct' the theory of the growth of the Psalter until I can presume that students have sufficiently assimilated the new material.

§ 20. I venture, however, to present the patient reader with a sheaf of critical remarks. i. It has become even clearer than

¹ Article on the Psalter, *New World*, June 1893, pp. 287 f.

² The main part of this, sometimes condensed, sometimes expanded (with due notice of such expansion), will be found at the beginning of the article 'Psalms' in the *Encyclopædia Biblica*.

before that the colophon in Ps. lxxii. 20 is 'a witness to the gradual enlargement of small psalm-collections.' We now find it at the end of a psalm bearing the title 'of Solomon,' but it must originally have been the subscription to a great collection, containing psalms called 'of David.' So at least one was wont to put the matter, the misplacing of the colophon being ascribed to a scribe's error! Now, however — if the reader accepts my guidance — it is plain that it was no oversight, but a deliberate transference that took place. The colophon originally referred only to the 'Ethanic Psalter' (so I would designate the collection of the earlier psalms entitled 'Of Arabethan'), it was transferred to the end of Ps. lxxii., with a view to include that psalm (originally entitled 'of Ishmael'), and consequently the words, 'the sons of Ishmael,' were appended to 'Arabethan,' as a correction.

ii. It may further be noticed that the title לִירְחִמְעֵאל אֲשֻׁר ('of Jerahmeel-ashhur'), which is probably to be substituted for the enigmatical לְמִנְצָה, reminds us of the phrase traditionally misread as סֵפֶר הַיָּשָׁר (R.V., 'the book of Jasher'), but originally (as now appears) read as סֵפֶר אֲשֻׁר ('the book of Ashhur'). It is not impossible that both the Ethanic, the Korahite, and the Asaphite psalms, and also the three passages expressly quoted from the 'book' referred to in narratives (see *Enc. Bib.*, 'Jasher'), came from the same collection of poems, which was placed under the guardianship of the singing guild, or guilds, of Jerahmeelites, Ishmaelites, or Ashhurites.

iii. The so-called 'Songs of Degrees' were, as the revised title ('[Of] Ashhur, [of] the Ishmaelites') may seem to suggest, entrusted to the custody of the guild or guilds of Ashhurites or Jerahmeelites. It is, however, just possible that not only a part, but the whole, of this group of psalms came from the sanctuary at Beth-ishmael (see pp. vii. f.) In this case the terms 'Ashhur' and 'Jerahmeelites' in the headings would here possess a special meaning of their own.

iv. As to the 'Michtam' ['Maacathum'] psalms (xvi., lvi.-lx.), I doubt whether they are rightly viewed as having originally formed a little group of psalms. Even from a conservative textual

¹ See *o/z.* p. 8, where the parallel of the repeated וַיִּצְפֹּן in Jer. li. 64 is referred to.

² Delitzsch has summed up the external features which seem to him common to the Michtam-psalms (introd. to Ps. xvi.), and Prof. Briggs praises Dahm for grouping these psalms together (*New Herald*, March 1900, p. 170).

point of view there is no overpowering necessity for this, and the revised text does not encourage the supposition.

§ 21. v. On the Elohistie redaction of Pss. xlii.-lxxxiii. (*i.e.*, Book ii. and the first part of Book iii.), the last word has hardly yet been spoken. The facts, of course, are quite plain. 'Yahwè' occurs only 30 times in Book ii., 'Elohim' 104 times; 'Yahwè' only 13 times in Pss. lxxiii.-lxxxiii., 'Elohim' 36 times. In Ps. l. 7 we even find, 'I am Elohim, thy Elohim,' instead of 'I am Yahwè, thy Elohim' (cp. lxxvi. 11). That this is not what the original psalmist wrote, appears from the facts, 1. that Ps. liii. is only another recension, with some peculiar variations, of Ps. xiv., and 2. that Ps. lxx. is a repetition of xl. 14-18 (except that the opening word is omitted), while the opposite change is only once made. Now, since there is no obvious reason why the editor of a large and comprehensive collection should have made this alteration only in Pss. xlii.-lxxxiii., we must suppose that there was a time when these psalms formed (or formed part of) an Elohistie Psalter. But what was the motive of the editor? It has been suggested by Lagarde that he destined this Psalter for the use of the Levites, who, at the time of the redaction, were not allowed to pronounce the name Yahwè, and most scholars are agreed so far as this—that the phenomenon stands in connexion with the increasing avoidance of the name Yahwè in the later period.¹ It is not clear, however, why the redactor, if reverence was his motive, left 'Yahwè' anywhere in the altered psalms, and it is equally strange that presumably late psalms, such as Pss. cx. and cxviii., are Yahwistic rather than Elohistie, that in Daniel's prayer and confession in the name of Israel (Dan. ix.) the name Yahwè occurs seven times, and that the Hebrew Sirach (though not as constantly as the Book of Proverbs) uses that divine name. The matter has, I think, to be reconsidered in view of a probable result of textual criticism, which will have to be expounded at some length in connexion with Gen. ii. 4b, and which is referred to briefly in the 'Addenda' to Part iv. of *Critica Biblica*, viz. that the God of Israel was habitually called, at any rate in Judah and the Israelite territory in the Negeb, not only Yahwè, but also Yahwè-jerahmeel, and even Jerahmeel alone. The compound name indicates that there

¹ Dr. J. P. Peters, however, is confident that 'in most cases "Yahwè" is a later addition, due to a Yahwistic revision of Elohistie psalms' (*New World*, June 1893, p. 200).

² In the portion of *Critica Biblica* vol. ii. containing Genesis.

is but one God of Israel and Jerahmeel (*i.e.* of the land of Israel in Palestine proper and in the Negeb), which, considering that Israel learned the worship of Yahwè in the N. Arabian border-land, certainly does appear to be in accordance with history. The Negeb was in fact Israel's Holy Land; there (as textual criticism tends more and more to show) were its earliest and most venerated sanctuaries, and thence came its most ancient legends. It is not strange then that some of the pre-exilic writers should have used Jerahmeel or Yahwè jerahmeel (editorially changed into Elohim and Yahwè-elohim) as names of Israel's God, nor need it surprise us if some of the redactors of psalms¹ used as a divine name, not only Yahwè, but Elohim, *i.e.* the name which in later times was a current adaptation of, and substitute for, Jerahmeel. 'Elohim' might indeed be a name for 'the Deity,' but its use in the Old Testament where we might have expected Yahwè most probably arises, not in general from a reverent objection to limiting the universal Sovereign, but from an attachment to a name which reminded men of the ancient Holy Land. And the change of 'Jerahmeel' into 'Elohim' is to be accounted for by the growing repugnance of faithful Jews to the corrupt heathenish cultus of the very large non-Jewish portion of the population of the Negeb. This may be enough – not indeed to satisfy the natural curiosity of the reader – but to open the door for a consideration of the possibility that the Elohistic redaction of a large group of psalms can be accounted for by more concrete facts than has hitherto been supposed, and that 'Elohim' in these psalms (like Šeb'oth in Yahwè Šeb'oth) is virtually a proper name, and not an abstract term for deity, used in place of a name for Him in whom all true Godship is centred.

§ 22. vi. A widely-held theory respecting the relation of 'the Chronicler' to the Psalter also needs a reference here. Must we really hold that Pss. xvi., cy. 1-15, cvi. 1, 47 f., also cxxii. 8-10 were known to the Chronicler? As generally expressed (see *eg.* Strack, *Einh.*², p. 110) this involves holding that Book iv. already existed when the Chronicler wrote. But the division between Books iv. and v. was probably not made till the final redaction of

¹ We must remember that the families of singers from which so many of our psalms come were most probably of Jerahmeelite (*i.e.* N. Arabian) origin. See pp. xxi. f., xlix. f.

² It is not denied that the psalms of the Elohim-Psalter originally had the name Yahwè rather than Elohim.

the Psalms, *i.e.* undoubtedly, till after the time of the Chronicler.¹ It is also less probable that the dividing doxology in Ps. cvi. 48 originally contained the words **וְאָמַר כָּל־דָּעִים אָמֵן**, 'and let all the people say, Amen,' than that these words were taken, with one slight and necessary alteration, from 1 Chr. xvi. 36, where we read, at the close of the strange composite psalm, **וְאָמַר כָּל־דָּעִים אָמֵן**, 'and all the people said, Amen.' This at least is Wellhausen's view (Bleek's *Entf.* 506, n. 1), which, however, seems to need supplementing. It is probable (1) that the whole of the close of Ps. cvi. — viz., *verses* 47 l. — is borrowed from 1 Chr. xvi. 35 l.² (beginning **וְאָמַר כָּל־דָּעִים אָמֵן** and ending **וְחָלַל לַיהוָה** [rather **וְחָלַלְתָּה**]), and (2) that both the close and the opening (*verses* 1-5) are accretions on the main body of that psalm, which had been handed down in an incomplete form, and needed some such additions to make it usable. As a consequence, we cannot commit ourselves to the view that 1 Chr. xvi. 34 is borrowed from cvi. 1 (which may well be later than the Chronicler). The formula was a conventional one, and occurs in cvii. 1, cxviii. 1, cxxxvi. 1. Nor can we venture to assert positively that it was the Chronicler who copied xcvi., cv. 1-15 (see 1 Chr. xvi. 8-33) and cxxvii. 8-10 (see 2 Chr. vi. 41 l.). The books of Chronicles, like other books, passed under the hands of redactors, and it is very possible that the insertions from the Psalter referred to were made by one of these.³ We cannot, therefore, safely use the critical argument which is often based on these insertions.

§ 23. vii. On the question of Maccabean psalms I cannot be entirely silent. The keenest modern critics have admitted a considerable number of such psalms. Among the most recent may be mentioned Merx, who undertakes to show that even in Book i. there are manifest traces of Maccabean transformation of early psalms, whilst Ps. ii. itself is of the very latest period, and Duhm, who assigns Pss. xii.(?), xiii.(?), xxiv. c(?), xxxv., xli., lv., lxix. a, lxxiv., lxxvii., lxxix., lxxxiii., cxviii., cxlix., to the Maccabean struggle, and a still larger number to the subsequent period. Certainly the text as it stands strongly favours a Maccabean date

¹ This passage consists of a current liturgical prayer, and a liturgical benediction and doxology (similar to those placed by editors at the end of Books i., ii., and iii.)

² Similarly Reuss, Stade, and Duhm.

³ *Festschrift zu Ehren von Daniel Chevalon*, 1899, pp. 198 ff.

for Ps. xlv. (xlv. a), lxxiv. (lxxiv. a), lxxix., and lxxxiii.¹, unless indeed we see our way to follow Robertson, Smith and assign these psalms to the imperfectly attested oppression of the Jews by Artaxerxes Ochus (see p. xxv.). It is true, Schechter objects² that the parallelisms between xlv. 19 and Sirach xvi. 112, and between lxxiv. 107, 113, and Sirach xxxvi. 6f. in the recently discovered Hebrew text exclude a Maccabæan date. Of these, the first is of no significance, and with regard to the others one might well suppose that the impassioned prayer in Sirach xxxvi. 1-17, together with xxxv. 18-20, was inserted during the Syrian oppression, for it is certainly unique in the Wisdom of Ben-Sira. And above all, the reader must be warned that the text of all these four psalms needs a searching examination before it can be used for critical purposes. Certainly I cannot deny the plausibility of the view that the Psalter as a whole was edited in the time of Simon the Maccabæe, as a consequence of the re-dedication of the temple in B.C. 165, and that some psalms of very recent origin were then inserted. But I cannot point to these psalms. Throughout the Psalter there is a background, sometimes real, sometimes to a certain extent assumed, which is plainly N. Arabian. Nowhere can it be shown to be evident that the real enemies of the Jews are Syrian Greeks. It is nevertheless plausible to hold that in the later psalms this is the case, and that conscious archaism is responsible for the continued references to the N. Arabians. And supposing that Ps. ii. (untitled) was inserted as a preface to the 'Ethanic' Psalter, one might regard Ps. i. (also untitled) as the introduction to a large Psalter of the pre-Maccabæan Greek period, in which that smaller hymnal was included. To take up or to reject these hypotheses, however, would be inexpedient without a preliminary study of the text and contents of the psalms from our new point of view. I should like to add a caution against following those critics who deny the possibility of Maccabæan psalms on the ground that the Hebrew text of Ben Sira contains so many unbiblical words, idioms, and constructions. For the correctness of many parts of that text is liable to the greatest

¹ So Bathgen, Kautzsch, and Cornill. Konig (*Emh.*, p. 403) can only recognize one Maccabæan psalm (lxxiv.). Driver (*Introd.*,⁽⁶⁾ p. 385) stands nearer to Kautzsch than to Konig. The only member of the above group of four psalms which he omits is xlv., but, as a compensation, he includes doubtfully lxxxiii. Still, he allows (p. 389) the attractiveness of Robertson Smith's Ochus theory.

² *Wisdom of Ben Sira* (Cambridge, 1899), pp. 26, 37.

doubt, and those unbiblical elements may to a great extent be traced to deep-seated corruption of the text.¹

§ 24. We must not digress to consider the other religious hymns and elegies contained in the Old Testament and, one might add, in the Apocrypha and the New Testament. But we cannot pass over the 'Psalms of Solomon.' This collection of eighteen psalms, written in Hebrew, and now only extant in a Greek version, contains the essence of Pharisaic Judaism, and has therefore been called by Ryle and James the 'Psalter of the Pharisees.' According to Duhm, there are also not a few Pharisaic psalms in our Psalter, and some of these, directed probably against Alexander Jannæus and his adherents, seem to him to have a striking resemblance to most of the 'Psalms of Solomon.'² Elsewhere he expresses surprise that the critics have not recognized how near chronologically the Davidic Psalter is to the Solomonic. Frankenberg,³ too, has arrived at a somewhat similar result; only he assigns the Psalms of Solomon, together with a (large?) group of canonical psalms, to the period of the Syrian persecution. The existence of points of contact may be granted; but the canonical Psalter, much edited as it has been, contains nothing that can be compared with the language of the other Psalter on eschatology and on the Messianic expectation.⁴ To this I must add that, in my judgment, Kusters is right⁵ (against Frankenberg) in denying that there is any distinct reference in the Psalter of Solomon to contemporary history. The psalms appealed to by Frankenberg as proving a Maccabæan date, and by Wellhausen⁶ as proving a reference to the capture of Jerusalem by Pompey in 63 B.C., really refer, according to Kusters, to the catastrophe of 586 B.C.

On this subject I venture to agree with the Leyden Critic, and I can therefore use the references to the capture of Jerusalem in the 'Psalms of Solomon' to illustrate Pss. lxxiv. and lxxix. But

¹ If Noldeke (*Z. A. W.*, xx. 84 ff. [1900]) errs at all, it is by understatement of the amount of corruption.

² *Psalmen*, 'Einleitung,' p. 22.

³ *Die Datirung der Psalmen Salomos* (1896).

⁴ See Charles, *Enc. Bib.*, 'Eschatology,' §§ 64, 66. With this general view Kirkpatrick agrees (*Psalms*, Introd., pp. xxvii. f.).

⁵ *De historische achtergrond van de Psalmen van Salomo* (Verslagen van de Koningl. Akad. van Wetenschappen, iv. 2), 1898.

⁶ *Die Pharisäer und die Sadducæer* (Beilage), 1874.

it is doubtful whether we can stop short here. It seems probable that the writers of these psalms continue the tradition of the N. Arabian captivity and oppression.¹ For want of the Hebrew text we cannot finally prove this point; but our experience with the canonical Hebrew psalms hardly permits us to feel much uncertainty. The 'Psalms of Solomon' are highly imitative, and among the signs of this imitativeness we may surely recognize the heading of each of the psalms, *ψαλμὸς τῷ Σολομῶνι*, i.e. **זִמְרָה לְשֹׁלֹמֹן**, which may have come from **לְיִרְחֵמֶל לְיִשְׁמָעֵאל**. [Of] Jerahmeel: of Ishmael' ('Ishmael' a gloss on 'Jerahmeel,' or *vice versa*). The alternative is to assume that the headings of the Hebrew psalms had been already corrupted, and that the collector thought it appropriate to put *mizmor lisdomo* by the side of *mizmôr lēdāwīd*. It is possible that some may prefer this view.² If, however, we grant that the so-called 'Psalms of David' have been much edited and manipulated, it is reasonable to presume that some manipulation was undergone by the 'Psalms of Solomon.' I confess that, just as **נִשְׁלִי שְׁלֹמֶה** in Prov. x. 1, xxv. 1, has probably arisen out of **נִשְׁלִי יִשְׁמָעֵאל**, it seems to me that the heading *ψαλμοὶ Σολομῶντος* is most naturally accounted for by our former explanation. This implies bringing up the latest Psalter to a period not far removed from that of the canonical psalms.

§ 25. Another point in which the so-called 'Psalms of Solomon' continue an older tradition is that on the whole they represent the feelings of the personified community, or at least of its central point—the body of strict, law-observing Jews. This interpretation has for some time past been given by many

¹ In *Ps. Sol.* ii. 20 [30], where the death of the 'dragon' is related, *ἐπὶ τῶν ὀρέων Αἰγύπτου* may represent **עַל־הָרֵי מִצְרַיִם**, 'on the mountains of Mizraim,' and *ἐπὶ γῆς καὶ θαλάσσης Ἰμν*, 'עַל־אֶרֶץ יָמֵן', 'on the land of Jaman (= Jerahmeel).' So, too, in *v.* 29 [33] *ἐγὼ κύριος γῆς καὶ θαλάσσης* may be based on a faulty text, which should have run, *אֲנִי אֲדֹן אֶרֶץ יָמֵן*, and in *xvii.* 15 [17] *ἐν μέσῳ ἐθνῶν συμμίχτων* may be a misinterpretation of **בְּתוֹךְ עַמֵּי עָרָב**, 'amidst the people of Arabia.'

² The editor might have copied **זִמְרָה**, and explained this as 'song.' The word occurs, at least if it is not a corruption, in the Heb. text of Sirach xlix. 1 (of secular songs; *G.* *μουσικά*).

critics' to the 'I' and 'me' of the canonical psalms; and though other critics prefer to hold that the 'I' and 'me' of many psalms indicate that in their original form these psalms were the effusions of individuals, which were adapted to more general use by omissions, additions, and other alterations, this view is by no means natural, and indeed cannot be applied to a strictly revised text. To compare the practice of those who prepare hymn-books for congregational Christian use is hardly permissible, the awakening of individual consciousness in the Western nations since the introduction of Christianity having no parallel in the Semitic East. Those hymns in the O.T. which were traditionally supposed to be the utterances of individuals (1 S. ii. 1-10, Isa. xxxviii. 10-20, Jon. ii. 2-9 [3-10]) turn out to be nothing of the kind, but simply expressions of the faith of the pious community of Israel. The same may on the whole be affirmed of the 'Psalms of Solomon.' The truth is that the controversy as to the 'I'-psalms is not so important as has been supposed. It is not a part of the larger question as to the date of the psalms, for the representation of a body of men as a single being is primitive; 'I'-psalms might, if the tone of thought and the social background permitted, be pre-exilic. Nor does it greatly affect the exegesis of the psalms, except indeed when by means of forced interpretations Duhm and B. Jacob endow the speakers of the psalms with a vigorous and almost self-assertive personality. Between those who contend that the speaker of a psalm (or of a part of a psalm) is a representative or typical pious Israelite, and those who regard the speaker as the community itself personified, there is, exegetically, but a slight difference. And yet this difference is not to be wholly disregarded. A close study of the psalms, especially in

¹ See especially Smend, *ZATW*, viii. 49 ff. [1888]. This able critic, however, has since 1888 somewhat modified his original position, and in his *Lehrbuch der AT. Rel.-Gesch.*,⁽²⁾ p. 361, says that he is in essential agreement with Cheyne, *Origin of the Psalter*, pp. 261 ff. Driver, too, has made progress in this direction since the first edition of his Introduction (see ed. 6, on the Psalms). For a full consideration of the subject, see also Cheyne, *Hampton Lectures on the Psalter*, Lecture vi. (with the notes); Beer, *Individual- und Gemeinde-Psalmen* (1894); Coblentz, *Ueb. das betende Ich in den Psalmen* (1897); H. Roy, *Die Volksgemeinde n. die Gemeinde der Frommen im Psalter* (1897); D. Leimdörfer, *Das Psalter-ego in den Ich-Psalmen* (1898); Thaddäus Engert, *Der betende Gerechte der Psalmen* (1902). Cp. also Schuurmans Siekhoven, *ZATW*, ix. 131 ff. [1889]; Budde, *Theol. Lit.-ztg.*, May 14. 1892, col. 254; J. Robertson, *Croall Lectures on the Psalms*; and Kautzsch, *Die Poesie u. die poet. Bücher des A. T.* (1902), pp. 49-51.

connexion with a keen textual criticism, will probably show the greater naturalness (from the point of view of *Volkerpsychologie*) of the latter way of accounting for the phenomena. Occasionally, of course, e.g. in xxxiv. 11 [12], xlv. 2 [1], lxxviii. 1 f., cvi. 4 f., there is no possible doubt that it is the poet himself who speaks; but these passages are widely different from those about which somewhat too lively a dispute has arisen among critics of the Psalter. The evidence of the heading of Ps. cii. cannot rightly be brought against the view here recommended; the 'afflicted one' (עֲנִי) there spoken of is manifestly the pious community (cp. עֲנִי, lxi. 3, lxxvii. 4).

The chief names on the other side¹ are those of Nöldeke, B. Jacob, and Duhm. According to Nöldeke (*ZATW*, xx. [1900], 2 f.), the 'I' psalms refer as a rule to the poet himself; this is based on the observation that in the songs in the Hebrew text of Eccles. ii. 2-12 and 13-29 it must be Ben Sira who speaks.² Very different is the view of B. Jacob (*ZATW*, xvii. [1897], 544 ff.), who maintains that psalms were composed for the use of individuals who had some sacrificial rite to perform in the temple, as a means of deliverance from sickness, or as a thank-offering for recovery, and goes so far as to define the Psalter (in opposition to Olshausen and many others) as 'ein Gemeindeopfergesangbuch--das hat uns סֵלָה gelehrt, --ein Privat(opfer)gebetbuch--das sollte להוכיח zeigen.' To these we may add Duhm, who, as a commentator, represents the same tendency, and carries the individualizing interpretation of the speakers of the psalms to an extreme. The objections to this view will appear to any student of Duhm's always clear and consistent, but too often strained, exegesis.

§ 26. The poetical form of the Psalms cannot here be treated at length. To enter into the intricacies of the subject a special monograph would be required. Grimm's *Psalmenprobleme* (1902) breaks much fresh ground, but his results appear to me very

¹ I do not mention König (*Zint.*, p. 400), because he admits the representative character of most of the individuals who are the supposed speakers in the psalms. In Ps. xviii., however, the speaker, he thinks, is not the collective community (Scheidt), but a fugitive, who is cut off from visits to the temple, like David, according to 1 Sam. xxvi. 19. (But surely the speaker in this and parallel psalms is the company of faithful Israelites and diligent frequenters of the temple, who formed the *kernel* of the post-exilic Judean community).

² This observation of Nöldeke, however, is hardly self-evident so far as li. 2-12 is concerned.

difficult to accept. Still he deserves much credit for his willingness to adopt even radical remedies, where he finds a sufficient reason for them. Prof. Briggs has remarked¹ that the study of the measurement of the line, and the strophical arrangement of the psalms, combined with the study of their grouping, throws fresh light on the Psalter. But this is only true on condition that we emancipate ourselves completely from conventional opinions as regards the general accuracy of the Massoretic text. I must confess that Duhm's work, 'dictatorial' in tone as it may be, and often as I must differ from its results, has been more suggestive to me, as regards the poetical form of the Psalms, than any other which has appeared since Bickell's *Carmina Vet. Test. metrica*,² and to his interesting, though too short, article 'Poetical Literature' in the *Enc. Biblica* I would refer the student. By far the larger number of psalms are (to borrow a term from Prof. Briggs) trimeters. So also thinks Duhm. There are, however, also tetrameters, pentameters, and hexameters. As a rule, the metre of a psalm is consistently carried out. When a psalm falls into two distinct parts which differ in metre, this implies, not that the psalmist for some reason changed his metre, but that a redactor joined together two psalms or fragments of psalms. It may also happen that a brief liturgical addition has been made in a different metre. Once or twice only (e.g. Ps. cxl.) have I met with a psalm, in which, through the author's or rather the compiler's carelessness, the metre varies, and once (Preface to Ps. i., i.e. 77. 1-3) with a passage which is rather to be called rhythmical than metrical.³

On the question whether true strophic divisions are still traceable in the Psalms I confess myself unable to say much, evidence being deficient. That 'Selah' has anything to do with strophes (as Grimme and others think), has been denied already (see p. xli.). Refrains, however, are of course an infallible criterion of strophes. Every one therefore admits strophes in xlii.-xliii., xli., xlix.; with hardly less certainty we may point

¹ *Presbyterian Review*, Oct. 1888, p. 661.

² Sievers' *Metrische Studien* appeared too late to influence me considerably. Vol. i. abounds in observations of facts, and acute, even if not always adequate, explanations. He has thought it necessary to take the textual tradition as his basis, which often makes a successful restoration of the metrical arrangement impossible.

³ Prof. Paul Haupt, however, by clever manipulation, reduces even this troublesome passage to metrical consistency (*A/SZ*, 1903, pp. 129-142).

to strophes in Ps. cvii. Various forms of alphabetic structure appear in seven psalms (ix.-x., xxv., xxxiv., xxxvii., cxi., cxix., cxlv.). The supposed acrostic in Ps. cx. is highly precarious.

§ 27. I now pass on to the treatment of the text in this edition. I have independently come to the same conclusion as Bernhard Duhm, who, to emphasize the need of a more sceptical attitude towards tradition, points out¹ that 'in many passages, by which the modern critic passes unsuspectingly, the tenor may be due rather to the old Jewish redactors than to the author himself.' I have not, however, given the reins to fancy; such a course was only permissible in the first half of the last century. In the first stage of inquiry I have been accustomed to note with care the occurrence of the vertical stroke called *Pasek* and *Legarmeh*, and I have often found the suspicion awakened by *Pasek* confirmed by other phenomena of the text. This is but the further development of a hint given by J. Olshausen,² who thinks that *Pasek* sometimes indicates the presence of glosses and interpolations (he refers to Ps. ix. 7; xvii. 4; xviii. 2; xxxi. 12). A similar view was expressed by von Ortenberg in an article in Stade's *Zeitschrift* (vii. 301 ff. [1887]). This scholar considers the *Paseks* and *Legarmehs* to be indications of the thorough redaction bestowed on the Hebrew text. In all probability the vertical stroke was intended — somewhat in the manner of Origen's obelos — to mark the insertions made in the text by an early editor. Later on, it was used by the scribe to indicate interpolations (such as the name of God, or synonymous words, or prophetic formulæ, or notices on the name of the author, or on the origin of the book). The article was good pioneering work, and is not reluted by that learned textual scholar Dr. Wickes (*ZATW*, viii. 149 [1888]), who appears to have no comprehension of any but a strictly conservative point of view. Grimme's section on *Pasek-Legarmeh*³ is much wider in its range than the article of von Ortenberg. I have not been able, however, to use it, owing to the advanced state of my own work when it appeared, and will only add that, while not denying that *Pasek* may sometimes have other more special references, I have found it true in my own experience that it often gives warning of a corrupt and manipulated passage in the traditional text.⁴

¹ *Das Buch Hiob übersetzt*, Preface, p. vi. ² *Lehrbuch der hebr. Sprache*, p. 86 f.

³ *Psalmenprobleme*, pp. 147-165.

⁴ This appears to be also Duhm's view.

In the next stage I have used the versions, seeking suggestions from them as to passages which need further examination. After this I have used, in addition to the older and now much improved methods, a gradually accumulated experience of the habits of the scribes and editors in dealing with indistinctly written or, to them, incomprehensible passages, and of recurring types of corruption, as a means of correcting the text. I have also welcomed the control derived from the new N. Arabian theory which has now such a large amount of support from textual criticism elsewhere—having solved many problems which were otherwise insoluble—that one cannot refuse to apply it to the Psalms. Lastly, I have, to the best of my ability, considered the claims of metre, first determining the metre by the help of the sound passages of a psalm, and then completing the restoration of the unsound passages by accommodating the new reading to the metre. That the total result is often open to revision, no one can know so well as myself. But I cherish the conviction that here—as well as elsewhere I have discovered not a few textual facts, and that even my errors will very often be found to be on the line of truth, and that if others adopt my expanded method, there will be many more such confirmations of my results as those reported in my note on Ps. ii. 11 (vol. i., p. 8). There is at any rate nothing for me to apologize for. The need of a more searching criticism of the text of the Psalter was great, and a step in advance could only be taken by one who was not afraid of revising his printed opinions, and of studying the phenomena of the text of the Old Testament on a large scale. Once more, let me repeat that what I have called (see p. viii.) the ‘newer Psalter’ is not, in my judgment, superseded by the discovery of the older one. Stimulus to the higher life can still be derived from it, and it has, and must ever have, the attraction of its priceless associations. Sometimes, however, even religiously, the older Psalter is finer, and in any case a lover of the Bible is bound, if he can, to find out how it came into existence. And it is surely permissible to prophesy that religion and history will yet ‘kiss one another,’ as predestined friends and allies.

ROCHESTER,

September 30, 1903.

¹ See an examination of the text of the more obscure parts of the Old Testament by the present writer, now in course of publication by Messrs. A. & C. Black, London. The Prophets, 1 and 2 Samuel, and 1 and 2 Kings are out.

CONCLUDING NOTICE.

IN the preceding Introduction some passages have been taken, with or without modification, from the article 'Psalms, Book of' in the *Encyclopædia Biblica*. It may be within the knowledge of some readers that in this and several other articles in that work a somewhat new plan was adopted—viz. to begin with a statement of the position of criticism fifteen or twenty years ago, and then to give some account of the new problems and correspondingly new solutions which have emerged since then, or are now coming into view. No better sketch of the earlier criticism and its provisional results could, as it appeared, be had than the article 'Psalms,' by the late Prof. Robertson Smith, in *Enc. Brit.*⁽⁵⁾ This was printed by the author in 1886, and virtually re-indorsed by him in *OTJC*⁽²⁾ (1892). This keen scholar was, however, not unaware that the criticism there presented would ultimately need much revision, expansion, and (if new facts came to light) correction. Friendship can never justify a lover of truth in holding back his best knowledge. Hence in the second part of the article 'Psalms' in the *Enc. Bib.* much was given in advance from the present work, as the MS. then stood. But what investigator would tie himself to any printed or written page? When a new and remunerative method is applied—virtually for the first time, it is inevitable that in the course of completing a MS. for press imperfect results should be corrected, and previously unobserved points should have to be utilized. Hence the necessity for the pages of *Corrigenda and Addenda* (errata are included) which the reader will kindly not overlook (see pp. lxxiv.—lxxx.); he is requested to make reference to those pages at the places to which the *Corrigenda and Addenda* belong, and may be reminded that the process of printing such a work is a slow one. Another point may also be referred to. It seemed needless to repeat here the long list of books and articles on the Psalms given in *Enc. Biblica*, cols. 3965-3967. A reference, however, is called for to a forthcoming work by Gunkel (to whom we are already indebted for critical work on some passages of the psalms in his *Schöpfung und Chaos*), consisting of a series of translations and explanations of psalms originally published in German periodicals.

Also to articles by J. C. Matthes, 'Die Psalmen und der Tempeldienst,' *ZATW*, xxxii. 65-82 (the psalms mostly the utterance of the community, and the Psalter a temple-hymnbook; contrast Duhm, *Psalmen*, p. xxiv.), and by Paul Haupt, 'The Poetic Form of Psalm i,' (see p. lxxvii., note^b); and to A. Rahlfs, *Die Berliner Handschrift des sathidischen Psalters* (Transactions of the Göttingen 'Gesellsch. der Wissenschaften,' philology and history, new series, vol.ⁱⁱ iv., no. 4).

Grimme's *Psalmenprobleme. Untersuchungen über Metrik, Strophik und Paeq des Psalmenbuches*, 1902 (the work of, probably, our leading metrician), has already received due recognition, and Wellhausen's supplement to his critical notes on the text of the Psalms in *Skizzen und Vorarbeiten*, vi. (1899), 163-187, though already mentioned in *Enc. Bib.*, col. 3967, may here again be specially referred to. This able work, though it proves the care with which the older methods have been applied by the author to many passages, also exemplifies the urgent need for the application of new and more potent methods to those deeper problems which even Wellhausen by the means which he adopted could not solve. A similar remark applies, I fear I must add, to many of the text-critical conjectures of that giant-scholar, Lagarde. The criticisms in the Prologue to my *Critica Biblica* (see especially p. 4) may here be compared.

Lastly, I have to mention the works of two little-known English scholars. One is a translation of the Psalms from a corrected text by Street, an Anglican Clergyman, in 1790 (2 vols.); the other is an unpublished collection of text critical notes on the Psalms by Mr. N. Herz, a Christian-Jewish scholar, who kindly placed his work at my full disposal, and from whom I have now and then been able to borrow, and oftener to record, interesting emendations. I need not add that Mr. Herz is in no way responsible for anything beyond the text-critical suggestions expressly assigned to him here.

September 30, 1903.

ABBREVIATIONS.

In general, the abbreviations are those which are used in the *Encyclopædia Biblica*, and therefore do not differ greatly from those to which the readers of such works are accustomed. Some of them, however, may be given here (see *Enc. Bib.*, vol. iv., pp. ix.-xxviii.).

M=Massoretic Text; G=the Septuagint; A=Aquila; S=Symmachus; Th=Theodotion; Sy=Syriac (Peshitta); J=Jerome; T=Targum; F and S=the fifth and sixth Greek versions in Origen's Hexapla.

Ba.=Bathgen; Bi.=Bickell; Che.=Cheyne, *Book of Psalms*, 1888; Dr., Driv.=Driver; Du.=Duhm; Dys.=Dysderck; Gr.=Grätz; Kau.=Kautzsch; Kirkp.=Kirkpatrick; Ki.=Kimhi; Kr., Krochm.=Abraham Krochmal; Kön.=König; Lag.=Lagarde; Wellh.=Wellhausen; Wi.=Winckler.

AJSL=American Journal of Semitic Languages.

Ass. HWB=Delitzsch, *Assyrisches Handwörterbuch*. BDB=Hebrew and English Lexicon, by F. Brown, with the co-operation of S. R. Driver and C. A. Briggs (Oxford, Clarendon Press).

Crit. Bib.=*Critica Biblica*, Parts i.-iv., by T. K. Cheyne (A. & C. Black, 1903).

Exp. T.=Expository Times. Ges.-Bu.=Gesenius' *Handwörterbuch*, edited by Buhl (1899). JBL=Journal of Biblical Literature (Boston, Mass.; in England, J. Parker and Co.). JQR=Jewish Quarterly Review. JRL=Jewish Religious Life after the Exile, by T. K. Cheyne (1898).

Indiv. u. Gem. Ps.=*Individual- und Gemeinde-Psalmen*, by G. Beer (1894).

J. of Theol. St.=Journal of Theological Studies.

J. Prot. Th.=*Jahrbücher für Protestantische Theologie*.

OP=The Origin and Religious Contents of the Psalter, by T. K. Cheyne (1891).

OTJC. = The Old Test. in the Jewish Church, by W. Robertson Smith ; second ed., 1892.

SBOT = The Sacred Books of the Old Testament, by various scholars, edited by Paul Haupt (Psalms, Hebrew, 1895 ; English, 1898).

Siegfr.-Sta. = *Hebraisches Wörterbuch*, by C. Siegfried and B. Stade (1893).

Stellung = *Die Stellung der Israeliten und der Juden zu den Fremden*, by A. Bertholet (1896).

Styl. = *Stylistik*, by F. E. König (1902).

Th. T., *Theol. Tijdschr.* = *Theologisch Tijdschrift* (Leyden).

WF = translation of Psalms by Wellhausen-Furness in *SBOT*.

ZATW = *Zeitschrift für die Alttestamentliche Wissenschaft* (edited by Stade).

Where 'Smend' occurs, with page-reference, see Smend's article, 'Ueber das Ich der Psalmen,' *ZATW*, viii. 40-147 [1888]; where 'Coblenz,' see Coblenz, 'Ueber das betende Ich in den Psalmen' (1897); where 'Roy,' see Roy, 'Die Volksgenerade und die Gemeinde der Frommen im Psalter' (1887).

Words inclosed in [] represent Hebrew words inserted for metrical reasons, without authority from the traditional Hebrew text (M & G); those inclosed in - have been added merely to clear up the English sense.

CORRIGENDA AND ADDENDA.

- * Owing to the length of time occupied by the printing, a number of corrections and additions have become desirable (see p. lxx.).

I. RELATIVE TO TITLES OF PSALMS AND TO SUBSCRIPTION OF BOOK II.

- (1) Pss. iv.-vi., and all the **לְנִנְצָה** psalms. For 'Deposited' read 'Of Jerahmeel-*asshur*'; in Ps. xvi. read the same words for 'Of Ethan the Zarhite,' or rather omit them (the Hebrew words were a correction of 'לְנִנְצָה'); and in xxxii., xli., xlv. &c. (the **מִשְׁכִּיל** psalms) for 'Deposited' read 'Of Cusham.'
- (2) iii.-vi., and all the **מִזְמֹר** psalms. For 'Marked' read '[Of Jerahmeel.]'
- (3) iv., vi., viii., xii., lx., lxix. For 'Ethanites' read 'Ishmaelites.'
- (4) v., ix., xvi., xlix., liii. For 'Salmah' (or 'Salmath') read 'the Ishmaelites.'
- (5) xvi., lvi.-lx. (the **נִכְתָּם** psalms) For 'a supplication' read '[Maacathites].'
- (6) xviii., xxxvi. After 'Of Jerahmeel-*asshur*' ('Deposited') read 'Of Arab-jerahmeel'; and in Ps. xviii. after 'Of Arab-ethan' insert 'Of Jerahmeel-*asshur*' (= M's **אֲשֶׁר לְיִדְדָה**, transposing; **דָּבָר** represents a dittographed **דָּבָר**).
- (7) xxii. For 'Deposited. Of Ethan the Zarhite' read 'Of Jerahmeel-*asshur*.'
- (8) xxx. For 'Supplication of Sabbath' read 'Supplication. [Of the Ishmaelites.]' **חֲנֻכַּת** comes from **חֲנֻכָּה**. **הַבֵּית** corresponds to **בֵּית** in xcii. 1, and **בֵּית שֶׁבַע** in li. i. **ה** and **ש** confounded; cp. Ezek. xxxix. 2, **שְׁשַׁתִּיד** miswritten for **הַשֵּׁשֶׁת**.]
- (9) xxxviii., lviii. lviii., lix., lxx., lxxx. For 'Of Ethan the Ezrahite' read 'Of Ashhur.'
- (10) xlv. For 'Cushanites' read 'Ishmaelites.'
- (11) li. For 'Sabbath' read 'Ishmaelites.'

- (12) xlvi. 1, &c. (שיר מוכור). For 'Marked' read 'Of Asshur-jerahmeel'; and in lxviii. 1, &c. (מוכור שיר) for 'Marked' read '[Of] Jerahmeel-asshur.'
- (13) lkv. 1. For 'Marked' of 'Arab-ethan' read '[Of] Jerahmeel-asshur. Of 'Arab-ethan.'
- (14) lxxv. 1. For 'Marked. Of Asaph. Marked' read '[Of] Jerahmeel-asshur. Of Asaph.'
- (15) cxx. 1, &c. For 'Marked' read 'Of Asshur.'
- (16) lx. Before 'of 'Arab-ethan' insert 'a supplication,' and after it 'of Jerahmeel.'
- (17) lxxii. V. 20 should run thus: 'Finished are the praise-songs of 'Arab-ethan the benê Ishmael.' The words in ' represent a variant.

II. RELATIVE TO PSALMS AND NOTES ON PSALMS.

(VOLF I.)

- P. 3. Crit. note on Ps. i., l. 4. Duhm (1899) and P. Haupt (1903) also adopt בִּיאת. See Haupt, 'The Poetic Form of the First Psalm,' *A/SZ*, xix. 129-132.
- P. 3. Ps. ii., introd., l. 3. Omit 'Smend.' See General Introd., pp. xxxii. ff. (on royal psalms).
- P. 5. Ps. ii., l. 20. For 'Geshur' read 'Ishmael,' and alter crit. note, p. 8. ערב ישמ sometimes = ישמעאל, or more strictly 'שמ' ערב. See *Crit. Bib.* on 1 S. xvii. 7, Judg. iv. 3 and cp. איביל.
- P. 7, l. 3. Read certainly נִתְּצָה אֶת מַקְרָשֵׁיהֶם וְנִשְׁחִיתָה אֲרָמְנוֹתֵיהֶם. Cp. on lxxiv. 9. Or, if we will, we may recognize the suffix מו (exilic or post-exilic; Diehl).
- P. 8. On Ps. ii., l. 22 f. Add 'ארץ' seems to be redactional.' On Ps. ii., l. 25. Sievers (*Met. Stud.*, 382) sees at least that בר נ' is unintelligible. Beer (*Th. Lit. ztg.*, May 23, 1903, col. 323) goes further, but is unaware that the priority of the best conjecture is mine. Grimme's נִשְׁקוּ נָכֵר, 'kiss the master,' is both improbable and superficial. Paul Haupt (*Univ. Circular*, Baltimore, June 1903, p. 906; cp. *A/SZ*, xix. 134) thinks that בר in M = בר, 'field, land, ground,' Job xxxix. 4, and in Talm. (cp. *Ar. par.*, 'land'), and Ember (*ibid.*) restores נִשְׁקוּ בַּר בְּרִיעָה, overlooking a plain dittography. Haupt (*A/SZ*, xix. 130) is for a Maccabean origin of the psalm (coronation of Aristobulus, 105-104 B.C.).
- Pp. 10, 11. Translate Ps. iii., l. 11, thus: 'In Jerahmeel to thee I cry.' For קולי read בִּירְחֵמָאֵל (see on lxxvii. 2), and for אֶל־יְהוָה read אֵלֶיךָ : יהוה may = ירח' (i.e. it is a correction of קולי).—
- P. 11. For סל read סלה.

- P. 20, foot (l. 12). For 'Supplement' read 'Jerahmeel,' as footnote. חמל for חמל (from ירה), as often. — It is a gloss on שרבי, l. 9.
- P. 22. On Ps. vii.¹, l. 5. Grimme (*Psalm.-prob.*) reads נאות for זאת. Palaeographically possible, but inadequate to parallelism.
- P. 25, l. 15. For 'heights' read 'height.' Ps. viii., l. 7, read 'name²!'
- P. 29, note 3, and p/ 33, midway. Translate v. 21 thus: 'Destroy Jerahmeel, O Yahwè! | Let the nations know that they are but men.' For שיתה read תשחית, and for מורה להם read ירחמאל. The סלה, as elsewhere, probably represents ירחמאל (a marg. correction).
- P. 43. On Ps. xiv. Does this psalm, and also lxxiv.¹, refer to the destruction of the temple at the close of the regal period, or to some subsequent destruction or profanation? In the former case the writer throws himself back in imagination to a long-past period.—In ll. 2, 3 of introd., for 'It differs, however,' read 'As in Pss. xi., xii., the objects,' &c.
- P. 44, ll. 9, to should be marked as (verses) 5, 6.
- P. 44, l. 8. For 'Kenn,' read 'Kenn.' (i.e. Kennicott).
- P. 45. Omit short note on l. 10.
- P. 51. Ps. xvi., l. 17.¹ For 'then' read 'thou'
- P. 54. Note on 5, end. Add, 'For עצבותם read צבאות, "armies (of)."
- Pp. 64, 70. Ps. xviii. The four lines forming vv. 5, 6 must be considered with cxvi. 5. They have probably grown out of two, which should run thus—

ספוני חבלי ירחמאל
קדמוני כוקשי ישמעאל

The question as to a reference to the Babylonian Waters of Death now becomes superfluous. See however Zimmern, *KAT*.³, pp. 576, 642. נחלי קליעל יבעתוני and חבלי שאול סבבני are variants to v. 50. But כות comes from ירה, and שאול from ישמ' (as in Isa. xxviii. 15, 18). Consequently one couplet has been lost.

- P. 68. Note on ll. 25 l. (end). See Zimmern's explanation from Babylonian sources, in *KAT*.³, p. 631.
- P. 69. First crit. note. ראמי (v. 2) may = ירחמאל (cp. *Crit. Bib.* on 2 S. i. 18a), a marg. gloss on ישמעאל (underlying שאול).
- P. 85, l. 6. Add, 'סלה, as often, comes from אלהים.'
- P. 92, l. 14 from top. P. Haupt defends the reading כארו (*Univ. Circular*, June, 1903); Grimme (*Ps.-prob.*) adheres to כארי, 'zermalmen.'
- P. 95, l. 6, and p. 96, to open first crit. note. For 'thy glory' read 'thy works.' שניד should be כעשך (cp. on cxxxviii. 2).

- P. 97, / 8 from foot. Read **דַּשִּׁיעֵנָה**, and omit reference to cii. 19.
- P. 98, / 7. For 'probably' read 'possibly.'
- P. 103. Ps. xxiv.⁽⁹⁾, / 17. For 'the God' read '[the God].':—P. 104, foot. Add, 'In / 17 insert **אלהי**. The closing **סלה** is an imitation of v. 6; G omits.'
- P. 105, / 7. For 'want' read 'wont.'—Ps. xxv. / 2. For 'my soul' read 'me' (cp. crit. n.).
- P. 112, / 8 from foot. For 'xxviii.⁽²⁾' read 'xxvii.⁽²⁾'
- P. 115. Ps. xxvii.⁽²⁾, / 10. For 'the Ishmaelites' read 'Arabia and Cush.'
- P. 118, // 3, 8. Read 'M **קַמְרַבִּי**.' and (/ 8) **עָרַב וְכַחֵשׁ**. (cp. crit. note on Ps. xxxv., / 13.)
- P. 121. Ps. xxviii., last crit. note. Add, 'cxxxii. 10.'
- P. 134. Ps. xxvii.⁽¹⁾, / 12. For '[all] those,' &c., read 'those of Ishmael,' and omit 'Supplement [Selah].':—In p. 136, / 4 of note on // 11 f., read **מִשְׁמַעֲאֵלִים**. Cp. the corrupt **יִסּוּבְבְּהוּ** in lv. 11. For 'the Selah,' &c., read '**סלה** is a corruption of **יִחְמָאֵל** (gloss).'
- P. 140. Crit. notes, / 1. For 2 read 4.
- L. 144. Ps. xxxv., introd., / 16. For 'Jer. / 34' read 'Jer. l. 34.'
- P. 156, / 5. With regard to **רחבית** for **בהמה**, cp. the case of Jon iv. 7, where (see *Crit. Bib.*) **בהמה רבה** represents **רחבות** (**רבה** = **רַחַב**), a correction of **בהמה** (**רחבה**).
- P. 159. Ps. xxxvii., / 78. Read rather, 'And prospering like the cedar of Jerahmeel.'
- P. 164. On // 77 f. (beginning), for **נעלה** read **מעלה**.—**ומתערה**: rather **ומצִירֵת**. The difficult **כאזרח רענן** can now be explained. 'ר' comes from **ירחמאל** (intermediate reading, **רחמאן**; see *Crit. Bib.* on 'ר' **עין** Dt. xii. 2. **אזרח** represents **אָרָז**, with a **ח** appended from **רחמאן** = 'רח'.
- P. 179. Ps. xl.⁽²⁾ For 'Migrites' read 'Asshurites,' and, five lines lower, for **מצור** read **אשור**; cp. on Ps. lxix.⁽¹⁾, / 9.
- P. 180 (top). The following lines, composing Ps. xl.⁽²⁾, have accidentally been omitted:—
- 1 Be pleased, O Yahwē! to rescue me, | hasten to my help! 14
Let them turn back with shame together | that seek after 15
my soul.¹
Let them retreat with confusion | that delight in my harm,
Let them be appalled for their +malicious+ joy | that say,
Aha, aha! 16
Let them rejoice and be glad because of thee— | all that 17
seek thee,
¹ To take it away. (Unmetrical interpolation.)

Let them say continually, Great is Yahwè, | who desire thy deliverance.

And I am one in misery and in need; | O Yahwè! hasten to me.

Thou art my helper and my deliverer; | O my God! tarry not.

18

P. 188, l. 6 from foot. Read פניו '4s.

P. 191. On l. 28. Theod. C. Edote (*BL*, 1902, part i.) follows Lagarde.

P. 193. Ps. xlv., introd. l. 1. For 'maytyr' read 'martyr.'

P. 195, l. 1. Read, 'Thou givest up thy flock.' Cp. crit. note.

P. 198, foot. (Add.) For Paul Haupt's view of Ps. xlv. See *AJS*, xix. 135 f. It 'consists of ten couplets with three beats in each hemistich.' The end of the title in M, משכיל שיר ידיר, with the alteration of מ into א, becomes hemistich 1, 'A love-song with skill I indite.' בנות מלכים and ביק in l. 10 are amplificative plurals. Prefix ⁽¹⁾ to footnote ('Gunkel' &c.).

P. 198. (Add this to par. 3.) If both *Mi-rim* is correct (and probably it is), it is an evidence of the very late date of the psalm. For the earlier reading of 1 K. iii. 1, ix. 16 referred to the king of Mi-rim (in N. Arabia) as the father-in-law of Solomon. See *Crit. Bib.* on 1 Kings.

P. 199, l. 2. For 'Reuben' read 'Ruben.'

P. 203, l. 40. For אסעד read אסד. The suggestion is that G's אסעד was originally אסד, i.e. אסד, a corruption of חשר = אשחר.

P. 210. On Ps. xlvii., l. 7. Add, 'הללו' probably comes from הללו; cp. on lxxviii., l. 33.

P. 237. On li., l. 5 f. Insert, 'For רע כטוב read כרמות ו, "tricks and." Also for סלה read ושלום.'

P. 239. On liv., l. 8. Add, 'סלה' has come from a repeated אלהים.'

P. 245. On //, 21-24. Or הוות might come from חמת = מעבת.

P. 246. On //, 41 f. Before יענה insert הוא (represented only by ו). סלה, as usual, is a fragment of an ethnic. Grimme, however, reads סלע, 'rock,' i.e. God.

P. 257. On l. 32. For 'my day of distress' read 'the day of Ishmael' (ביום ישמ'). See crit. n. on cii. ⁽¹⁾, l. 4.

Pp. 260 f. Ps. lx., crit. note on Title (end). Add, 'In c. 26, in accordance with numerous parallels, שנים עשר אלף has come from ישמן ארם. See on 2 S. viii. 13.' In Title insert '[of] the Maacathites' (למנכתים); מנכתם).

- P. 268. Ps. lxi.¹, l. 2. At right hand insert 3.
- P. 274. Ps. lxx., // 1 f. 'God in Zion' can hardly mean 'God who art in Zion' (Kon., *Styl.*, 18). There is no full parallel.—*l. l.* 11 f. For 'Jerahmeelites' read 'Ashhurites,' and for 'Rehoboth' read probably 'Jerahmeel.'
- P. 277. On // 11 f. For ירח read אשחורים (cp. on נקצותם, Judg. xviii. 2), and for בקר read ירחמאל (see on cxxx. 6).
- P. 283. Ps. lxxi.⁽¹⁾, // 11 f. König's treatment of the difficulties (*ZATW*, xviii., 1898, pp. 247-251) fails to satisfy me that the text is right.
- P. 284. Ps. lxxii., // 3, 10. Add, סלה, as often, comes from אלהים.
- Pp. 286, 292 f. On Ps. lxxiii.⁽¹⁾, // 36 f., and lxxiii.⁽¹⁾, l. 6. Restore 'Bashan' (a N. Arabian district, see *Crit. Bib.* on Num. xvi. 33).—On p. 292, l. 9 from foot, omit 'read דהר חננב' &c., and on p. 293, l. 5, for כושן read ישמעאל. The final נ in שנאן is dittographic. שנה, as in cxxvii. 2, and like אנוע in lvi. 2, &c., represents ישמעאל. Consequently on p. 286, Ps. lxxiii.⁽¹⁾, l. 42, read 'Ishmael' instead of 'Cushan.' Lastly, Ps. lxxiii.⁽¹⁾, l. 5, 'Seir' should be 'Asshur' (the N. Arabian Asshur); see *crit. note*.
- P. 297. Ps. lxxiii.⁽¹⁾, // 26 ff., end. For 'be made' read 'he made.'
- P. 299. Ps. lxxix.⁽¹⁾, l. 38. Read, 'From Ishmael deliver me speedily' (ביישמעאל כהר השני). (p. *crit. n.* on cii.⁽¹⁾, // 4, 6).
- P. 310. Ps. lxxii., introd. P. Haupt (*Univ. Circ.*, June 1903, p. 540) may be mentioned with Hitzig, Reuss, &c.
- P. 316. After notes on Ps. lxxii., insert 'BOOK III. ✱

(Vol. II.)

- Pp. 29-31. Ps. lxxx., l. 2. Read, 'O Shepherd of Israel! give deliverance.' As footnote to 'Yahwè,' // 9, 39, insert 'Elohim.'—In *crit. note* on // 1 f. (p. 31), for האירה read השיעה, and for ננהך read ננהך. On // 17 ff. (p. 30), refer to note on civ. 15.
- B. 39, note ¹. Add, 'We can then account for סלה, which so very often comes either from אלהים or from ירחמאל.'
- P. 41. Ps. lxxxiii., l. 16. Add note on 'Peleth,' 'Jerahmeel.'—P. 44, note on l. 16. Add, 'סלה = ירחמאל, a gloss on Peleth.'
- Pp. 50, 52. Ps. lxxxv., introd., l. 5. For 'even' read 'been.'—Ps. lxxxv.⁽¹⁾, introd., l. 2. For 'M T' read 'M.'
- P. 57. On Ps. lxxxvii., l. 3. Add, 'סלה, a dittographed אלהים.'—P. 58. On l. 7, end. Add, 'or rather סלה = אלהינו (see l. 9).'
- P. 61. On l. 24. Add, 'סלה (not in G) = אלהים.'
- P. 63. Ps. lxxxix.⁽¹⁾, introd., last line but one. For 'Gunbel' read 'Gunkel.'

- P. 66, l. 6. Insert, 'The סלד in v. 5 = either אלהים or ירחמאל.'
- P. 67. On lxxxix., ll. 13-16. On M's text cp. König, *Styl.*, p. 180.
- P. 88. On xcii., l. 17. Add, 'It is one objection to M that the horns of the wild ox (אֵי) are somewhat short.'
- P. 109. Ps. cii.¹, ll. 4, 6. Read, 'Guard me in the day of Ishmael'; 'In the day of Jerahmeel deliver me.' Cp. above, on Ps. lx. (title).
- P. 123. On civ., l. 35. For further parallels for the asshur-tree, see *Crit. Bib.* on Dt. xii. 2.
- P. 151, ll. 1, 3. For 'good' read 'food.'
- P. 157. Ps. cxvi., l. 3. For 'nets' read 'toils.'
- P. 189. Ps. cxxvi., introd., l. 2. Add, 'and its present abasement.'

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THE PSALMS.

PSALM I.

SINCE only *ll.* 10-15 are metrical (trimeters), this psalm must be composite. The metrical portion comes from a psalm dealing with the contrasting lots of the righteous and the wicked, and probably consisting of two six-line stanzas, one of which had become illegible, and was replaced by a late editor to the best of his ability. The date of this prefixed portion is evident. It belongs to the period of the great moralistic movement (*Prov.*), and takes us into the chamber of the Bible-student (*cp. Ecclus. xiv. 20*); *Josh. i. 8* (late) is strikingly parallel to *l. 5*. See on *ll.* 4-8. It will be noticed that this portion contains three moral class-names, one of which is not found elsewhere in the Psalter (see below); the original psalm seems only to have contained two ('righteous' and 'wicked'); also that the inserted portion refers to individuals, whereas the original psalm must have referred to the righteous and the wicked collectively. It would seem that, in shaping the inserted portion, the editor had in view the need of a preface to a large Psalter of the pre-Maccabean Greek period, which included the *Ethanic Psalter*. *Ps. ii.* doubtless already occupied its present position at the head of the *Ethanic Psalms*, and the editor sought, by the catch-words *אשרי*, *דנה*, *דרך*, and *אנך*, to produce an external parallelism between the two prefaces, *Pss. i. and ii.* This, together with the circumstance that *Ps. ii.* has no title, led many of the ancients, both Jews and Christians, to regard *Pss. i. and ii.* as a single psalm (see *Acts xiii. 33*, *Lag.*, *Tisch.*, *Treg.*, and *cp. Herakleus, 96*, and for an exhaustive collection of evidence *Lagarde, Pr. Gr. 16-18*). This is clearly a mistake. Nothing in *Ps. i.* corresponds to the vivid scene-painting in *Ps. ii. ll. 1-14*. We cannot even suppose (with *Hengst.* and *Hitz.*) that they are separate works by the same author.

As to phraseological affinities: The argument based on these is less important than that from ideas, to which nevertheless it supplies useful support. (1) A combination of grounds lead us to refer the Book of Proverbs with full confidence to the post-exilic period. If we are convinced of this, we shall be at once inclined to refer *Ps. i.*, especially the inserted portion, to that period, because of the ethical class-names used in this psalm; that there is also a marked coincidence of ideas between *Prov.* and the original part of the psalm needs no showing. (2) The affinity of lines 1-4 to *xxvi. 3-5* and *cxii.* is also striking; now *Ps. xxvi.* is post-Jeremian, and *Ps. cxii.* a *Hallelujah* psalm. Observe too that *Pss. i. and cxii.* both begin with *אשרי* and end with *תאנך*; indeed, according to our critical corrections, the last line of both psalms is the same. (3) The parallelism between *ll. 6-8* and *Jer. xvii. 8* is less important, but must not be neglected. That *Jer. l.c.* is the earlier passage may be assumed (see *OP, 240*). Most accept it as *Jer.'s* work; if so, *Ps. i. ll. 6-16* is presumably exilic or post-exilic. But far more probably *Jer. xvii. 5-8* is a post-exilic insertion; observe its individualistic character and its superfluousness. This seems to push down the date of even the earlier part of *Ps. i.* to a somewhat late period.

THE PSALMS

Latter Psalm.

- 1 Happy the ~~man~~ ^{man} who ~~is~~ ^{is} not in the counsel of the wicked, 1
 Nor places himself in the way of sinners,
 Nor has a seat in the convale of scoffers;
 And whose delight is in the law of Yahwe,
 And who muses on his law day and night !
 He is 'like a tree planted by running streams,
 Which brings forth fruit in due season ;
 Its foliage does not fade,
 And whatever he undertakes he achieves.

Fragment.

- 10 Not so fare the wicked, not so ;
 +They are+ like chaff which the wind drives away.
 The wicked will not maintain themselves in the judgment, 5
 Nor the sinners in the assembly of the righteous.
 Yea, the course of the righteous Yahwe regards, 6
 But the expectation of the wicked will perish.

1-3. **Happy**, i.e. richly rewarded for his goodness, is the man who keeps apart from the wicked and studies the Scriptures. The original description of the righteous man (which was presumably in trimeters) has been replaced by a later passage (cp. Josh. i. 8). *Wicked* is one of three titles of the party opposed to Ezra's policy of religious isolation. For

רשעים and **חטאים**, see on ix. 18, xxv. 8. **לצים** 'scoffers' is not one of

the psalmists' words (another reason for supposing vv. 1-2 to be a later insertion). **לץ** is synon. with **עריץ**,

'tyrant,' in Isa. xxix. 20 (late), and with **לץ** 'arrogant,' in the definition of

לץ in Prov. xxi. 24. **לץ** in G is

Λαμδς; so in Prov. xxii. 10, xxix. 8, but in Prov. xx. 1 **Λαμδς** (2 **Λαμδς**). See also 1 Macc. x. 61 (2 **Λαμδς**). It means one who by his practice shows contempt for the Jewish religion.

4-8. Apparently imitated from Jer. xvii. 5-8; cp. also Josh. i. 8 (opening words). The phrase 'muses day and night' (cp. cxix. 148) is very characteristic of the Greek period, when the study of the Scriptures was the chief bulwark of the Jews against heathenism.

So in the Avesta (*Vendidad*, xviii. 6) it is the nightly search for 'the holy Wisdom, which makes man . . . cheerful at the head of the *Kinvat* bridge, which makes the true *Athravan*.' The law of Yahwe means all sacred writings. *Running streams*, **פלני מים**, a

late phrase (cxix. 136, Is. xxxii. 2, Prov. twice, Lam. and Job once each).

פל also in Ps. lxxv. 10, and (plur.) xvi. 5 (but see notes), Is. xxx. 25 (late).

פלנות, Ju. v. 15 f., probably corrupt; Job xx. 17 (late), 'streams' **נחלי** (see Budde). In Jer. xvii. 8 **נחלי**

takes the place of **פלני מים**, and in Is. xxx. 25, **פלנים** is explained by **נחלי מים**. On the whole, artificial

watercourses are probably meant. Though Am. *paicu* means a canal, there is no reminiscence of Babylonia here; Palestinian agriculture supplies the figure (cp. Eccles. ii. 5 f.; Eccles. xxiv. 30; Is. lviii. 11). *Planted*, or transplanted, fruit-trees being spoken of. Aq. *μεταφύτευμα*; so also xxi.

14 (see Field). **שתל** is rare in Heb.; Hos. ix. 13 should be removed from the list of passages (see Nowack). In Syriac translations from the Greek

Psalm sometimes at least appears as the rendering of *μεγαλοψυχία* (Lagarde, *Syr.* 13). The school of R. Janai adopted this distinction between *שֶׁלֶם* and *נָמַע*, and interpreted Ps. i. 1 accordingly (*Aboda sara*, 19). On the other hand *נָמַע* and *שְׁתִּילִים* are both rendered in G *ρεδφουα*; cp. also Is. v. 7, *ρεδφουα* = *נָמַע*.

9. **He achieves** (makes to prosper). The old Hebrew doctrine that prosperity attends the righteous is adopted. The psalmist, however, is aware that the reward may in some cases be delayed. Hence he refers next to a sifting process through which the community of Israel will have to pass.

10-12. The author of the original psalm masses all the wicked together, without giving details of their conduct. Other psalmists enable us to repair his omission (see *J. R. L.* 117 ff.). The figure of the *chaff* describes equally

well the worthless inner nature of the wicked and their fate. Threshing-floors were usually on eminences, to take advantage of every breath of wind (*In.* xvii. 13). In *Jer.* xvii. 6 the corresponding figure is taken (perhaps) from the stunted juniper of the desert; see 'Heath,' *Enc. Bib.*

13 f. The wicked, who now scandalise the pious, shall, when a greater judgment-day comes round, be separated from the true Israel (see *OP.* 254, 374, 406). This the Psalmist infers from the fact of which he has experience that the wicked, as a rule, meet sooner or later with a just retribution.

15. **But the expectation . . .** According to the common reading, the psalmist forms the image of a track fading away in the desert (cp. *Job* vi. 18). This, however, would have been expressed more clearly. The true idea is that the wicked who expect 'never to be moved' (x 6) will be grievously disappointed, whereas the interests of the righteous are safe in the hands of *Yahwē*.

Critical Notes. 1 f. S transposes *בָּרַךְ* and *בָּעֵצָה*. Ol. changes *בָּעֵצָה* (twice) into *בָּעֵדָה*, which G confirms in v. 5.

4. M *בְּתוֹרָה*. Read probably *בִּירָתָה*; so La. formerly (*Ps. Gr.* 12). Nestle (*Marg.* 32), cp. S, *Sirach* vi. 37. When a tautology can be so easily corrected, let it be corrected. Cp. xix. 10a and lxxxvi. 116, G.

10. Add *לֹא כֵן*, G, Ba., We., thus completing a trimeter. The *עֲלֵכֶן* which opens v. 5 has perhaps arisen out of a marginal *לֹא כֵן*.

11 f. Omit *כִּי אִם*, an expansion of a dittographed *כִּי*. G adds *ἀποπροσώπου τῆς ἡγῆς*, but we need not go out of our way to make the line prosaic. Omit *עֲלֵכֶן*; the passage is explanatory of // 10 f. *עֲלֵכֶן* seems to be a corruption either of *עֲלֵפֶנִי* (cp. G's addition to v. 4) or of *לֹא כֵן* (see on l. 10). Note the warning *Pasek*.

14. M *דִּרְךָ*, an displeasing repetition, due, as so often, to a scribe's error. Read *תִּקְוָתָה*, which suits the verb better (ix. 19).

PSALM II.

FOUR stanzas of trimeters. For the contents see exegetical notes. The psalm has been much misunderstood. There is no reference either to the cruel Alexander Jannæus (Hitzig, Duhm, Smend, Bertholet) or to any other Jewish king. As elsewhere, the person who speaks in the first person (v. 7) is the pious Jewish community, regarded as a living organism. It is only the words *מֶלֶךְ* and *מַלְכִי* which suggest a reference to a king, and these words are probably corrupt. It was to Israel as the representative of the idealized David that the promise of the lordship of an expanded Canaan was understood by the post-exilic writers to have been made. A Messianic reference, in the narrower sense of the phrase, is only to be assumed when something in the contents of a psalm

(e.g. xiv., lxxii., cl.?) compels us to suppose that a person, and not the pious community personified, is intended. See 'Psalms,' *Enc. Bib.*, §§ 24, 29.

The psalmist places himself in imagination in the age of the fulfilment of the promise. The 'nations round about' think to annul the claims of Yahwè and his people by once more invading and laying waste his land and destroying his sanctuary. The idea of an attack on Israel's holy land by confederate neighbouring peoples was characteristic of post-exilic times (see Ezek. xxxviii., Joel iv. [iii.], Zech. xiv.); it is the leading motive, not only of Ps. ii., but also of Psa. xlii., xlviii., lxxvi. It is possible indeed that the names of these nations may have acquired a symbolic character (cp. Is. xxiv.), but the primary idea was that of a combined attack on the land of Israel by the nations round about. The reference to Zarephath, Jerahmeel, &c., is to be explained by 2 K. xxiv. 2 (corrected text), where all the populations mentioned are to the S. or S.E. of Palestine (Cushites, Edomites, Miirites, Amalekites, or Jerahmeelites), which probably joined the 'Babylonians' in the great invasion of Judah (see 'Obadiah,' book of, *Enc. Bib.*). The many psalms expressing an intense hatred of these peoples are, as we shall see, partly imaginative commemorations of the invasion of Judah by Edomites and others, partly deeply felt complaints of the continued aggressiveness of these races, which were akin to Israel. See introd. to Psa. xlii.-xlviii., iv., and cp. Is. xviii., where (as here) the Jerahmeelites, &c. may perhaps be viewed symbolically. Among phraseological parallels notice especially those suggested on lines 8-14. For other studies of Ps. ii. see Beer, *Indiv. Psalmen*, 1-3; Cheyne, *OP*, 238-241; *Christ. Use of Psalms*, 37-52.

Psa. i. and ii. together (note the **וְיָ** in i. 1 and ii. 12) form a preface to a large Psalter (p. 1). The circumstance that Ps. ii. (like Ps. i.) has no title creates a presumption that the date is late. At the same time it is conceivable that the title may have been removed, when the psalm acquired its present position; the parallel 83rd psalm is the last of the psalms of 'A-ph.' If the idea of a world-empire were certainly expressed in Ps. ii. we might be tempted to bring the psalm down to the time of Alexander, whose conquests would probably stimulate the growth of that idea. But we cannot be sure of this. At any rate the psalm was in existence when the 17th of the Psalms of Solomon (see v. 24) was written; Ps. ii. 9 is there applied in a strictly Messianic sense. The text of Ps. ii. therefore, had already become corrupted and editorially manipulated. The Talmud (*Berachoth*, 7b) makes Ps. ii. refer to the wars of Gog and Magog. Both these names, as it happens, are probably corruptions of fragments of 'Jerahmeel' (also distorted into 'Hammon-gog' and 'Ir-hamonah,' Ezek. xxxix. 15 f. i.).

- | | | |
|----|--|----|
| 1 | Why do the nations conspire, | 1 |
| | The peoples meditate treason? | |
| | The Jerahmeelites take up their station, | 2 |
| | The Miirites range themselves in order, | |
| | Against Yahwè, against his loyal one;— | |
| | 'Let us break down their sanctuaries, | 3 |
| | Let us destroy their palaces.' | |
| | He that is throned in heaven laughs, | 4 |
| | The Lord of all mocks at them. | |
| 10 | At once he pursues them in his anger, | 5 |
| | And in his hot wrath affrights them— | |
| | The Marshal of Israel—Yahwè. | 7a |
| | On his dwelling-place he has mercy, | 6 |
| | On Zion his holy mountain. | |

- He said to me, 'Thou art my son,
 I thy God have begotten thee.
 Ask ~~this~~ of me, and I will grant thee
 The nations as thine inheritance,
 The land's utmost parts as thy possession.
 20 Thou shalt subvert Zarephath and Geshur, 9
 Thou shalt beat down Jerahmeel and Mizzur.²
 O ye Jerahmeelites, show prudence ; 10
 Take warning, ye men of Zarephath.
 Become subject to Yahwè with fear, 11
 Do homage to him with trembling,
 Lest he be angry, and ye perish in a moment ; 12
 For soon doth his wrath kindle ! 13
 28 Happy all those that take refuge in him !

1-7. A vivid description, parallel to lxxxiii. 4-6. The poet sees the 'nations round about' (Joel iii. [iv.] 11, cp. 4) plotting together to invade and lay waste Yahwè's land. He pronounces it to be treason, for the claim of Yahwè and his people to the sovereignty of Canaan in its fullest extent is well known to these nations. According to the ordinary view—viz. that the confederates are far distant nations—the psalmist falls short of perfect naturalness; how could those nations have known or recognized Yahwè's claim? But, since Israel's ancestors came from the N. Arabian border, the God of Israel would naturally claim that region for himself. *Their sanctuaries, their palaces*, cp. lv. 3, lxxiv. 9, lxxix. 1, lxxxiii. 13. *His loyal one*, i.e. Israel. See crit. note.

8-14. How Yahwè, in the poet's imagination, destroys the rebels. Parallel, lxxxiii. 16. The 'laugh' of Yahwè is a poetic expression for a peal of thunder. Cp. xviii. 8-20, where Yahwè is represented as appearing in a thunder-storm and rescuing his loyal servant Israel from his enemies. Later on in the same Psalm (?) it is Israel who crushes all who oppose him, but he does this in Yahwè's strength; it is a miracle. How indeed, except by a miracle, could Jewish pietists cope with fierce Edomite warriors? Yahwè, then, not Israel, is the true victor; he has a tender regard (יִדְּמָה) for his threatened temple (l. 13; contrast Lam. ii. 6f.). But the Israelites, as

the phrase 'Marshal (מַרְשָׁל) of Israel' (as lxxviii. 27b, Is. xxxiii. 22) shows, follow their divine Leader. *Laughs, mocks*. Parallel, lix. 9. *Purines, affrights*. Cp. lxxxiii. 16; lix. lines 21, 23.

15-21. Before the revolt of the Jerahmeelites, Israel had received a divine oracle. As presented in this stanza it consists of three parts, 1. a declaration of Israel's divine sonship, 2. a promise of the land of Canaan in its utmost extent, and 3. a command to extirpate the bitter enemies of Israel off the N. Arabian border. *Thou art my son*. If this were addressed to the Messianic king we might suppose the divine sonship spoken of to mean membership in the college of heavenly, supernatural beings which is presided over by the Most High (cp. lxxxix. 6-8). True, there is no evidence that the historical Israelitish kings claimed to be members of that heavenly society, and even in lxxxix. 27f. it is not probable that such a claim is implied for the Davidic king. Still the Assyrian and, yet more extravagantly, the Egyptian kings did advance the claim, and in the post-exilic age it might conceivably be advanced for the Messianic king in connexion with the view that the earthly kingdoms had celestial patrons (cp. *OP.* 130, 252; *Christ. Use of Psalms*, 43). Note, however, that in lxxli. 1 the Messianic king is called, not the son of God, but the 'king's son.' Of course with our revised text the temptation to adopt this

theory disappears. Sonship is to be taken in the same metaphorical sense as in Hos. xi. 1-4, Isa. lxiii. 16, lxi. 7, Mal. ii. 10, Dt. xxxii. 6 (cp. 15, 18). The words, *I thy God have begotten thee*, will then relate, not to any new dignity conferred on the person addressed, but to the divine purpose, which dates back to the earliest age in Israel's history, of making Israel the human agent in establishing the divine kingdom upon earth. No 'to-day' is needed, because God knows no yesterday. *The land's utmost parts*, אֶפְסֵי-אֶרֶץ. Cp. lxxii. 8, Mic. v. 3 [4], Zech. ix. 10. In all these passages 'land,' not 'earth,' is the most probable rendering.

20. *Thou shalt subvert*. Cp. lxi. 7, ex. 5-7. The phrases 'subvert,' 'beat down' imply the figure of a house (cp. 'house of Israel' &c.). Zarephath and Jerahmeel, *i.e.* Edomites and N. Arabians, if they remain incorrigible, must be laid low (cp. xviii. 30, lxi. 7, lx. 10, lxxxiii. 10-12,

cxlvii. 8f.). On 'Miggar' see *SBOT*, 'Isaiah,' Heb. p. 140.

22-28. Here the psalmist interposes; his tone is mild and persuasive. He appeals to the enemies to show a regard for their own true interest. Yahwe is a jealous God; let them propitiate him by becoming his faithful servants. He concludes with a declaration of the happiness of true believers, which is meant presumably for Gentiles as well as Jews—*i.e.* for those Gentiles (including even Edomites) who have found admission as proselytes into Yahwe's fold. The received text absurdly calls upon heathen kings to 'exult with trembling.' See crit. notes. [Grimm, *Liturg. App.*, 12 f., would omit l. 28 (v. 12c) as a 'euphemistic liturgical appendix,' which 'disturbs the parallelism, nor is it required by the context.' But in each stanza of seven lines there must be one line only loosely connected with the rest. It is barely possible, however, that אֲשֶׁרִי וְנִי has displaced the original close of the psalm.]

Critical Notes. 1 f. מִדְּנִשָּׁן. A very doubtful Aramaism; cp. on lv. 15, lxiv. 3. Read קִשְׁרָה. Lines 1-4 are quite consistent. First comes the plotting; then the mustering of the troops; then the watchword with which they take the field.—M רִיק; involves a premature statement. As in iv. 3, read יִשְׁקֶר, here = 'treason.'

3 f. M's יִתְצִבוֹ is right (see last note). Gr., La., We., Du. read יִתְצִיבֹהוּ, following M of lxxxiii. 4 (but see note).—M מִלֵּכִי; read יִרְחֹמְאֵל, *i.e.* יִרְחֹמְאֵלִים. Pss. xlviii. and lxxxiii. are here our guides.—M אֶרֶץ וְרַחֲמִים. רַחֲמִים = רַחֲמִים. Read probably וּמִצְרַיִם. מִ = נִי. In itself, no doubt, רַחֲמִים is unobjectionable (though יִתְ would be more natural); cp. Ass. *razumun*, with Prince, *J. B. L.*, xvi. 175 f. רִנִּים should probably be read in Judg. xvi. 30 &c.; and נִיר לִרְן in Gen. xlix. 26, Dt. xxxiii. 16, Lam. iv. 7; also in Is. xliii. 27a. It is also found in Sirach xlv. 4 (וְשִׁירֵי נִירִים).—M נִסְדֹּר יִהְיֶה; נִסְדֹּר seems superfluous on the common theory of נִי, the meaning of which word, however, says Bli., is 'uncertain.' A's ἐναρρηκόμενον suggests a connection with סֹד. Sirach (xlii. 10), as represented, gives the form הַסְתֵּדֵר (Hal. הַסְתֵּדֵר). This might suggest a denom. סֹד, but does not warrant נִסְדֹּר, which, in spite of S, ought not to be rendered 'take counsel.' G T suggest נִינְדֹּר (so Gr., Lag., Gu.; cp. xlviii. 5). But both here and in lxxxiii. 4 (for יִעֲרִימוּ סֹד) we should probably read יִעֲרִימוּ סֹד, || יִעֲרִימוּ סֹד.—M מִשְׁדֵּי. An early error for

חסדו (ח=ס, ט=פ, ח=ד). Cp. on xx. 7a, xxviii. 8, lxxxiv. 10, cv. 15. The error implies that the Messianic belief had gained strength since the completion of the Psalter.

10. M's text gives one beat too much, nor can **אל ידבר אל** be said to be parallel to **יבחרו**. Take one more suggestion from Ps. lxxxiii. (v. 16), and read **או ירדפו באפו**. Street and Bi.² read **ידברם**, but the sense 'subdue' is very doubtful, and here does not suit the parallelism.

12. M **אספרה אל-חק יהוה**. But **אל חק** is surely not to be justified by the cases in which 'the ל of reference has become a new exponent of the accusative' (Kön., *Synt.*, p. 367); indeed the cases mentioned by Kön. (xxii. 31b, lxix. 27b, cx. 1) need testing. On the various ancient views of the text see Ba., *Jahrb. f. pr. Theol.*, 1882, p. 594. To amend **אל** into **את** (Houb., Kenn., Bi.², We., Du. alt.) is too slight a remedy for the strangeness of the text. Where else is a divine oracle described as a **חק**? And why has the king to brace himself up to communicate the oracle? Next, we notice that, if we follow M's text, the second stanza will have one line too few, and the third one too many. Evidently **אספרה ונו**, or that from which it may have been corrupted, should be transferred to the second stanza. It will also be observed that, according to the structure of the other stanzas, the three middle lines should form a tristich. We have, therefore, if possible, to detect underneath **אספרה אל חק יהוה** something which will form a tristich with lines 3 and 4, and will also fit in well with the closing distich. The required words are **מחלק ישראל יהוה** (see exeg. note). The letters were misarranged and partly corrupted.

13 f. Of M's **נסכתי** Ba. frankly confesses that the meaning is 'again uncertain.' The Assyrian *nastku*, 'prince,' may indeed mean properly 'one constituted,' but were the Israelites conscious that **נסיך**, 'prince,' came from a root **נסך**, 'to constitute'? 'AE' render **נסכתי** *ἐδυσάμην*, *I orditus sum*; but the sense of meaning is here unsuitable. 2 has *ἔχρισεν* (T **רביתי**); cp. Acts iv. 27. It is true that some (e.g. Ges.; We. Heid. 118) explain **נסיך** as primarily 'one anointed'; but this is most questionable (see 'Anointing,' *Enc. Bib.*). Nor would 'I have anointed . . . on Mount Zion' be natural; hence T inserts **ומניתי**. Houb., Kenn., Street, Du. follow G (*κατεσθῆν βασιλεὺς ἐν αὐτοῦ*) in reading **מלכו** and **קדשו**. It would be plausible to supplement this by reading **נוסדתי**; cp. G in Prov. viii. 23 *ἐθεμελίωσέ με* = **נוסדתי**? But, in spite of **יֵשׁד** in 1 Chr. ix. 22, this is hardly natural. The truth is that the traditional view of the close of the second stanza will not hold; it produces the effect of great abruptness. There must be deep corruption in the text. Not improbably we should read **ועל-משבנתיו יחמל**; and in next line **קדשו**. **ל** in **אל** (= **על**) fell out. **ני**, as often, = **נ**. **י** in the suffix fell out.—16. M **היום**. The position of this word is unnatural. As often,

ים most probably disguises a longer word (cp. on lxi. 3, end). Read **אלודד**.

26 f. Neither **תרעם** (M; cp. Lag., *Semitica*, i. 22 ff.) nor **תרעם** (lxxviii. 71 f), as G S J, Ilgen, Lag., Now. read, is correct. The whole passage is highly inappropriate, and must be closely examined. Inspection reveals the following underlying passage:

**תהרם צרפת ושור
ירחמאל ומצור תהנ**

22 f. The Jerahmeelites and the Zarephathites cannot be dismissed abruptly. **ועתה מלכים** has arisen out of **ירחמאלים**. Did the scribe begin to write **ירחמ**, and then remember that the transformed edition of the psalm had **מלכים**? **שפט** sometimes takes the place of **צרפת**; cp. on cix. 31, cxli. 6, and cp. 'Shaphat,' *Enc. Bib.* Similarly in Mic. iv. 14 **צרפת** has become **ישבט** (see 'Micah, Book of,' *Enc. Bib.*). Read, in l. 23, **צרפתים**.

25. M **נשקו בר : ונילו ברעדה**. G, καὶ ἀγαλλιάσθε αὐτῷ ἐν τρώμῳ. **δραξασθε παύειας**, inserting **לו**, which might easily fall out after **נילו**. J too (see Lag.) may have read **ונילו לו**. But the invitation to exult (**נילו**) violates the parallelism, and is inconsistent with **ברעדה**. Nor is Lagrange's 'faîtes le cercle' (*Rev. Bibl.*, ix. 88) more than a palliating remedy. The phrase which follows is equally improbable. Hommel (*Aufsätze*, ii.) would have us render 'kiss ye (the god) Bir,' assuming Bir to have once been a designation of Yahwè as well as of Rammân. This has only the value of a record of Hommel's impression that such a pronounced Aramaism as **בר** 'son' is inconceivable in a psalm where we also find **בני**. Certainly the defences of the omission of the article offered by Del., Ba., and Kon. are highly unnatural. 'Kiss a son' is nearly as senseless as 'kiss wheat' or 'kiss a pure one,' and in any case **נשק** 'to kiss' would require to be followed **ל** or (better) **לרנלי**. Add to this that **נשקו בר** is rhythmically superfluous, and that the subject of the following verb is 'Yahwè.' In these circumstances it is useless to emend **נילו** into **חילו** (Ew. Gr.), which produces a tautology with **רעדה** (see xlviii. 7), or to change **בר** into **בחר** (Ilgen; cp. 2 S. xxi. 6), or **בו** (Hu., against usage). The truth is that **נשקו בר** (where either **בר** should be **בר** or else **עדה** has been accidentally lost) is a marginal correction of **נילו (לו)**, which has intruded into the text (*Jew. Rel. Lge*, 1898, p. 112, note); so, subsequently, Marti, Duhm, Prince (*J. B. L.* xix. 3). Thus we have two competing readings, **נשקו** and **נילו**. Neither is correct;

¹ K. H. Grimm's reference to this theory (*Liturg. App.* 13) warns me to point out that the priority is mine, and to ask consideration for **השתחו**.

נִשְׁקוּ and נ' are both corrupt fragments of הַשְׁתַּחֲוֹת, to which לו (in נִשְׁקוּ מוֹסְרוֹ) should be added. Gr.'s הַחֲוִיקוּ בְּמוֹסֵר, and La.'s מוֹסְרוֹ (נִלְוֹ) (מוֹסְרוֹ), 'put on his bonds,' spoil the metre. Gr. appeals to G T; but G T really understand בַּר as = תּוֹדָה. Duhm suggests וְשָׁדָה; this is insufficient for metre, and does scanty justice to the material supplied by M. Read, therefore, certainly, וְהִשְׁתַּחֲוֹתוּ לוֹ בְּרַעְדָּה. Note the warning פֶּסֶק after יִאֲנֶה.

26. M וְתִאֲכֹל דָּדָךְ. Though the accus. דָּדָךְ is grammatically defensible (Kon.), the sense produced is poor. Herz, בְּדָדָךְ. But to correspond to כִּמְעַט we require בְּרַנֵּעַ (נ and כ confounded, כ and ד).

PSALMS III. AND IV.

Ps. iii. trimeters; Ps. iv. tetrameters. The opening psalms of the Ethanic Psalter, meant apparently for evening use, the Jewish day beginning with the evening. So Lagarde. The more common view, which makes Ps. iii. a morning and Ps. iv. an evening hymn, is in itself improbable, considering the similarity of the situation in the two psalms, and appears to have arisen out of a corruption in the text (see crit. note on iii., l. 9). Wellhausen, indeed, disagreeing alike with Lagarde and with Bathgen, thinks that the tenses in iii. 6 and iv. 9 are all to be treated as presents, and denies any special application to evening or morning (*Skizzen*, vi. 166); this, however, can hardly be called a natural view. Now as to the reference of the psalms. They presuppose certain troubles of the pious community, arising from the hostility of the neighbouring populations; the Arabians and Jerahmeelites (cp. lxxxiii. 7 f.) are specially mentioned. It is probable (cp. l. 3) that there were many unworthy Jews who were in alliance with the non-Jewish oppressors; these appear to be referred to as 'deniers (of God)' in iv. 3 (cp. l. 22, corr. text). There is, however, no actual war at the present moment; the enemies are content with the deadly weapon of a lying tongue (iv. 3), which, perhaps, implies accusations brought by the Edomites against the pious Jews. The overlordship of Palestine apparently belongs to some third people (the Persians?). The plans of the enemy, however, have failed, and in the future too God will make them fail. The psalmist advises his opponents much as the author of Ps. ii. advises the Jerahmeelites (iv. 5 f.), but he is evidently most hopeful of touching the feelings of the Jews among them. He also meets the scoffs of contemptuous pessimists who are perhaps not open enemies; at least he tells us why these scoffs have no effect upon him (see on iv. 9-12). Ps. iii., ll. 1-12, records the prayer of pious Israel for Yahwe's help; ll. 13, 14, and (in the main) Ps. iv. its gratitude for deliverance. Whether this deliverance is some small event or the anticipated Messianic interposition is a question. But so much at least is certain—that the speaker is the pious community. No other theory is satisfactory. That pronounced egoist Nehemiah would certainly have introduced some personal touches.

The points of contact in ideas and phraseology between Ps. iii. and iv. are unmistakable. The second part of the title of Ps. iii., which as it stands is historically absurd (cp. 2 S. xviii. 31-33, xix. 1-4), when gently corrected in accordance with the text-critical parallels in other titles, is highly suitable to the contents of both psalms. Psalms parallel in contents are v.-vii., ix.-xiv., xvii., xxvii.⁽¹⁾, lli.-lix. (see *OP*, 227), and lxi.

Marked: Of 'Arab-ethan. At the approach of the sons of Arabia and the sons of Ishmael.

- 1 O Yahwè ! how many are my foes ! 2
 +How+ many there are who start up against me !
 +How+ many there are who say to me, 3
 'There is no help for thee in thy God !'
 But thou, O Yahwè ! art a shield about me, 4
 My pride, and the exalter of my state.
 Unto thee, O Yahwè ! I cry ; 5
 From thy holy mountain mayest thou answer me.
 I have laid me down and shall fall asleep, 6
 10 For the lovingkindness of Yahwè supports me.
 I fear not the people of the Arabians 7
 Who beset me round about.
 1 Thou hast smitten all Arabia and Jerahmeel, 8
 The Cushites [and] Geshurites thou hast scattered.
 * * * *

Liturgical Appendix.

- To Yahwè belongs +true+ help ; 9
 Be thy blessing, O God ! upon thy people.

1-4. The utterance of an unwarlike, praying community. In *ל. 3 רבים* is commonly misunderstood. The speakers are persons *outside* the community of Israel. Cp. Roy, *Die Volksgemeinde*, 21. On their cruel speech cp. xlii. 4, 11, lxxi. 11.

6. *Of my state.* Lit. 'of my head.' Cp. Eccus. xi. 1, xx. 11, Ps. xxvii. 6, cx. 7.

9. In these troublous times peaceful sleep seems miraculous.

13. *הִבֵּית* is sometimes taken as an argument why God should help, =

'thou hast ere now smitten,' sometimes as a joyous outburst of faith = 'thou hast decreed to smite' (the perfect of confidence). A precativ perfect (see Kon. § 172 f.) is also not impossible. From the perfect of confidence (cf. Driver, *Tenses*, § 20) to the precativ the transition is easy. Most probably, however, the perfect may be historical; in other words, the latter part of the psalm, which seems to have been imperfectly transmitted, may have been (like Ps. iv.) an expression of gratitude for deliverance.

17 f. Editorial and liturgical appendix (following Olshausen).

Critical Notes. Title. Read *בְּקִרְבִּי בְּנֵי עֲרָב וּבְנֵי יִשְׁמָעֵאל*. This is in harmony with the contents (iii. *l.* 11, iv. 3). The editor ingeniously adapted it to the corrupt *לְדָוִד*. Probably the true words were already in part miswritten. Cp. titles of Pss. vii., xviii.

¹ Arise, O Yahwè ! succour me, O my God ! for.

'Selahs.' The three 'Selahs,' vv. 3, 5, 9, are corruptions of **אלהים**; other cases will occur. **סלה** is very often a mere corruption.

4. M T J **לִי**. Rather **לְךָ** (so S), corresponding to **לְנַפְשִׁי**, 'to my soul' = **לִּי** me. M **בְּאֱלֹהִים**; so T'A 2 J. More suitably G 4, **בְּאֱלֹהֵי**. But best **בְּאֱלֹהֶיךָ**; so S. Cp. **אֱלֹהֵי** (insertion in ver. 8).

7 f. M **קוֹלִי אֱלֹהֵי**. **ק** is generally regarded as a second subject. Cp. xvii. 10, xxvii. 7, lxxv. 17, lxxvii. 2 (?), cxli. 2 (?). This is grammatically possible; the same idiom exists in Assyrian (Del., *Weltschöpfung*, 138). But in each of the above cases there is reason to hold that the text is corrupt. In our passage nothing is gained by the emphatic **קוֹלִי**, and the personal address to Yahwè is causelessly abandoned. Read **אֱלֹהֵי יְהוָה**. **קוֹלִי** and **אֱלֹהֵי** come from two imperfect fragments of **אֱלֹהֵי**; **כ** became **ק**. As a consequence read **תַּעֲנֵנִי** and **קִדְשָׁךְ**. **וַיַּעֲנֵנִי** (M G S) is certainly wrong; **וַיַּעֲנֵנִי** ('A E' S' J) is better.

9 f. M G **שָׁכַבְתִּי אֲשַׁכֵּב** is more natural (iv. 9). This is not an arbitrary emendation. The corruption presently to be mentioned involved altering **אֲשַׁכֵּב**.—M **וְאִישָׁנָה**. Read **וְאִישָׁן**. **הִיא** is dittographed (cp. Kon., *Synt.*, § 200b). M **הַקִּיצוֹת**. 'The nude position displace' (Lag.). Elsewhere (see xvii. 15b) we shall find **חֹסֶד** corrupted into **בְּחֹקֶץ**. Comparing xciv. 18, read **כִּי חֹסֶד י'**.

11. M **כִּרְבִּיבוֹת עִם**. An error which burdens the psalmist with a needless exaggeration. Read **כִּי עִרְבִים**. Cp. a similar corruption in xlii. 1 and elsewhere; also xxvii. 3.

13 f. Omit v. 13a and **כִּי** in b as an editorial gloss (cp. Du.). Bi. would rather omit v. 8b. M has **אֶת-כָּל-אֵיבֵי לְחִי אֵיבִים** in vii. 6, xxxi. 9, and elsewhere probably comes from **עֲרָבִים**, 'Arabians,' and **לְחִי** (see *Enc. Bib.*, 'Lehi') is one of the current distortions of **יִרְחָמָל**. Probably (cp. l. 11; iv. 2) we should read **אֶת-כָּל-עֲרָב וִירְחָמָל**. Note that T and S (2?) read **לְחִים** (which Lag. adopts); G **לְחִים**. To strike on the cheek is an *insult*, not a deadly act (Job xvi. 20, Mic. iv. 14).—M **שְׁנֵי רַשָּׁעִים שִׁבְרָתָ**. Read perhaps **בְּשָׁמִים וְאִשָּׁרִים פִּירָתָ** (see on xlviii. 7b). **אִשָּׁר** = **נָשָׁר** (Geshur).

(PSALM IV.)

Deposited. Of the Ethanites. Marked: Of 'Arab-ethan. 1

1 He answered me when I called— | the God who rights me; 2
When the Jerahmeelites struck terror | he heard my prayer.

Ye deniers +of God,+ how long | will ye multiply insults? 3
+How long+ will ye love falsehoods, | and seek for lies?

5 But mark how signal | is the kindness Yahwè has shown me ; 4
Yahwè hears me | when I call upon him.

Take warning, perish not ; | show prudence in your ways : 5
Offer sacrifices that are right, | and put your trust in Yahwè. 6

Many there are who say, | ' No more will good fortune visit
them !

10 God has veiled | the light of his countenance.' 7

O Yahwè ! thou hast put | gladness into my heart 8
More than in the time of our corn | and our new wine and
our oil.

In peace will I at once | lay me down and sleep, 9
For thou, O Yahwè, | causest me to dwell securely.

3. Cp. iii. 3.—3. **Ye docters (of God).** The phrase includes Jewish and non-Jewish believers (see Ps. xlix.). Much difficulty has been caused by 'sons of men' (שׂוֹנֵי אָדָם) in the received text. The phrase is far too undistinctive to be correct. Lines 3-8 are a remonstrance analogous to that in ii. 10-12. *Will ye multiply.* M's text speaks of insults to a mysterious 'glory,' in which some see the royal or highpriestly dignity, others the national honour—i.e. the power of maintaining Israel's independence. But the whole phrase is suspicious (see below). The seeming parallel in lxii. 5 is no parallel; there too the text is corrupt. The 'insults' are presumably those expressed in iii. 3, iv. 7.

4. **Falsehoods...** Hos. Cp. on lxii.

5. False accusations appear to have been brought against the faithful Jews by their unfaithful brethren and by the non-Jewish populations, to conciliate the Persian (?) or perhaps Greek rulers.

5. 'Your intrigues are doomed to failure; my life exhibits a series of deliverances springing from the divine lovingkindness' (see on xvii. 7, xxxi.

22). On חסד cf. *OP.*, 370 ff; *Enc.*

Bib., 'Lovingkindness.' חִסְדָּה 'has separated, made unique.' Cp. Ex. xxviii. 16, Israel is rendered unique by having Yahwè's attendant presence.

7, 8. **Take warning...** Reflect before it is too late, and your course ends in ruin. A time may come when prayers and sacrifices will be of no

avail (Prov. i. 28). Repent and offer sacrifices which are at once legal and morally valuable; the legal and the moral to our palinist are one. The ordinary view, based on M, is most unsatisfactory. 'Let wholesome fear deter you from persisting in this course of action, which is nothing less than sinful' (Kirkp.). But how very vague an exhortation,—'Tremble and do not

! Contrast ii. 11. יִצְרָה might just as well mean, 'Be angry.' It is true, Bishop Horsley (following G and Ph. iv. 26) adopts this, explaining, 'Do not let your anger carry you into very acts of sin.' Unsuitable, no doubt; but would the palinist have used language capable of being so explained?

9-12. The scoff of the enemy, and the pious community's answer. The enemy, who is established in the land of Israel, pronounces that the God of the land is angry with the Jews ('has veiled the light of his face'; cp. lxxx. 1, 4). Israel answers that it has but lately received a signal proof of the divine favour, which has given it an inward joy (l. 11; cp. l. 5), far greater even than that of the merry harvesters (cp. Hos. ix. 1, Isa. ix. 3). 'Although the fig-tree may not blossom . . . yet I will rejoice in Yahwè' (Hab. iii. 17 f.). Contrast Hos. vii. 14. On the text see crit. note. Ol. is certainly wrong in thinking that the anxious multitude of Israelites referred to, as he thinks, in v. 7a offer a prayer to Yahwè in v. 7b. This would be inconsistent with ll. 11 f.

Critical Notes. 1, 2. Lag. (with best MSS. of G) reads עָנְנִי because of הַרְחַבְתָּ. This seems right, though the fact that הָר is in the perfect is not conclusive. For though בָּצַר הָר gives a plausible sense, the phrase is not only peculiar, but wanting in special appropriateness. We expect some point of contact with that part of Ps. iii. in which Israel's trouble is referred to (v. 7). הָר is plainly wrong, and the superfluous תָּנִי ought to help towards correcting the text. We want an ethnic name, virtually equivalent to עַרְבִים (iii. 7). With תָּנִים (מ = נ) and רַחֲבַת before us, we cannot doubt that the name is יַרְחֻמָּאִים. Read, therefore, in l. 20. בְּעֶלְזֵי יָר, and for שָׁמַע read שָׁמַע.

3. M בני אִישׁ. Read הַמִּכְחָשִׁים (see on xlix. 3).—M לְכַלְמָה; also S 2. G, כְּבִדִּי לֵאמֹר לָמָּה, J א' כְּבִדִּי לְכַלְמָה (see Lag.). Disregarding metre, Houb., Bredenk. (*Geist u. Proph.*, 71), We., and Roy (p. 58) follow G. Both readings are awkward, and produce a bad parallelism. Read תִּרְבּוּ כְלֻמַּת. M's סִלָּה is a corruption of כְּלֻמָּה, repeated in error from the preceding line.—4. M רָק. Parallelism requires שָׁקֵר (ii. 1).

5 f. Read חֲסֹדוֹ לִי (xxvi. 22), with Hare (in Horsley Dy., Gr., Che., Kau., We., Herz).—M יִשְׁמַע. For clearness read יִשְׁמַעֲנִי (G, Bi.). Note of abbreviation lost.

7. M רָנוּ וְאֵלֵי תַחֲטְאוּ אִמְרוּ, in connection with which דָּמוּ must be taken, for it is really a second corruption of the word, which has also been corrupted into תַּחֲטְאוּ and into אִמְרוּ. Similarly עַל־מִשְׁכַּבְּכֶם and בְּלִבְכֶם are both corruptions of the same word. רָנוּ is of course also wrong; the obviously correct word is הִוָּסְרוּ (ii. 106). The three words תַּח, אִמְרוּ, and דָּמוּ are corruptions of תַּאֲבָרוּ. In תַּח, ח has come out of ב, and מ out of ד; in אִמְרוּ, מר = בר; in דָּמוּ, דמ = בר = דב. In בְּלִבְכֶם עַל comes from עַל־מִשְׁכַּבְּכֶם. עַל־מִשְׁכַּבְּכֶם is, perhaps, a corruption of עַל־מִצְעָלֵיכֶם; ע became ש, ג became כ, ל became ב.

Note that G 2 omit ו before דָּמוּ; S (rightly) prefixes it to עַל. דָּמוּ might of course be retained in the sense of 'be silent in penitence,' but this would require עֵל־עָפָר. The explanation given above is adequate and supported by numerous parallels elsewhere. M's סִלָּה is a corrupt fragment of הַשְׁכִּילוּ (ii. 102), the parallel to הוֹסֵרוּ. Read therefore—

הוֹסֵרוּ וְאֵלֵי תַּאֲבָרוּ

עַל־מִצְעָלֵיכֶם הַשְׁכִּילוּ :

9 f. M יִרְאֵנוּ. Rather יִרְאֵם and נו confounded.—M נָסָה. T renders נָשָׂא, to which most (e.g. Kün. i. 631) assent. But the imperative of נָשָׂא is נָסָא; נָסָא in x. 12 is corrupt. Here too there is corruption.

We might read נָסַח = נִסְחָה (parallels in Nu. xi. 11; Job i. 21). But a break in the parallelism is unpleasant. Hudde (*T. L. Z.*, 1896, col. 561) derives from פֶּשֶׁח, the reading נִסַּח for נָסַח, and פָּנָה for פָּנֵה. This is both easy and probable. But עָלֵינוּ remains unaccounted for. It is, however, one of the many corruptions of אֱלֹהִים, which restore, and the text will be in order.

11 f. Prefix יָדָה from ver. 7 (so S). For ׀— (twice) read נִי— נִי and נִי are frequently confounded with כִּי. After the corn and wine G S mention the oil. Accordingly insert וַיִּצְהָרְנוּ (Gr. ׀ ׀). Omit רָבוּ, which comes from a dittographed רָנוּ. רָבוּ was early found difficult (Judah ben Bileam in I E).

14. Omit לְבָרָד (M G), a corruption of לְבָרָד (Lag.), which in turn is a corruption of a duplicated לְבָטָח. To keep both לְבָרָד and לְבָטָח, rendering 'solitarily+but+securely' (cp. Dt. xxxiii. 28 and parallels), does not give a good sense. Israel at this time did not dwell 'solitarily,' i.e. free from the intrusion of other peoples (Ol.). Nor can לְבָרָד be referred to Yahwè, for it adds nothing to the force of the sentence to say that Yahwè had no allies. Duhm deserves credit for omitting לְבָרָד, but his view that it is a Judaistic gloss ('Israel, and no other nation') is improbable.

PSALM V.

PENITENTS. According to the received text, a prayer of the inner circle of pious Jews which gathers at the morning and evening sacrifices to ask for guidance and for the overthrow of Israel's foes. The enemies spoken of might be of Jewish blood—men who from time to time presented themselves in the temple for a formal worship which had no effect on their daily life (Ps. l. 16). And certainly it cannot be denied that such persons are included under the class named 'wicked doers,' 'speakers of lies,' &c. But the leaders of the opposition to the Jews commemorated in this and other psalms are the Jerahmeelites and other neighbouring peoples. The prospect is Messianic. The speaker is pious Israel; the expression 'my king' (v. 3) is of itself almost enough to show this; even in Sirach li. 1 (quoted on the other side by Beer) it is the community which speaks. Merx's view (Chwolson's *Festschrift*) that the speaker is a priest in the Maccabean period, who owns no king but Yahwè, is precluded by the corrected text (see on v. 4). Cp. Roy, *Folkgeneside*, 59. Ps. xi., xxiv.⁽¹⁾, and l.⁽²⁾, also xxvi., xxvii., and xxviii., contain parallels to our psalm.

Deposited. Of Salmath. Marked: Of Arab-ethan. 1

1 Harken to my words, O Yahwè! | heed my meditation; 2
Listen to the sound of my crying, | my King and my God! 3

For against me Jerahmeel draws near, | his voice he
makes to be heard; 4

Jerahmeel has pleasure in wickedness, | he fears no calamity. 5

¹ Jerahmeel and Zarephath draw near.

The impious cannot stand up | before thine eyes ;¹ 6

Thou abhorrest those that speak lies, | those of Edom
and Jerahmeel. 7

But I, so great is thy lovingkindness, | can enter thy
house, 8

I can bow down toward thy holy temple, | revering thee.

O Yahwè ! lead me in thy righteousness | because of
Ishmael : 9

10 Make thy way even before me | * *

For there is no sincerity in their speech, | insults are
+in+ their heart ; 10

An open grave is their throat, | +though+ they speak
flatteringly.

Bring destruction on them, O God ! make foolish | [all]
their counsels ; 11

Push them down for their many crimes, | for they have
defied thee.

But let all that trust in thee rejoice, | for ever let them
shout, 12

Let all that love thy name be glad, | and exult in thee.

For thou, O Yahwè ! blestest | the righteous [with
lovingkindness] ; 13

[Him that trusts in the Most High]—with favour | thou
crownest him.

1. **My king.** *i.e.* Israel's king. See xlv. 5, Isa. xxiii. 22, xli. 21, xliii. 15. See introd.

3. **Jerahmeel draws near.** Cp. iii. 7, iv. 2, xxvii. 2, &c. The reference in M to the morning sacrifice (?) is enigmatical. Not less so is the phrase 'I will look out.' Not patient waiting (Mic. vii. 7, Hab. iii. 1), but impatient importunity is the fundamental tone of this psalm. *His voice.* The loud cries of these enemies are often referred to (xlv. 17, lxxiv. 4, &c.).

4. Cp. x. 6, lv. 23 (?). M's יִנְרֵד is very improbable.

5. **The impious.** If we adhere to M's הַלְלִים we had best render 'mockers.' The Aphel of the verb in

Syr. means 'to mock,' and T gives the synonym מְלַעֲבֵן (cp. מְלַעֲבִים).

2 Chr. xxxvi. 16). But the sense is not perfectly satisfactory (see lxxiii. 3, lxxv. 5). G's *σαφρονοί* (so also lxxv. 5, but in lxxiii. 3, *δυσκοί*) is vague. B D B explains 'boasters,' but does not the sense 'to boast' belong to a different root? (see Ges. - Bu.). 'Madmen' would perhaps be better (cp. Poel and Hithpoel). It is very doubtful, however, whether any ethical sense was developed out of הָלַל; in Ass. the only ethical sense is, 'pure, holy.' It is better, therefore, to suppose an error of the text. See crit. n., and for נָבַל see on xiv. 1.

¹ Thou hatest all wicked doers.

7. **I ... can enter thy house.** Cp. on Ps. xv. Sinners have to fear the 'fire in Zion' (Isa. xxxi. 9; cp. Isa. xxxiii. 14). But the speaker, not being of the class just described, can safely enter Yahwè's courts, which are indeed his fortress (xxvii. 4 f.).

8. **I can bow down &c.** See on xxviii. 2.

9. **Lead me ...** Yahwè is the shepherd of Israel, whom he leads in the right paths—those which he has prescribed (so Ol., Du.). See on xxv. 5, xxvii. 11. So 'thy way' = the way in which I should walk (cxxxiii. 8).

'Make' it 'even,' says pious Israel, i.e. free from calamity (xxvi. 12, Isa. xxvi. 7), lest the neighbouring peoples should say, 'Where is thy God?'

16. **All that love thy name;** so xxv. 14^b (corr. text), lxix. 37, cxix. 132. The 'name of Yahwè' is his glory, or the place where his glory dwells, and to love it is to honour it (exclusively) by ceremonial acts.

17. **The righteous,** צְדִיקִים, i.e. the faithful community. Cp. vii. 10, xxxi. 19, lviii. 11 f., lxxv. 11, Isa. xxiv. 16, xxvi. 7.

Critical Notes. 1. מְדַבֵּר. The Rabbis assumed two Heb. roots meaning 'to murmur, meditate' (דָּבַר and דָּבַר). Certainly there is a Syr. root דַּבַּר (O P, 464). But here, as in xxxix. 4, corruption is very probable. Read דְּבַרִּי (xix. 15).

4. The whole of v. 4 is corrupt. Herz, indeed, would (most ingeniously) read, for בְּקֶרֶב וְעֵרֶב, בְּקֶרֶב אֶעֱרֵב. But this is not enough. The speaker is in deadly peril; to refer to his morning and evening oblations is unnatural. Merx (Chwols. *Festschrift*) renders 'I arrange and cleanse for thee' (Arabising), supposing an allusion to a ritual practice. Cp. Lagarde (*Psalt. Gr.*, 34 ff.) and Duhm. Read probably כִּי עָלַי יִרְחֶמְאֵל קֶרֶב הַשְּׂמִיעַ קוֹלִי. So historical colouring is restored. At end of v. 4 read קֶרְבִּי יִרְחֶמְאֵל וְצִרְפָּת (a variant).

4. M's כִּי לֹא אֵל (Pasek after כִּי) is one of the many disguises of יִרְחֶמְאֵל.—For יִנָּחֵד read יָנוּחַ (see exeg. note).

5. For הוֹלִלִים read probably נִבְלִים, a class-name which could hardly be omitted here. נִבְלִים is corrupted elsewhere. At end of v. 6 M inserts a gloss.

6. תִּתְעַבֵּר is too strong; destruction is referred to later. Read תִּתְעַבֵּב (תִּתְעַב represents this as a correction). יִדָּה is superfluous. For אִישׁ אֲדָמִים וִירְחֶמְאֵלִים read דְּכִים וּמְרָמָה (cp. on li. 16, lv. 24).

9. M שׁוֹרְרִי. Again in xxvii. 11, liv. 7, lvi. 3, lix. 11. G ὁ ἄρχὸς μου. Z ἀποστρέφεις με. But an ethnic name is wanted; read either נְשׁוּרִים or, better, יִשְׁמַעְאֵל (see on lix. 116).

11. M בְּפִידָה. Read, with the Vss., בְּפִידָה Du.; less correctly, בְּפִימֹ, Lag., Bā., We., Merx.—M נִכְנָה. Read נִכְנָחָה (Gr.); cp. Isa. lix. 14.—M הָיוּת. Rather חִרְפוֹת. So xxxviii. 14, lii. 4, cp. lxii. 1. 3. The contrast is between words of simulated friendliness and the insults of open hostility. See lxii. 5.

13. M הַאֲשִׁימִם. Read, more suitably, הַשְּׂמִים (Lag., Gr., Merx);

cp. Joel i. 18, where read נִשְׁמַי (Merx, We.).—M יִפְלוּ כַּמְצוֹתֵיהֶם; a strange expression. Dy. and We., יִפְלוֹם מ'; too superficial. Read סָבַל כָּל; see 2 S. xv. 31, Isa. xlv. 25.—M בָּרַב. Better בָּרַב (G J); so Du., Merx.

16. M וְתִסַּד עֲלֵיכֶם וְעַלְצוּ. We. makes sense by omitting the first ו, and treating 'עַל' as a relative clause. But this is unnatural. The caesura in the verse should be at יִרְנְנוּ (cf. Isa. lii. 8). עֲלֵיכֶם is surely a dittogram of עַלְצוּ. וְתִסַּד must be corrupt; it should represent a verb parallel to יִנְ. We expect יִשְׁעֶנּוּ (xl. 17). ך may have sprung from ן, and both ם and ת from ש. The wrong reading was natural when the dittographed יִנְ had become עֲלֵיכֶם. Herz, וְתִסַּד עֲלֵיכֶם.

17 f. Insert חָסַד (metre and parallelism); also perhaps בִּטְחָ בְּעֵלְיוֹן. Omit כִּצְנָה (an unsuitable figure). Wellh. proposes צִנְפָה. But כִּצְנָה comes probably from בָּרָצָן; רָצוֹן which follows is a correct variant. תַּעֲשֶׂרְנִי.

PSALM VI.

TRIMETERS. A record of still deeper depression (cp. Ps. xxviii, and the thanksgiving in Ps. xxx.). The trouble from the foreign (and native) enemies is now at its height. The sufferer owns himself guilty, but has no clear comprehension of his guilt (l. 2). He has been constant in the recital of Yahwè's praises (ll. 9 f.), and in consequence appeals to Yahwè's reasonableness:—if the speaker should actually sink into the nether world, what would become of those songs of praise and thanksgiving in which He delights (cp. xxx. 10, 13)? The speaker is well-nigh exhausted. His bodily frame is wasted away, and even at night his tears cease not to flow. That literal sickness (Ewald, B. Jacob, Duhm) is not meant, ought to be clear. It is the insults (l. 18) of the speaker's foes which have robbed him of the joy of life. Nor is it an individual who speaks. It is a fact (in spite of Sellin, *De Origine*, 27 ff.; see notes below on ll. 1, 4) that expressions partly the same and partly similar are put into the mouth of Israel, and we know that Hebrew writers could go to a great length in personifying their people, and even an association of persons within their people (Isa. liii. 1, Ps. xxii.). The case is exactly parallel to that of Ps. xli., about the interpretation of which there can be no reasonable doubt. That individual Israelites, who felt the sorrows and sufferings of their nation as their own, would put much personal feeling into their recitation of this psalm, is a matter of course; but the 'I' who speaks is primarily faithful Israel, not any Israelite, and least of all a sick Israelite. The sickness is quickly put aside; the enemies are the enemies of Israel and of Israel's moral standards—'wrong doers,' led by Arabians from the border lands.

There are still critics who hold to the individualistic interpretation, which shows a want of insight into the numerous passages in which Israel is certainly not personified by a poetical figure, but rather regarded as in reality a living organism, in accordance with the primitive sense of the solidarity of all the members of a community. That the early Israelites, like the early Babylonians, had songs of sickness, is probable enough. But that sick persons, either in pre-exilic or (much less) in post-exilic times, used this or any of our psalms when they came to offer a propitiatory sacrifice, is a view which requires far more argument than B. Jacob has offered for it (*ZATW*, 1897, p. 56); this scholar actually seems to think that Ps. vi. and parallel psalms may have been written for lepers. To some it appears more plausible to suppose that this and other psalms were originally individualistic,

but have been converted into psalms of the community (Laue, *Die Ebed Jahwe Lieder*, p. 52; Coblenz, 1865). This, however, is surely a modified survival of the old church view that the psalms were composed by great (inspired) individuals with reference to their own circumstances, and is unsatisfactory. Such individualistic psalms as exist in the Psalter are unmistakable; psalms of mixed character do not exist. And it should never be forgotten (against B. Jacob) that the individualism which may be found in the Psalter is coloured by the strongest Israelite feeling. Mere personal misfortunes are not, and could not be, referred to in the Psalter.

Deposited; of the Ethanites. Marked: of 'Arab-ethan. 1

1 O Yahwè! use not thine anger to punish me, 2
Nor thy fury to chastise me.
Revive me, O Yahwè! for I languish, 3
Heal me,¹ for my frame is wasted.

My soul too is greatly affrighted; 4
And thou, O Yahwè! how long?
Return, O Yahwè! rescue my soul; 5
Deliver me for thy lovingkindness' sake!

For in Deathland there is none that recites thy praises; 6
10 In Sheol who will give thee thanks?

* * * * *

[Yea,] I am worn out with sighing. 7
Every night I drench my bed;
I bathe my couch in my tears.

Mine eye is sunken with sorrow; 8
It perishes with the insulting of the Misrites.
Away, all ye wrong doers; 9

20 Yahwè hears the sound of my weeping.

Yahwè hears my supplication; 10
Yahwè receives my prayer.
Be they shamed and sore terrified; 11
In a moment be all mine enemies put to shame!

1. Nearly as in xxxviii. 2. Both passages are dependent on Jer. x. 24. Note that in Jer. x. 19-25 (probably post-exilic) the speaker is Israel. The expressions are startling, but the idea of 'covenanted mercies' is an advance upon

the primitive idea of God's unreasonable and excessive irascibility.

4. **Heal me.** A figurative expression. The wounds referred to are the calamities of the people, viewed as the punishment of sin (xli. 3). It is true,

in Jer. xvii. 14 an individual appears to utter the same prayer; but we can hardly doubt that Jer. xvii. 5-14 is a late insertion in Jeremiah, and certainly the indications in the present context all point to pious Israel as the speaker. Cp. also Ex. xv. 26, Isa. vi. 10, xxx. 26, lvii. 18 f., Hos. vii. 1, xi. 3.—*My frame*, lit. 'my bones.' So xxxi. 11, xxxii. 3, xxxv. 10, xxxviii. 4, li. 10; cp. Lam. i. 13, iii. 4, Heb. iii. 16. Cp. the use of צַמַּח for *res ius*.

7. **Rescue my soul.** Cp. in Ass. *šalubū napsāta*, 'to rescue the soul, or life.'

9. **In Deathland.** מוֹת 'death,' is a synonym for Sheol (ix. 13, xxii. 16, lxxviii. 20, lxxxix. 49, cvii. 18; cp. Rev. i. 18, vi. 1, xx. 13 f.).—*None that recites*, Thanksgiving for His lovingkindness

was Yahwe's favourite 'sacrifice' (l. 14). The continued existence of Israel was, therefore, assured. See Isa. xxxviii. 18 (Israel & the speaker, and the same figure of sickness is employed). Cp. OP, 385.

14 ff. **I am worn out**... Jer. xlv. 3 is parallel. An individual (Baruch) is there referred to; but the passage looks as if it had been framed on the basis of psalm-passages (cp. 'Jeremiah,' *Enc. Bib.*). Pious Israel, imagined as an individual, could certainly be said to 'bathe his couch in his tears'; cp. lxix. 4, and note that in lxiii. 7 pious Israel says that he 'remembers God upon his bed.'

15 f. Observe that the Misrites (= Arabians) are the leaders of the party whom Israel regards as opposed to righteousness. Cp. on l's. vi.

Critical Notes. 3. חַיִּי. Read חַיִּי (Gr.). See on xli. 5—**M** כִּי אֲמַלֵּל אֲנִי. Whether we take אֲמַלֵּל as an adjective or as a participle without preformative, the form is unique and improbable. In spite of the grammatical remarks of Del. and Kon. (i. 247; ii. 375), it is hard to believe that אֲמַלֵּל, if genuine, is not 3 sing. perf. The occurrences of אֲמַלֵּל elsewhere are numerous: 1 S. ii. 5, Isa. xvi. 8 (see *SBOT ad loc.*), xix. 8, xxiv. 4, 7, 9, xxxiii. 9, Jer. xiv. 2, vv. 9, Hos. iv. 3, Joel i. 10, 12, Nah. i. 4 (read דָּלְלוּ אֶלַי בִּישָׁן וְאֲמַלְלוּ פְּרָחִי לְבַנֹּךְ; see Gray and Che., *Exp.* Sept.-Oct. 1898), Lam. ii. 8. There is no adjective אֲמַלֵּל, Neh. iii. 34 being corrupt (see Guthe in *SBOT*; cp. Che., *Enc. Bib.*, 'Sanballat'). Read either כִּי־אֲנִי אֲמַלֵּלִי (transposing אֲנִי), אִי being absorbed in pronunciation by חַיִּי, or כִּי־אֲמַלֵּלִי, supposing אֲנִי to be a fragment of a second superfluous רַפְּאֵנִי. In the latter case אֲמַלֵּלִי was written אֲמַלֵּל, whence אֲמַלֵּל.

4 f. Omit יְהוָה. Twice in two stanzas is often enough. Metre gains.—**M** נִבְהַלֵּן (cp. l. 5). Read בְּלוּ (Brüll, Hal.). See xxxii. 3. **M** נִפְשִׁי. Read probably אֶף־נִפְשִׁי. אֶף easily dropped out before נִפ, and ו was supplied.

7, 9. Read שׁוּבָה־יְהוָה.—**M** וְזָכַרְךָ. Read מְזַכְּרֶךָ (lxxi. 16); G, ὁ μνημονεύων σε. Bi., וְזָכַרְךָ.

14 f. Prefix בָּם (Bi.), for metre.—18. **M** בְּכֶל־. Read בְּכֻלָּמָת (see on vii. 2, lxxxix. 51), with Bi. Notice כָּל in l. 19.—**M** צָרָרִי. Read probably מְצָרִים (analogy of other psalms).—**M** אֲשַׁחֶה. Wellb. suggests אֲשַׁחֶה 'I melt' (from the Syriac).

20f. M שָׁמַע (twice). Read שָׁמַע (Gr.); ' precedes.

24. M יִשְׁבֹּר; clearly by transposition from יִבְשׁוּ (a dittogram). G already had יִשְׁבֹּר; NA even insert εἰς τὰ ὄντια.

PSALM VII.—I.

TRIMETERS. The same theme of persecution. The aggressors (who are here personified) may have accused the Jewish community of misdeeds of which it is innocent. The faithful members of the community clear themselves by an oath, not unlike the great 'oath of clearance' in Job xxxi.; the duties which it claims to have performed are those which a late prophetic writer presses on the attention of the formal religionists who unhappily cling to the post-exilic community (Isa. lviii. 2). Note the points of contact between 7v. 13 f. and xi. 2; between 7. 6 (end) and Lam. ii. 11; and between 7. 2 (my pursuer) and Lam. v. 2, where the 'pursuers' are, as here, the peoples to the S. and S.E. of Judah (cp. l. 9, 'Let the Arabian pursue'). For the personification of the enemies, cp. Ps. ix.—x., lv. Lines 23, 24 may be a later insertion (see, however, note). According to Duhm, the contending parties are two heads of irreconcilable parties among the post-exilic Jews. The one seeks to destroy the other, because he believes himself to have been injured by him, while this one protests his innocence. Religion 'plays not much more than a decorative rôle.' A grievous disparagement of a perfectly sincere hymn to Yahwè! Riehm thinks it a plausible view that David, who protests his innocence towards Saul in 1 S. xxiv. 12 f., 16, xxvi. 18, 23 f., composed the psalm towards the end of his wanderings. Surely this need not be criticized. The only question is, did it suggest the heading? If so, we must read 'Saul ben Kish' (instead of 'Cush'). Another possibility would be 'Shimei ben Kish,' or even 'Mordecai, ben Shimei, ben Kish' (Esth. ii. 5). That David foresaw Mordecai, is mentioned in Targ. *sheni* on Esther. On these points, see *OP*, 229, 243. It is probable, however, that those parts of the headings which, as they now stand, suggest occasions in the life of David for the composition of psalms, are not always pure guesses, but, when most wide of the mark, arise out of misunderstood and misread earlier headings.

In the Masechet Sopherim xviii. 2 it is stated that this psalm was used at the feast of Purim (one name of which was ἡ Μαρδοχαϊκὴ ἡμέρα, 2 Macc. xv. 36.) Cp. *gn Ps.* xxx.

[Of] the Ethanites. Of 'Arab-ethan. With reference to the
Arabians, the Cushites, the Jerahmeelites. 1

- | | | |
|----|--|---|
| 1 | In thee, O my God Yahwè! I take refuge; | 2 |
| | Deliver me from the insults of my pursuer; | |
| | Lest he tear my living body as a lion, | 3 |
| | Rending it when none doth rescue. | |
| | My God Yahwè! if I have plotted crimes, | 4 |
| | If any injustice mark my hands, | |
| | If I have robbed the destitute of his cloak, | 5 |
| | And not covered the flesh of the naked, | |
| | Then let the Arabian pursue my soul, | 6 |
| 10 | [Let him press after it], and overtake it, | |
| | Let him trample my life to the earth, | |
| | And pour out my liver into the dust. | |

Supplement.

- Surely again he whets his sword, 13
 His bow he has bent and made ready ;
 Deadly weapons at me doth he aim, 14
 His shafts to press me hard he prepares.
 Truly, with malice he may travail, 15
 Mischief he may conceive, but delusion will be its issue.
 A pit he may dig and hollow out, 16
 20 But into the pitfall he makes he will tumble.
 On his own pate his mischief will return, 17
 On his own skull his injustice will descend.
 I will give thanks unto Yahwè according to his
 righteousness, 18
 And chant hymns to the name of Yahwè for ever.

2. **My pursuer.** See introd.

3. **My living body,** נַפְשִׁי. See
 Kön. *Synt.* § 30.—*As a lion.* Cp. x.
 9, xvii. 12, xviii. 14, 22, lvii. 5, Isa. v.
 29.—5 דָּרָךְ with הַשֵּׁן, as xviii. 38.

7 f. **If I have robbed . . .** Cp.
 xxxiv. 11b ; the enemy does that which
 the speaker indignantly disclaims having
 done. 'Cloak,' cp. Am. ii. 8a, Dt. xxiv.
 17b.—*And not covered . . .* Cp. Isa.
 lviii. 7, Job xxxi. 19 f.

10-12. **Soul, life, liver,** are here
 synonymous (see on xvi. 9).—*Pour out ;*
 cp. Lam. ii. 11.

13. **Surely again . . .** אִם-לֹא
 יָשׁוּב. Pious and unwarlike Israel sees
 the Arabians preparing for a fresh
 attack (cp. xvii. 11). He is assured by
 his faith that it will be futile. Yahwè's
 'righteousness' (l. 23) will soon be
 manifested in a great retribution (the
 Messianic). It is the most translators,
 both ancient and modern, render, 'If
 he (the wicked man) turns not, he
 (God) whets his sword. . . . (But) be-
 hold, he (the wicked man) travails with
 mischief, &c. These changes of sub-
 ject, however, are very awkward ; Bā.,
 Beer ('94), We., Kön. *Synt.* 355, 567),
 and, lately, Duhm, explain as above.
 Metre, in fact, positively requires this.
 After the inserted passage (vii.⁽ⁿ⁾) has
 been removed, אִם-לֹא יָשׁוּב connects
 itself naturally with the protestation in
 ll. 9-12, as Bickell has pointed out.

But surely we must also read וְלִי for
 וְלִי in l. 15. Otherwise, after וְלֹא-יָשׁוּב,
 it would be most natural to render
 אִם-לֹא יָשׁוּב 'if he (the wicked man)
 does not turn,' in spite of the fact that
 the remainder of the passage is opposed
 to this view. For the figure of the
 arrows, cp. xi. 2.

16. **To press me hard** (see crit.
 n.). Most moderns render M, 'His
 arrows he makes into flaming ones,'
 and find a reference to the fire-charged
 darts (cp. Eph. vi. 16) hurled by the
 enemy into a besieged town in Greek
 and Roman times. Difficult and far-
 fetched in the extreme. It would be
 more plausible to find a reference to
 Yahwè's arrows, the lightnings (xviii.
 15), if Yahwè were the warrior intended.
 But even then the construction would
 remain difficult. In the corrected text
 וְלִי is || to הִכָּן, as פִּעֵל is || to
 כִּתְּנוּ יָדַי in Ex. xv. 17, and וְלִי is
 explained by לְדַלְקָנִי.—17 f. Cp. Job
 xv. 35.

19. Fawl is often, apparently, the
 chief weapon of the enemies of the
 psalmists. *Pit, net, snare* are their
 favourite figures. This points to a time
 when the outrages of the N. Arabians
 had to some extent been checked.

23 ff. This couplet may possibly be
 a later liturgical insertion which has
 displaced the original closing couplet.
 But this is not strictly necessary ; the

psalmist is himself a liturgical poet. — *His righteousness*, so *to be* manifested in act (see on xi. 7a). — *For ever*. We must remember that the speaker is the community (cp. on iv. 3) which never dies. The traditional text, however, has יְדוּה עֲלֵיו, an appositional phrase (cp. lvii. 3). On עֲלֵיו, Elyōn, see 'Names of God,' *Enc. Bib.* Elyōn, or El Elyon, is a favourite divine name with post-exilic writers. We must not, however, assume with Geiger (*Urschr.*,

82 ff.) that *Eds Elyōn* in the Apocrypha always = El Elyōn; it may mean either this or אֱלֹהֵי שָׁמַיִם (see B. Jacob, *ZATW*, 1896, 147. The occurrence of Elyōn in a psalm would be a subsidiary argument for post-exilic date (cf. *Ps.* ⁽¹⁾18; *OP*, 83 f.); Davison and other English objectors have erred in not frankly recognizing this. Hitzig's rendering (so G. Hoffm., *Phon. Inschr.*, 50) is not possible in the Psalter. Cp. Nestle, *Marginalien*, pp. 32-34.

Critical Notes. Title. Tradition is wholly wrong. אֲשֶׁר-שֵׁר comes from רָשׁוּם 'marked' (like כִּזְמוֹר and שִׁיר). לִידוּה probably comes from לֵאיתָן, a correction of לָדוּד (= לִידִיתָן = לַעֲרֹב אֵיתָן). עַל-דְּבָרֵי is from כּוֹשׁ בּוֹשְׁמִינִי (cp. 1 S. ix. 1, 4, same corruption). G's *χωνται* attests כּוֹשִׁי (Cornill), a relic of בּוֹשְׁמִים.

2. M כָּבֵל. Read כָּבֵלֶמֶת (see on vi. 8). — M רִדְפִי. Read רִדְפִי (Gr.).

4. M פָּרַק 'snatching away'? So Hu., Ba., but against usage. (On פָּרַק, G ἀράξαι, Nah. iii. 1, see note on xvii. 4.) 'Setting free' is possible (cp. on xlvii. 5, cxxxvi. 24). If we adopt this, we must either prefix וְאֵין, following G S (so Kenn., Str., Bi, Gr., Che., Sta., We., Du.), or else read פָּרַק אֵין וּמִצִּיל (cp. Lam. v. 8), cp. Ba. The text seems corrupt. Read קָרַע (Hos. xiii. 8).

5. M אֲמַעֲשִׂיתִי וְאֵת. For וְאֵת Gr. reads וְאֵתָ (עֵיל ||). But the corruption lies deeper. Read אֲמַעֲשִׂיתִי מִזְמוֹת.

7 f. M אֲמַעֲשִׂיתִי שְׁלֵמִי רָע. As the text now stands, וְאֵת is the object at once of נָכַלְתִּי and of שְׁלֵם = מְשַׁלֵּם (Ol.). This cannot be right. The next line is equally difficult. M's וְאֶחֱלָצָה is defended by Ba. But can we venture to give the Aram. sense 'despoil' (cp. *ܐܚܠܥܬܐ*) to the common Hebrew word חָלַץ? G has ἀποσώσωμαι (?). Following 1 S, Houb., Kr., Dy., Gr., Che., Du., read וְאֶחֱלָצָה. This is at any rate better than giving ו an adversative sense (so Kón., *Synt.*, § 360c), and treating v. 5b as parenthetical. But the corruption is more deeply seated than we have ventured to suppose. However it be rendered, the sense of the distich cannot be called satisfactory. What we require to account for ll. 9-12 is a repudiation of accusations of hateful crimes. Read probably אֲמַעֲשִׂיתִי שְׁמִלַּת רֶשַׁע וּבִשָּׂר עָרוֹם לֹא-כִפְּשִׁיתִי. The letters were mixed up and corrupted, as so often. (In l. 7 Str. and Herz have both suggested רָע שְׁלֹמִי.)

9 f. M יִרְדֵּף, a combination of two readings, יִרְדֵּף and יִרְדֵּף; tradi-

tion vacillated. So Pinsker (Del.; *Psalmen*); cp. Kön., ii. 563. אֵיב should, as often, be עֵרֵב. Read, as *l.* 10, יִדְבֵק אֶחָדָהּ וְיִשָּׁן. Cp. Duhm.

12. M וּכְבָדִי. Read וּכְבָדִי (see on xvi. 9); so Houb.—M יִשָּׁן; the sense 'depressit' or 'projectit' (Ges.-Röd., *Theo.*) is arbitrary. Read יִשְׁפֹךְ (Houb., Kenn., Str.); see Lam. ii. 11. In Sir. xliii. 19a the Cairo text has יִשְׁכֹךְ, the marg. יִשְׁפֹךְ.

16f. M וְלוֹ. Read וְלִי (see above).—M לְדִלְקִים. Read לְדִלְקִי (Lam. iv. 19). —24. M עֵלֶיךָ, a corruption of עֹלָם. Cp. on ix. 3.

PSALM VII.—2.

PENTAMETER. The change of metre and the difference in the contents, perhaps also the 'Selah' at the end of v. 6, combine to show that vv. 7–12 form a unity. It is a prayer for the redress of the wrongs inflicted on Israel by the Edomites. Halévy finds a 'solution of continuity' between v. 7 and v. 8, which he remedies by moving viii. 3 hither. The supposed remedy, however, is opposed by metrical considerations, and textual criticism can suggest something better for both contexts. Note the disappearance of the late word נָכַר (cf. *OP*, 464; Sellin, *De Orig.*, 102. Note also the exquisite title of Yahwè in *l.* 8b.

- 1 Arise, O Yahwè! in thine anger, | uplift thyself in thine
indignation; 7
Rouse thee, O my God! for my redress, | and awake for
my right.
Let the assembly of [the sons of] the Ishmaelites | swear
by thee; 8
Let not the Jerahmeelites¹ any more | crush thy people.
Right me, O Yahwè! according to mine innocence, | ac-
cording to my ways; 9
Test my reins and my heart, | thou righteous Judge. 10b
Let Yahwè be my protector, | +who is+ the succourer of
the upright in heart, 11
Yahwè - a righteous Judge, | a refuge from Jerahmeel. 12

3 f. M gives a bad sense. Can it be the assembly of the peoples who are to be judged that is spoken of? Anyhow this requires that witnesses should be introduced as a preliminary to the judgment (cp. *l.* 4, 6). These witnesses might naturally be the inhabitants of heaven and (so far as they are not implicated in any crime) of earth. More especially those of heaven, who are

above earthly frailties, and yet not to be compared with Yahwè, might seem fit for the purpose (*lxxxix.* 6–8). By them, i.e. surrounded by them (*lxxxix.* 8b; cp. *Isa.* vi. 1) on the height of heaven, stands the throne of Yahwè. A bolder course, however, appears more satisfactory (see *crit. n.*). M's reading is very confusing to exegesis. 'Return thou to the height' can only mean

¹ Jerahmeel, wicked ones (v. 10a)?

'return to heaven.' Such an address would be intelligible if it came at the end of a description of a divine judgment, but is not in place at the beginning. To explain שׁוֹבֶה, 'resume thy judicial functions' (Kimhi, Hu., Bā.) is not permissible. That the received text should be so far from yielding a good sense, is unfortunate, but we can at least see traces of a possible and even probable text.

5. Note the characteristic post-exilic claim to (legal) righteousness; cp. on xvii. 4 f., xlv. 18-23.

6. The *wicked* and the *righteous* are the enemies of the pious community (whether of foreign or native origin) and pious Israel respectively. Cp. ix. 6, lxviii. 3, cxviii. 15, 20. צַדִּיק is a collective. Cp. *OP.* 293 f.; Smend, *Rel.-gesch.* 401.

8. זָעַם The growling of an irritated animal may be the root-idea (cp. Ges. (131)). Cp. Num. xxiii. 7 f., Prov. xiv. 4, Isa. xxx. 27, Hos. vii. 16, where זָעַם is closely connected with speech.

Critical Notes. 1 f. Note Pasek after יְהוָה; the context was indistinctly written. M gives צוֹרוֹת בְּעִבְרוֹת צוֹרֵר 'at the wrath of my foes'? or 'in the wrath due to my foes'? A and most moderns prefer the former view, Θ J T the latter. Parallelism and metre, however, require us to read בְּעִבְרוֹתָךְ (so Hal.), taking it with דָּבַשָּׁא, and leaving צוֹרֵר for the next line; otherwise we might, with Budde (in We., *Skizzen*, vi. 167), read בְּעִבּוֹר צ'. צוֹרֵר has not improbably come out of [לְצַדִּיק]. מִשְׁפַּט צִיּוֹת, which is as awkward as עִיטָנִי in xxii. 22, is a combination of words belonging to both parts of the line, viz. לְמִשְׁפָּטִי and הַקִּיצָה. אֱלֹהֵי should be אֱלֹהֵי (cp. on xviii. 3). Read—

עֲוֹהָ אֱלֹהֵי לְצַדִּיק | וְהַקִּיצָה לְמִשְׁפָּטִי

3 f. Insert בְּנֵי (metre), and for לְאֻמִּים (since nothing indicates that the great judgment-day is meant) read יִשְׁמְעוּ אֵלֵם. — M תִּסְבֶּכֶךָ. Read תִּשְׁבַּע בָּךְ. — M שׁוֹבֶה. Rashi, Doderlein, Dathe, Reuss, Smend, Bi., Dy., Gr. & c. read שָׁבָה (cp. ix. 5). This, however, does not remove the difficulties of the text. It is plausible, and agreeable to parallel cases, to take over יְדִין עֲנִים from 7. 9, and gently emend it, and to read (omitting יְהוָה as a gloss), יִרְחַמְּאֵלִים אֱלֹהֵי-יִשְׁבּוּ | יִדְבַּק עִמָּךְ.

5 f. M וּכְמַעֲנֹתַי עָלַי. וּכְתַמִּי עָלַי is most unnatural. Read וּכְמַעֲנֹתַי. The corruption arose from a scribe's misarrangement of the letters.—As to M's insertion at the head of 7. 10, רַע (with Pasek after it) is a miswritten fragment of רָשָׁעִים; יִנְמַר נָא springs from a miswritten יִרְחַמְּאֵל. 'Jerahmeel, wicked ones,' is a gloss on 'Jerahmeelites' in 7. 4 or 'Jerahmeel' in 7. 8. תְּכַנֵּן springs from תִּכְנֶן, which is a variant to בָּחַ in v. 10^b; צַדִּיק is a repetition. Read probably (cp. xxvi. 26), בָּחוּ לִבִּי, וּכְלֹוֹתַי.

7 f. M כִּנְנִי עַל-אֱלֹהִים. Yahwè, his servants' shield-bearer! עָלַי would improve the sense; but the context throws doubt on the reference.

to a shield. The covenant-name of God is also wanted. Read **יְיָ עֲלֵי יְרוּחָה** (Zech. ix. 15). Now we see how the י in **עֲלֵי** dropped out.—**מִי אֵל וְיָמֵם** 'a God who is wrathful every day'? is a statement at once vague and alarming—not natural at the end of a psalm or stanza. **אֵל** is a fragment of **יִרְחָמָאֵל**. The same word, almost in full, appears as **בְּכַל־יוֹם** (**ר** and **ב**, **ח** and **כ** confounded). Read **מִעַן מִיִּרְחָמָאֵל**.

PSALM VIII.

TRIMETERS. A fine fragment of a poetical cosmogony. The only passage which seems to conflict with this view, and to introduce ideas not perfectly germane to it, is certainly corrupt. The 'enemy' spoken of is not any Persian or Syrian king, but the dragon of chaos, in whose destruction all men are as much concerned as Israel. All mankind, then, should sing this song in its various tongues; 'our Lord' is certainly not a mere nationalistic phrase. 'Man is the world's high priest' (George Herbert), though, as the psalmists think, he can only rise to the heights of his grand destiny by the aid of Israel (cp. *OP*, 366). Yet the psalm is thoroughly Jewish, and if we had it in its complete form, we should doubtless see this more clearly. Like Ps. civ., it implies the Messianic belief (in the larger sense). The idealism of these poetic cosmogonists has a prophetic significance. The present sadly imperfect creation points to a new and better creation in the future (cp. Heb. ii. 8). The same result follows from the universal lordship of Yahwè ('our Lord'). To become a fit theatre for the great king's visible assumption of his crown, nature as well as Israel must be regenerated. What comfort lay in this for an oppressed people, and what stimulus to religious thought!—Parallelisms are pointed out in the notes.

Deposited. Of the Ethapites. Marked: Of 'Arab-ethan. 1

1 ¹Our Lord! how glorious is thy name! 1

Thou hast stretched forth the heavens as a tent.

In the days of old thou didst array thee with strength² 3

To still the enemy, the assailant.

When I see the work of thy fingers, 4

Moon and stars which thou hast fashioned,

What is man that thou shouldest think of him, 5

Or one of earth's race that thou shouldest befriend him?

Thou madest him scarce less than the divine ones, 6

10 With glory and with state didst thou crown him;

Thou madest him to rule over the works of thy hands, 7

Thou didst place [them] all under his feet.

Sheep, and oxen, and camels, 8

Also the beasts that rove,

The birds of the sky, and the fishes 9

Which traverse ocean-paths.⁴

¹ Yahwè. ² In all the earth. ³ Because of thy foes.

⁴ Yahwè our Lord! how glorious is thy name in all the earth.

1-4. The first stanza in the received text is very incoherent and obscure. In the corrected text the psalmist glorifies Yahwè, Lord of Israel and of all nations, for the wonders of the nightly sky, with a reference (as Duhm, independently of the present writer, has seen) to the destruction of the dragon (see on lxxiv. 14, lxxxix. 11, and 'Dragon,' in *Enc. Brit.*), which was followed, according to the traditional creation story, by the production of heaven:—'He smote her as a . . . } into two parts; || one half he took, | he made it heaven's arch.' Compare l. 3 with Isa. li. 9. Another parallelism between l. 4 and xliv. 17, which has led Merx (in the Chwolson *Festschrift*) to make the Psalm Maccabean, will not bear a close examination, text and date of xliv. 17 being in dispute.

1. **Our Lord.** A synonym for Yahwè in Neh. viii. 10, x. 30, Psalm cxxxv. 5, cxlvii. 5.—**אֱלֹהֵיךָ**; cp. on xciii. 4.—*Thy name*, i.e. thy manifestation of thyself (see on liv. 3); or, thy monument (Isa. lv. 43). The poet suggests a connexion between **שֵׁם** and **שָׁמַיִם**.

5. **Thy fingers.** The old mythologic habit of mind revived in these later poets (cp. l. 12, xix. 2, cii. 26).

7 f. Cp. cxliv. 3, but *not* Job vii. 17 f., which is no 'despairing parody' of a psalm, **וּתְפַקְדֵנוּ** in Job being incorrect (see on xvii. 3). Notice that the human species is first mentioned;

then the individual man. So in Gen. i. 26 the creation of man as a race is first spoken of; then that of the first human pair. **תְּפַקְדֵנוּ**; cp. **תְּפַקְדֵנוּ**.

Job x. 12, of divine providence.

9. **מִעַט מֵאֱלֹהִים.** Our learned Milton renders, 'scarce to be less than gods'; cp. Gen. i. 27, **בְּצֶלֶם אֱלֹהִים** 'in the image of gods.' Ewald (at first), 'little less than God' (so Hi., De., Ra., after אֱלֹהִים); but as God to our psalmist is Yahwè, and is the Being addressed, this is unsuitable. Ewald's later rendering (*Lehre der Bibel von Gott*, iii. 6, 100, n. 2) was 'than (high) angels' (cp. G.), which paraphrases too much. To the Hebrew consciousness there was no unseemliness in calling the heavenly beings **בְּנֵי אֱלֹהִים** (see on Job ii. 1)

or **אֱלֹהִים** (see lxxxii. 1?), not merely because they were the 'interpreters and executors of the divine will' (Ew.), but because Yahwè and those who composed his court belonged to the same class of superhuman beings (*Elōhim*). G's rendering *εἰς ἀγγέλους* is but an evidence of the angelological tendency of the later Jews (cp. G. xcvi. 7, cxxxviii. 1, Isa. ix. 5, Job xx. 15).

10. **Glory and state, כְּבוֹד and הָדָר**, are special attributes of Yahwè (xxix. 1, 4, civ. 1, cxlv. 5).

13. **And camels.** Cp. Gen. xii. 16, Ex. ix. 3, 1 Chron. xii. 40.

Critical notes. 1. Omit **יְהוָה** and **בְּכָל־הָאָרֶץ** (amplifying glosses).

2. M **אֲשֶׁר־תִּנְּהָ הָיָדָה עֲלֵיהֶם**. **אֲשֶׁר**, as often, was put in by an editor to patch up a connexion. **תִּנְּה** is plainly corrupt. Ingenuity is of no avail; **נָתַן** is not the right verb, and the root **תִּנְּה** 'to celebrate,' is not secure. G's *ἐπισημαίνω* suggests **נִעְלָה** (cp. xlvii. 9), but looks too much like a guess. Buhl (Ges. *HWB* (נָתַן)) suggests **נָטָה**. The writer proposes, **נָטַתָּ כְּאֹהֶל הַשֵּׁן** (cp. Isa. xl. 22). This suits the context, and the faults presupposed in MT are agreeable to analogy. **עַל־** before **הַשֵּׁן** in MT is due to a dittographed **הָל** (perhaps a fragment of a correction).

3 f. For Hal.'s view of v. 3 see on vii. 8.—M **מִפִּי עֹלָלִים יוֹנְקִים** (note Pasek). The first difficulty in M arises out of the preposition; 'to found out of' is not a regular idiom, nor is it any gain to read

with Merx, **יִסְרַת עוֹ**, 'thou hast chastised obstinacy' (cp. Dan. viii. 23). The next is the want of a natural connexion both between **l. 3** and **l. 4**, and between both lines and the context. Apart from this, 'infants and sucklings' might no doubt be a figurative expression for humble-minded Jewish believers (cp. cxxvi. 2, M; see note in 1st ed., and *Aids to Criticism*, 234). Read probably **עוֹ לְבֶשֶׁת עוֹ** (an allusion to Isa. li. 9). **וּמִתְנַקִּים** as a miswritten **וּמִתְנַקִּים** (ditto-graphed), and **לְמַעַן צוֹרֵרֶךְ** as a gloss. M **וּמִתְנַקִּים**. But surely vindictiveness is not a sin to a Semite. Read **וּמִתְקוֹכִים** (xvii. 7, lix. 2, Job xxvii. 7, &c.), with Nestle (*Marginalien*, 34, not mentioned by Duhm). Nah. i. 9 (G) shows how easily **קוֹם** and **נָקַם** could be confounded. Cp. Cornill on Ezek. xxv. 12-14. See on xlix. 17.

5. M **יִפְּרֵט** **שְׁמִיךְ**, a corruption of **מִעֲשִׂיךְ** (written in error and left). G corrects into **שְׁמִים**. Smend reads **שְׁמִשׁ**, but metre opposes.

12 f. M **כָּל**. Read **כָּלֶם** (Bi.²). See next note.—M **וְאַלְפִים כָּלֶם**. **צִנָּה** and **וְאַלְפִים** is improbable, and **כָּלֶם** is weak. Read **צִנָּה וְאַלְפִים** **צִנָּה וְאַלְפִים** (Herz **אֶלְפֵי מִכְלָה**, 'domestic cattle.')

15 f. M **וְדָנִים הָעֹבְרִים**. **וְדָנִים** is too isolated. Read **וְדָנִים הָעֹבְרִים**; G *τὰ διαπορεύμενα*.—The repetition of **וְ** at the end is to make up for the lost second part of the psalm.

PSALMS IX. AND X.

PARTLY trimeters, partly tetrameters, indicating either the imperfect skill of the psalmist in the management of his metre, or the interference of a second writer with the original poem. The second hypothesis is the more probable. Originally the poem was, no doubt, a perfect alphabetical psalm, at least so far as relates to the consistency of the metre and the number of stanzas. A later writer however, broke it into two parts, which became independent psalms through the insertion of what now forms ix. 20 f. (notice 'Selah,' = 'for supplementing,' after v. 21). Possibly an earlier and more gifted editor allowed himself still greater freedom, altering and partly rewriting certain stanzas. The only fairly well connected portion of the original psalm which we can with probability point to is vv. 2-13 (*H.* 1-24). Here there is complete unity of situation and probably consistency of metre (trimeters). The pious community sings praise to Yahwè for his overthrow of Israel's enemies, and calls upon its several members to make known his exploits. The **7** stanza, it is true, has perished; we may venture, however, to assume that it only gave a further development to the ideas of the **3** stanza, for there seems to be a designed contrast between **אֲבָר** in **l. 12** and

לְעוֹלָם יֵשֵׁב in **l. 13**. The **5** stanza presupposes the same situation as the stanzas **4** to **7**. But it consists of tetrameters, and is preceded by another stanza (**11**) also in tetrameters, which implies that the speaker cannot at present sing Yahwè's praises because he has sunk down to the gates of Deathland, and can only cry for pity. The **9** stanza (tetrameters) predicts a reversal of the fates of the wicked and the suffering righteous respectively. The **6** stanza, which (according to the present restoration of the text precedes the **3** stanza) begins with a

complaint of Yahwè's inactivity, and passes into a description of the conduct of the wicked; both this and the **3** stanza consist of tetrameters. The stanzas **3** to **8** (**3** and **8** are wanting) continue the description of the wicked, who in *ll.* 53, 55, 59 appear as the Jerahmeelites or Arabians.

At first we have chiefly tetrameters; then trimeters (*ll.* 51—58). The **9**, **7**, and **11** stanzas consist of tetrameters; the speaker pleads with Yahwè to interpose for the pious. The **10** stanza however, consists of trimeters. It opens with a prayer to Yahwè to break the power of the tyrant, and concludes with an anticipative exclamation on Yahwè's assumption of his royalty and the destruction of the wicked.

It would seem, then, that two or three hands have been concerned in producing the present *Ps.* ix.-x. We must not, however, exaggerate the inconsistencies of the psalm. Critics seem to have done this through not having recognized that **נרים** in ix. 6, 16, 18, 20 f., x. 16 is corrupt. The same enemies are spoken of throughout; they are rich men, and nominal believers in God; we cannot venture to say that they are exclusively Jews, but Jews are certainly prominent among them (see on *l.* 33). And though the tone of the stanzas **5** to **11** is on the whole much more subdued than that of the stanzas **8** to **3**, yet the **11** stanza is certainly as depressed in tone as any of the later stanzas, and the second part of the **10** stanza is as idealistic as any of the earlier stanzas. There is indeed no absolute inconsistency between the triumphant and the complaining parts of the psalm. The triumphant parts simply bear witness to the strength of Jewish faith. The perfects in the Hebrew are either 'prophetic' or, as perhaps **אנרי** in *l.* 72, 'precativè.' The destruction of the enemies of Israel is really still future; it will not become a fact before the Messianic age. Faith regards the advent of Yahwè as so sure that it can truthfully speak of it as past. Still, the sufferings of true Israelites are great, and almost crushing; the tone of triumph may therefore quite naturally give place after a time to that of longing. The psalm may indeed be composite, but the writer who (putting aside corruptions) brought it into its present form, was probably not conscious of producing inconsistencies thereby. Note the points of contact in ix. 18, x. 6, with *l.* 22, xviii. 37. These and similar phenomena (see notes) make an early date impossible. The enemies are the Jerahmeelites or Arabians, and the psalm is presumably, like so many of the parallel psalms, of the late Persian period. The judgment referred to is of course the Messianic. The extirpation of the Arabian invaders and oppressors was a necessary feature of it (cp. Joel iii. [iv.]). Other views, such as Halevy's (*REJ*, janv.-mars, 1891; last years of Exile) and Beer's (p. lxxii.; after fall of Persian empire), have an insufficient basis, and imply that **נרים** is correct. On the critical difficulties of the psalm cp. Bickell (*Carm.* *V. T. metrice*, 1882, pp. 4-6); T. K. Abbott (*Hermathena*, 1899, 21 ff.); Grimme (*ZDMG*, l., 569 ff.); Rosenthal (*Z. LTH*, 1896, p. 40); Staerk (*St. u. Kr.*, 1897, 468 ff.).

Deposited. Of the sons of Salmah. Marked: Of 'Arab-ethan. 1

- | | |
|--|---|
| 1 N Heartily do I thank thee, O Yahwè, | 2 |
| I will tell out all thy wonders; | |
| I will rejoice and triumph because of thee, | 3 |
| I will chant hymns to thy name for ever. | |
| 2 Because mine enemies, turning to flee, | 4 |
| Have stumbled and perished at thine +angry+ countenance; | |
| Yea, thou hast established my right and my claim, | 5 |
| Thou hast sat on the tribunal of justice. | |

- 3 Thou hast quelled the traitors, and hast destroyed them, 6
 10 The wicked thou hast wiped out for ever ;
 Their castles are deserted for aye, 7
 They have disappeared, their name has vanished.¹
 7 He himself will abide for ever ; 8
 He has set up his throne for judgment :
 The world he will judge with righteousness, 9
 To the peoples he will give sentence with justice,
 7 So that for the crushed he is a sure retreat, 10
 Proved as a helper in trouble ;
 So that those that know thy name trust in thee, 11
 20 For those that seek thee, O Yahwè, thou forsakest
 not,
 1 Chant hymns to the +king+ enthroned in Zion, 12
 Declare his exploits among the peoples,—
 For the distress of the orphans he remembers, 13
 He forgets not the cry of the sufferers.
 7 Pity me, O Yahwè ; behold my suffering ; 14
 From the gates of Deathland mayest thou lift me up ;
 That I may recount all thy famous deeds, 15
 That in the gates of Zion's people I may triumph at thy
 succour.
 20 The traitors are sunk in the pit which they made, 16
 30 In the net which they hid their own feet have been
 caught.
 Yahwè makes himself known ; he has established the
 right, 17
 In his own hands' work the wicked has been snared.
 • The wicked will turn to flee and will stumble -- 18
 All the traitors that deny God.
 For not alway will the needy be forgotten, 19
 The sufferers' hope will not be lost for ever.²

¹ The 7 stanza is wanting.

² Arise, O Yahwè, let not him that hates me triumph ; 20
 Let the traitors be judged before thee.
 Set a watch over them. O Yahwè ; 21
 Let the traitors learn that they are but men.

- 5 Why standest thou afar off, O Yahwè, x. 1
 Hiding thine eyes at the cry of thy servant ?
 In his pride the wicked crushes the sufferer ; 2
 10 Let them be caught +themselves+ in the plots they
 have devised !
- 3 For the wicked boasts of his gratified desire, 3
 Triumphant in his glory he blasphemes Yahwè :
 [He has said in his heart,] 'God does not examine,' 4
 All his designs are only for doing evil.
- 5 Pierce are his purposes to defy thee, 5
 His course he makes to prosper by insults :
 He has said in his heart, 'I cannot be shaken ; 6
 Mine ancles will not fail.'¹
- 7 His mouth is full of +words of+ trickery ; 7
 50 +Stored+ under his tongue are +words of+ mischief and
 trouble :
 In the wilderness he destroys the righteous, 8
 On the highways he slays the innocent.
- 9 Jerahmeel watches the sufferer,
 As a lion in the thicket he lurks ; 9
 The Arabian catches the sufferer,
 And the crushed one falls into his toils. 10
- 3 * * * * *
 * * * * *
 Jerahmeel says, 'God has forgotten ; 10 (end), 11
 60 He has hidden his face ; he cannot see it.'²
- 12 Arise, O Yahwè ! neglect not the crushed one, 12
 Forget not [the sighing] of the sufferers !
 Why does the wicked blaspheme Yahwè ? 13
 +Why+ says he in his heart, 'Thou dost not examine' ?
- 14 Thou hast seen misery and vexation, 14
 Thou hast heard the desire of the crushed one,
 [When] Jerahmeel terrifies the orphan,
 Thou provest thyself his helper.

¹ The 3 and 5 stanzas are wanting.² For ever.

- Break thou the arm of the terrible, 15
 70 Examine the injustice of the oppressors.
 Yahwè is king for ever and ever ; 16
 The traitors have perished from his land.
 The desire of the sufferers thou hearest, O Yahwè, 17
 To the musing of their heart thine ear is attentive !
 [Awake] to right the orphan and the crushed ! 18
 Let not the blasphemer still continue to triumph !

9. **The traitors**, i.e. 'apostates,' בְּנֵי־מִצְרַיִם. So in *re.* 18, 21, *x.* 16, and, *Isa.* M, *xv.* 3, *lix.* 6, *cxix.* 158; *cp.* *Jer.* *xii.* 1, *Prov.* *ii.* 22 &c. A regular parallel to רִשְׁעִים. The term applies primarily to Jews, but in a large sense also to non-Jews, Yahwè being *de jure* king of all nations. *Cp.* on *Isa.* *xxiv.* 5.—11. *Their castles.* The poet might conceivably mean those of Babylon or of Nusa; but, having the key in our hands, we cannot doubt that he means one of the capitals of the Arabian peoples, i.e. the Jerahmeelites, Miṣrites, Edomites. *Cp.* *xlix.* 12, *lxi.* 26, and note reference to the 'castles' of Miṣṣur (מִצְרָא instead of צָרָא) and Edom in *Am.* *i.* 10, 12, and to the 'castle (or citadel) of foreigners' in *Isa.* *xxv.* 2, where the context (*v.* 10, reading מִצְרָא for מִצְרָאִים) shows that the city which has been destroyed is the capital of Miṣrim.—13–16. *Cp.* *cii.* 26 f., *vii.* 8, *xcvi.* 13, *xcviii.* 9.

22 ff. *Cp.* *xcvi.* 3, 10, *cv.* 1, *Isa.* *xlii.* 4.—*The orphans*, i.e. the Jews. *Cp.* *x.* 14, 18, *lxxviii.* 6, *xciv.* 6, *cxlvi.* 9.—*The sufferers*, עֲנִיִּים (*Kr.* עֲנִיִּים). A standing term, not for the Levites (as Gr. strangely supposes), but for those strict servants of Yahwè who considered themselves to represent the true Israel, and who felt the consequences of Israel's subjection to foreigners more acutely than their neighbours. Hence they are sometimes distinguished from the mass of Israelites. Between עֲנִיִּים and עֲנִיִּים

there is no clearly marked difference in usage; *Kt.* and *Kr.* sometimes vary (as here, and in *ver.* 19, *x.* 12). The former, however, ought properly to mean 'one who is bowed down,' the latter, 'one who bows down.' The word 'sufferer' does for both words according to English literary usage. *Cp.* Rahlfs, *XX und XX in den Psalmen* ('92); Cheyne, *Jew. Rel. Life*, 115–124; Ryle and James, *Psalms of the Pharisees*, index, s.v. πτωχός.

26. **The gates of Deathland** (i.e. of Sheol, *vi.* 6). So *cvii.* 18; *Isa.* *xxxviii.* 10. The Assyrian city of Death had seven walls and gates (*cp.* *Mt.* *xvi.* 18).

29 f. **Pit, net**, figures for well-devised plots (*cp.* *vii.* 16, *x.* 9, *xxv.* 15, *xxxv.* 7 f., *lvii.* 7). The great plot of the enemies of the Jewish people and religion is that described in *lxxxiii.* 5. The retribution would be destruction by divine judgment (*cp.* *Jer.* *i.* 24, *Ezek.* *xii.* 13, *xvii.* 20). *Cp.* *Aśurbanipal's* phraseology (*KB*, *ii.* 190 f.), 'the net of the great gods, my lords, from which there is no escape.'

33 M has, 'the wicked shall return to Sheol,' i.e. to a state of nothingness; or, as most, 'shall depart to Sheol.' In the latter case, *Job* *xxx.* 23 is compared. But both places need to be corrected. In *Job*, Duhm corrects תְּשִׁיבֵנִי (from תִּשָּׁב). The psalmist, too, must have used a much more impassioned language. See *crit. note.*—*That deny God*; same phrase in *xlix.* 14, *l.* 23 (אֱלֹהִים).

1 The best of men
 That e'er wore earth about Him was a sufferer,
 A soft, meek, patient, humble, tranquil spirit.

To blaspheme God (x. 3 f.) = to deny Him. It is most natural to suppose that here, as in l. 23, the offenders spoken of are of Jewish birth. The two passages which might be quoted in favour of a reference to the heathen (xix. 28, xciv. 10) are both certainly corrupt.

Insertion (vv. 20. 21). *Set a watch*. The traitors are to be confined, like the mythical dragon (Job vii. 12).

39. **The wicked**, a collective term (see l. 40). Lines 41 ff. give an ideal type of the wicked man which reminds us of Ps. lii. Deceit, violence, boastfulness characterize him.

42 ff. **Glorify**, i.e. riches (xlix. 17 f.). — *Blasphemes Yahwè*, viz. as a god who either cannot or will not protect his servants. — *Does not examine*, with a view to requiring satisfaction; cp. ll.

64, 70. בל for לא; for other instances, see Kön., *Styl.* 279 (l. 29).

45 f. He disbelieves in God's judicial activity because no signs of it are within his horizon. Cp. Job xxiii. 13 f., xxiv. 1. He appears to prosper by the insults which he lavishes on Yahwè and his servants.

48. From xviii. 37. The improbable expression, 'To all generations I shall not be in adversity' (RV), disappears; see crit. n.

51. The senseless reference to the 'villages' disappears; see crit. n. — 54. Cp. xvii. 12.

70. **Examine into**, i.e. punish; see on l. 43. Street, 'punish the impious' (תדרוש רשע ובל). See crit.

n. — 72. *Have perished*, or 'shall perish' (perf. prec., see Kön., *Synt.* 721 cp. introd.). — *His land*. Not as if limiting the divine sovereignty. Yahwè is the judge of the world (lx. 9), and yet his throne is in Zion, and Israel is 'his own possession' (cxxxiv. 4). So 'my land,' Joel iii. 2. No one polluted by 'wickedness,' and animated by that fierce hatred to Israel and its Law which possesses idolaters, can in the future exist there (Nah. i. 15; Isa. lii. 1). A psalmist (civ. 35) goes beyond this, and longs for a time when the whole earth shall cease to be marred by the presence of the 'wicked.'

Critical Notes. 1. Read אֲדִידָה (G, Bi.). — 4. M עֲלִיָּהּ. Read אֲלֵעֵלָם. Cp. on vii. 18.

8. Omit שופט, a corruption of a dittographed יִשְׁבֵּת. So metre is restored.

9 f. M בָּנִים. Read בְּנָדִים. Same confusion in ll. 29, 34, 72, lix. 6, &c. — M אֲבֵרֶת רֶשַׁע שָׁמָּה. To restore symmetry, read אֲבֵרֶתָם (end of l. 9), and continue רֶשָׁעִים מִחַיֵּת לְעֵלָם. שָׁמָּה is produced by dittography.

11. M גִּנְעֹבֵי אֲרָמְנוֹתֵיהֶם. Read: הָאֵלֵּיב 'תִּמְּוֵי חֲרָבוֹת. 'ארמ' perhaps becomes חֲרָבוֹת again in Job iii. 14b (Ol.). Note Pasek.

12. M presents אֲרָמְנוֹתֵיהֶם again under the disguise of עֲרִים נָתַתָּה. Omitting this, read נִשְׁבַּתִּי אֶבֶר זָכָרָם. On G and T, cp. Dr. J. Taylor, *Exp. T.* v. 131.

13, 15. M's יִהְיֶה seems to be an expansion of הָיָה, which word replace from ver. 9a. In l. 15 read רֶשַׁעִים.

17 f. M דָּךְ; so N. 18, lxxiv. 21. Read נִדְכָּה. See on l. 53. G here מְשֹׁכֵי לַעֲתוֹת בַּצָּהָה. — M מְשֹׁכֵי לַעֲתוֹת בַּצָּהָה. The repetition of 'מש' is improbable; experience leads one to doubt whether the same word was repeated in the second line of a distich as

43f. M פְּנִיָּה אֶפֶס. An unparalleled phrase. Read certainly בְּפָנָיו. רָשַׁע is a marginal correction of בְּנִמּוֹת רָשַׁע in l. 39, which has intruded into the text at this point and supplanted אָמַר בְּלִפְנֵי (cf. l. 64). —M אֵין אֱלֹהִים, which is attached to כָּל מ', The construction is most improbable. אֱלֹהִים, it seems to me, does double duty. It is (1) the object of יִדְרֶשׁ, from which it is now wrongly separated, and (2) it represents quite another word, which it somewhat resembles, and has supplanted. Read אֵין בְּלִידְרֶשׁ אֱלֹהִים אֵין לְהִרְעָה כָּל מ' (אֵין and אֵין were easily confounded). G, however, followed by Abbott, attaches "נָאֵץ to v. 4.

45f. M מְרוֹם מְשַׁפֵּט מִנְּגוֹד. (Kr.'s מְרוֹם and Grimme's מְרוֹם (suggested by G's *ἀρτανύξις*, and the *ἤρτη* of another vers.) are insufficient (Abbott סָרַי). Analogy may here be an imperfect guide; what it suggests is מְרוֹם מְשַׁפֵּט מִנְּגוֹד. —Line 2 (misplaced) appears in two forms in M: יִחִלוּ דְּרֹכֵי בְּכִלְעַת and כָּל-צִוְרֵי יִפֹּחַ בָּהֶם. In the latter, יִצְלִיחַ = יִצְלִיחַ, and this is the true original of יִחִלוּ (cp. T's מַצְלִיחִין for יִחִלוּ), as We., and virtually Lag., Gr., Merx, Sievers hold. Cp. xxxvii. 7. [Hal. reads יִשְׁכִּילוּ.] דְּרֹכֵי בָהֶם seems to be a corruption of בְּחִרְפוֹת; בְּכִלְעַת, of בְּכִלְמַת. We can choose between these two readings. The result is יִצְלִיחַ דְּרֹכֵי בְּכִלְמַת [בָּהֶם]. The difficulties of the interpreters sufficiently prove the extreme doubtfulness of M's text. It is needless to recount these. Ley points out the metrical improbability of the weak בָּהֶם at the end of the line (*Leitfaden*, 36). Cp. ii. 3; xix. 5 is no evidence to the contrary.

48. Read וְלֹא יִמְעָדוּ קִרְסָלִי (cp. xviii. 37b, xxx. 8 corr. text). Out of לְדוֹר וְדוֹר קִרְסָלִי comes M's וְלֹא יִמְעָדוּ. This seems to be the whole secret of the troublesome passage. Gr.'s אֲשֶׁר־ was a step in the right direction.

49. M's אֱלֹהִים (with Pasek) is accounted for above. —Read מְרוֹמֹת and omit וְתָךְ; תָּךְ is a dittogram of תָּחָת.

51f. M בְּמִאֲרָב חֲצִירִים יֵשֵׁב. Every single word is strange. Lag. (*Agathangelus*) and independently Herz suggest רִצְצִים. The former corrects G thus, *ἐν θύλαται ἐν θεινύματι πλυσίως* (רִצְצִים). But 'in a lurking-place of murderers' is very odd, and אֲרָב is superabundantly represented. Read probably יֵשֵׁב בְּמִדְבָּר צִדִּיקִים (cp. Jer. iii. 2). —For מִסְתָּרִים read בְּמִסְתָּלוֹת. It now becomes needless to read לְהִרְגָּה (G 2 J, Gr., Bā.).

53. Here we first meet with the strange word חֲלֻכָּה, pointed as if 'thy host'; in v. 14 (l. 67), חֲלֻכָּה in pause (!); in v. 10 (l. 59) plur. חֲלֻכָּאִים, but Kr. חֲלֻכָּאִים, i.e. 'a host of downcast ones' (חֲלֻכָּאִים). Since Schultens (*Opera minora*, 182 f.), most have assumed a word חֲלֻכָּה

(Ew.) or **חֲלָכָה** (Kön. ii. 1, 118), 'dark,' 'unfortunate'; see *BDB*. One might also suppose **חֲכָלָה**; cp. **חֲכַלְלִי** and Ass. *akkuḫ*, 'troubled' (root-idea, darkness), *ikkullu*, 'lamentation.' As if the psalmist had not words enough for 'miserable' without hunting up a very obscure one, not to be found even in Job! 'A strange and as yet unexplained word,' says Wellh. But we have the key to it, knowing who were the chief oppressors of the Jews in Palestine after the fall of the Jewish state. Read **יִרְחַמָּאל**;

cp. the error in v. 5 (l. 4). G guesses, *ἐν τὸν πόνητον* (here); *τὸν πόνητον* (v. 10); *ὁ πονητός* (v. 14), as if **דָּלִים, דָּלִים, אֲבִיו, דָּל**. This involves reading

עֲנִים יִרְ יִצְפָּה. In fact, M's phrase **עֲנִינוּ יִצְפָּנוּ** is very questionable.

Most justify it by Prov. i. 11, 18, but **צָפֹן** there means 'to lie in wait,' which is unsuitable here. Hence Ol., Gr., Hal., Herz suppose the root **צָפָה** 'to watch' (cp. I *E ad loc.*), reading **יִצְפִּין**, or the like; cp. xxxvii. 32.

G *ἀποβλέπονται*. Most probably we should read **יִרְחַמָּאל יִצְפָּה**.

The corruption of **יִרְ** into a supposed adjective **חֲלָכָה** involved the misreadings **עֲנִינוּ** and **יִצְפָּנוּ** (of which **יִצְפָּנוּ** is a corruption).

54. M **בִּסְכָּה**; J, Ol., Ba. **בִּסְכָּה**. Read **בִּסְכָּלָה** (Lag., We., Ginsb.); cp. Jer. iv. 7. G in both passages *μάνδρα*. **בִּמְסֹתָר** (with Pasek) is dittographic.

55. **יִרְחַמָּאלוּ, עֲרָבִי, יֶאֱרָב**, repeated, is hardly right. Read **יִרְחַמָּאלוּ, עֲרָבִי**. **עֲנִי** is dittographic.

56. Dittography again. **מִרְשָׁתוּ** and **בְּמִשְׁכּוֹ** (where **ר** is an imperfect **ק**) both come from **בְּמִקְשָׁתוּ**. **בְּעִצְמוֹ** (**עִצְמוֹתִים**, a dual, = claws, Ew. Ol.!) seems to be a corruption of the other plur. form **בְּמִקְשָׁיו**, and **יִשָּׁח** a corrupt fragment of this word. Next we have to explain Kt. **וְדָכָה** or **וְדָכָה**; *ὁ δὲ θλασθεῖς*; J *et confractum* (so 'A S). Kt., however (and some MSS. and edd.) **יִדְכָּה**. G *ταπεινώσει αὐτόν*; T **יִדְכָּהּ = יִדְכָּהּ** (in fact, **דָּכָה** in Kt. is not used). Presuming this to be l. 1 of the **צ** stanza, Grimme would read **צִדִּיק נִדְכָּה** (Abbott **צִדִּיק יִדְכָּה**). But dittography and corruption have to be allowed for. Accepting Grimme's **נִדְכָּה** let us read, as l. 56, **וּבְמִקְשָׁתוּ נִדְכָּה נָפַל**.

59 (Lines 57 f. are lost). That the original of **יִרְחַמָּאל חֲלָכָאִים** is sufficiently clear (compare **כ** and **מ** in various forms of writing). Omit **בְּלָבוּ**, perhaps an editorial adjustment of a dittographed fragment of **יִרְחַמָּאל**, of which **כָּלֵב** (Caleb) may be also a corruption.

61 f. M **אֵל נִשָּׂא יָדָהּ**; but some MSS. and edd. **יָדִיד, אֵל** directly after **יְהוָה**? **נִשָּׂא** (see on iv. 7)? Read, almost as v. Ortenberg (*Textkritik*, i. 106), **אֵל תִּשָּׂא נִדְכָּה**; cp. Di. and Dr. on Dt. xxxii. 18 (**תִּשָּׂא**). Insert **אֲנִתָּה** (metre). Cp. l. 65.

63. Read **יִנְאָץ** (note Pasek).

65—69. Note the three Pseks. Lines 65 f. have been mixed up. **אתה** **תביט לתת בידך** (veras. **שִׁמַּעְתָּ**). For **תביט לתת בידך** (veras. **שִׁמַּעְתָּ**), we should read **לתאנת נדכה (שמעתה)**. **לתת ב** must be taken together, as = **לתאנת**, a correction of **תביט** = **תאנת**. 'To lay (it) in thy hand' (M) is very odd. Duthe compares Isa. xlix. 16!

67 f. M **עליך יעוב חלכה**, by an ellipsis of **דברו** 'his cause?' (Ol.). But there is corruption. **חלכה** and **עליך** represent a dittographed **ירחמאל יתום**. **יתום** is metrically superfluous in l. 68. Read therefore **יתום ירחמאל יתום**, **כי יערץ ירחמאל**, and continue. **אתה היית אורו** (**אורו** with We., Du.).

69—72. For **רשע** read **עריץ**. Omit **ורע** (from dittographed **זרוע**). For **רשע בל-תמצא** read **עול חמצים**. **רש** is simply dittographed. Gr., Du. follow G, pointing M's verbs as passives; We. reads **אל-תשא**. But no doubt seems to be possible. For **גוים** read **בגדים** (see on l. 9).

74. M **תכין לבם**; vague, and against parallelism. Hi., We., Du., **לבך**, i.e. 'thou settest thy mind to judge,' &c. But is this natural? G rightly sees that **תכין** must represent a noun, but *τροπασίαν* (**תכנית**) does not help us. Read **הניין** (xix. 15). Strangely enough, the marginal correction **הניין לבם** passed into the text at a most unsuitable point, and became **הניין סלה** (ix. 17; cp. on l. 32).

75 f. Prefix **עורה** (Bi.), and for **ךך** read **נדכה** (l. 17). For **לערץ** read **לעלץ** (cp. on li. 9), and for **כודהארץ** read **כנאץ** (cp. l. 13, xv. 4). Omit **אנוש**, a corruption of **כנאץ**. **כודהארץ** springs out of a correction of **אנוש**.

PSALM XI.

TETRAMETERS (double dimeter-). Textual criticism throws a bright light on the meaning of the Psalm. The immediate occasion is the ravages of the Jerahmeelites. But the psalmist sees in these only a specimen of the perpetual strife between the evil, who have power in their hands, and the good, who are defenceless. The weak-minded among the good ask, What reward has the righteous (l. 6)? The psalmist meets the anxious question by pointing to the divine omniscience and the certainty of the Messianic judgment. Soon the Arabian intruders will be expelled, and the upright people will see God's face in a land entirely their own. The opening words coincide with those of Ps. vii., which, as the title probably says, has reference to hostile Jerahmeelites. The two psalms (i.e. vii.⁴¹ and xi.) may with much profit be closely compared; e.g. the description in ll. 3—5 is parallel to that in vii. 13f. The discouraging words in l. 2 may remind us of iii. 3 and iv. 7; cp. **לנפשי**, xi. 1, iii. 3. The parallelism however, is perhaps imperfect; the speakers here may conceivably be despondent Jews. But the same spirit of indomitable trust which pervades Pss. iii. and iv. is plainly visible in Ps. xi. Ps. lxiv. is also parallel; we find there the same representation of the Arabians as the leaders of the band of wicked and deceitful

men—a band which by no means exclusively consists of non-Jewish members, the same figure of the arrows, and the same confident assurance of a coming retribution for the wicked. Notice in Ps. lxiv. the same designation of the righteous as יִשְׁרֵי לֵב. Cp. also Ps. cxl. בְּנֵי אָדָם, as xii. 2, xiv. 2.

That the speaker is the pious community, can hardly be disputed (see Hengstenberg, and cp. Coblenz, 97 ff.). Smend indeed, following Olshausen, supposes a leader of Israel to be meant (*Ael.-gesch.* (2) 382, 457), but as in the case of Ps. iii., iv., lxii., this is quite unnecessary, and leads to inconsistencies in exegesis.

Disposited. Of 'Arab-ethan.

- 1 In Yahwè I take refuge; | how can ye say to me,
 'Dread Jerahmeel | and the folk of the Arabians.
 For behold the Arabians | bend the bow, 2
 'Those of Jerahmeel | aim the shaft,
 To shoot in a place of ambush | at the upright in heart. 3
 When the wicked work ruin, | what reward has the
 righteous? 4
 Yahwè is in his holy palace, | Yahwè's throne is in heaven;
 His eyes keep watch, | they view the race of Edom.
 Yahwè loves the righteous, | but the wicked he hates. 5
 10 The Ishmaelites will give way, | the Maacathites, the
 Rehobothites; 6
 A horrible blast | is the portion of Cushan.
 For Yahwè is righteous; | righteous dealing he loves'; 7
 The upright will behold | his face for ever.

2. **Jerahmeel, Arabia.** Cp. xlv. 2, l. 15; lxiv., l. 8.—5. *In a hiding place.* Cp. lxiv. 5.

6. **What reward, &c.** This strikes the keynote (see Introd.). Cp. lxlii., cxvi.

7 ff. Cp. Ps. xiv.—10. The savage imprecation in M's text gives way to criticism. Cp. cxlii. on which 7. 12 is a commentary. The dream of pious

Israelites is the Holy Land for the Jews only.—11. *A blast of horror.* A simoom may be thus described.

13. **Will behold his face.** AV's rendering, 'His countenance doth behold the upright,' though the Vss. (except J) support it, is against usage; see also cxl. 14. The speaker's view of the future is Messianic in the larger sense (see on xvi. 11).

Critical Notes. 2. Most moderns prefer the נִדָּר of Kt. The Vss., however, prefer כִּרְיָ. They also favour צִפּוֹר כְּכִנּוּ, whereas M has הִרְכַּם צ'. 'Like a bird' (cxxxiv. 7) is an obvious but a very poor correction. Israel's dispiriting advisers would not have said 'flee like a bird.' חַר and הִרְכַּם are not less unsatisfactory. מִרְחֹק (Isa. xxii. 36) would be possible in lieu of הִרְכַּם. But we want some definite colouring, and knowing that רָקַם is a common disguise of יְרוּחַמָּל, and that 'Jerahmeel' appears again and again in these psalms, we may safely

correct **הָרָכַם** into **בִּירְחֵמָל**, combining with this **נָרִי** for **נָרִי**, and **מִעַם עֲרָבִים** for **צִפּוֹר** (from **עֲרָבִי**). Cp. iii. 7. [Wellh., *Skizzen*, vi. 168, defends M's text, but not plausibly.]

3 f. M **הִרְשָׁעִים**. But historical colouring is deficient. Read **הָעֲרָבִים** (**ב** and **ש** confounded, cp. Ezek. xxii. 25, Cornill). M **עֲלִיתָר**. Why mention the string? Read **יִרְחֵמָלִים**.

5. For **בְּמִרְאֶפֶל** ('in midnight gloom'—xci. 6) read **בְּמִאֲרָב** or **בְּמִתְבָּא** (v. 8, corr. text). Transposition and slight corruption of letters; **ל** was dittographed. Gr., **בְּמִרְאָה**. Street (alt.), Lag. **בְּמִאֲפֶל**.

6. M **בֵּי הַשְּׁתוֹת יִהְיֶה** in Isa. xix. 10, is corrupt, and so is **הַשְּׁתוֹת** here. It is usual to render 'the pillars,' or 'the foundations.' What the 'pillars' are, is obscure, nor is this fresh figure in itself probable. Philologically, too, the justification of **שֵׁת**, plur. **שְׁתוֹת** from a supposed **שֵׁתָה** *ponere*, is weak. G S presuppose **הַשְּׁתוֹת** (*ἀσθημάτων*). Read certainly **בֵּי הַשְּׁחִיתוֹ הִרְשָׁעִים**. M **צָדִיק כְּהִפְעֵל**. This may indeed be grammatical (Driver, *Tenses*, § 19; Müller, *Synt.*, § 31; Kön., *Synt.*, § 171), but gives a very poor sense. Read, not **כְּהִיפְעֵל** (Ol., We.; cp. on lx. 11), but **פָּעֵל**. This carries us into the heart of Jewish religious problems.

8. M **עֵינַי יָחֹז עֹפְעָפִי יִבְחֹנֵנִי**. G, however, has for the first two words, *οὐ ὀφθαλμοὶ αὐτοῦ εἰς τὸν πόντον ἀποβλέποντες*, i.e. **(לִנְרָכָה) עֵינַי** **לַחֲלֹכָה תַצְפִּינָה**, where the middle word is arbitrarily and unmetrically introduced from v. 8. **עֵינַי צ** is certainly the right reading; **תַצְפִּינָה** has been corrupted into **עֹפְעָפִי**; G's text, which was a fusion, also represents **עֵפ**, for it continues *τὰ βλέφαρα αὐτοῦ ἐξέταξα*. **יִבְחֹנֵנִי** (G *ἐξέτ.*) must be a corruption of **תַחֲוִינָה**; this is exactly the sort of corruption which takes place in these contexts. Thus the passage becomes **עֵינַי תַצְפִּינָה תַחֲוִינָה בְּנִי־אֵלִים**. (Notice here that U, Syr.-hex., and Theodoret give, instead of *εἰς τὸν πόντον*, *εἰς τὴν οὐκονμένην*; this, as Bā. saw, is **לַחֲלֹד**, and this, as Bā. did not see, is a corruption of **לַחֲלֹכָה** (**לִנְרָכָה**). Thus the common text of G and the text of U are based on the same Hebrew text, which contains an interpolation from v. 8).

9 f. Read **יְהוָה צָדִיק אָהֵב**. The **י** in **יִבְחֹנֵנִי** (M G) comes from a dittographed **י**. M's **חָמֵס (ו) אָהֵב חָמֵס** is superfluous, and easily accounted for. **אָהֵב** (or **חָבֵב**?) is properly a marginal correction of **יִבְחֹנֵנִי**. After this had intruded into the text, **י** was prefixed and **חָמֵס** attached, to make sense. G 'A make **וְרָשָׁע** the second accus. to **יִבְחֹנֵנִי**; but should not **יִבְחֹנֵנִי** have preceded **צָדִיק**? Bi.⁽¹⁾ makes it do so; but the sense is still not perfect. *Metro, sonso*, and textual criticism are only satisfied by the solution here proposed, which includes the correction of **שְׁנֵאָה נַפְשׁוֹ** into **שְׁנֵאָה נַפְשׁוֹ**. **שְׁנֵאָה** must have arisen out of a dittographed **שְׁנֵאָה** (**א** and **מ** confounded).

10. M's **יִכְתֹּר** becomes in the || passage cxi. 11, **יִכְיֹנֵן**, *i.e.* **יִשְׁכֵּן**. The psalmist is full of the iniquity of the Jerahmeelite immigration into Palestine. **סוּדִים** can now be accounted for. Read **יִשְׁכֵּן יִשְׁכֵּן אֱלֹהֵי יִשְׁכֵּן**. Cp. on xviii. 49.

11. M **זִלְעָפוֹת**, certainly corrupt. Read **פְּלָצוֹת** (see cxix. 53), and continue **מִנֵּת פֹּשֶׁם** (cp. on xvi. 54).

13. M **יִשָּׁר**. Read **יִשְׁרִים** (Bi); cp. G *ἐὶς ὁμοῦ* (N' = A). — M **פָּנִימוֹ**. Has Hebrew a suffix of 3rd sing. in **ם** or **וֹ**? There may be no theoretic objection to it (see Ges.²⁰ § 103 f.; Kon. ii. 1, p. 446a). But there is perhaps no sound example of it. In **עֲלִיכֻוֹ**, Job xxii. 2, the **וֹ** is ditigraphic. Cp. Diehl, *This pron. pers. suff. 2 u. 3 pers. plur.*, '95, pp. 20 f. In our passage read certainly **פָּנִי עֹלָם**.

PSALM XII.

TETRAMETERS (double dimeters). A 'cry of the sufferers' (l. 9). The world is narrowed to Palestine, and here the speakers can see no human virtues. Fraud is the weapon with which they are attacked; their only refuge is a divine promise. In the contents of this oracle there is some affinity to Isa. xxxiii. 10. The pessimism of ll. 1, 2, reminds us of xiv. 1; the description in ll. 3—6 of v. 10; and that in ll. 7f. of lxx. 5. Note the Aramaizing **נִכְרִי** (see on l. 1f.); the strange word **זֶלַת** disappears in a corrected text.

Deposited. Of the Ethanites. Marked: Of Arab-ethan. 1

- | | | |
|----|--|---|
| 1 | Deliver me, O Yahwè, for the loyal one disappears, | 2 |
| | For the sufferers perish through the race of Edom! | |
| | Falsely do they speak— each one to his neighbour, | 3 |
| | With flattering lips, with a double heart they speak. | |
| | May Yahwè cut off all flattering lips, | 4 |
| | And the [troward] tongue that speaks grandly, | |
| | Of those that say in their heart, 'Our tongue is our sword, | 5 |
| | Our teeth are our spear; who lords it over us? | |
| | [Arise, O Yahwè; deliver, O my God,] | 6 |
| 10 | For the cry of the sufferers, for the groaning of the needy. | |
| | 'Now will I arise,' Yahwè saith, | |
| | 'I will deliver [the upright] from the toils of the wicked.' | |
| | Yahwè's promises are unalloyed promises, | 7 |
| | [Like] silver well-tried, seven times refined. | |
| | Mayest thou, O Yahwè, preserve me, and guard me | |
| | from Jerahmeel, ¹ | 8 |
| | For the righteous one disappears through the race of | 9 |
| | Edom! | |

¹ Cushites, Geshurites, Jerahmeelites.

1 f. The same circumstances (i.e. the Jerahmeelite oppression in Palestine) may possibly be referred to in Isa. lvii. 1. חסיד and עני are regular parallels. נמר intrans., so lxxvii. 9, but probably not vii. 10 (9 7). תנכר in Sirach viii. 40 is difficult and suspicious.

4. With a double heart. See on xv. 2 (l. 4).—7 f. Cp. lvi. 5

11. The Psalmist falls into the tone of prophecy ('עתה אקום יאמר') occurs in Isa. xxxiii. 10). The community, not any chosen individual, is

now the depository of the divine Spirit (cp. on Isa. lxvi. 11).

13. Unalloyed, i.e. with no admixture of falsehood; contrast כסף נכאס. Jer. vi. 30. Similar references to the promises (אמרות, G. *adya*) of Yahwe occur elsewhere; see e.g. xviii. 31, xix. 10 (corr. text), cv. 19, cxix. 140; and cp. Prov. xxx. 5, Wisd. vii. 24 f., James iii. 17. On the refining process, cp. Isa. xlvi. 10, Mal. iii. 2 f. To say that ll. 11 f. will be obscure till we know more about the technical details of this process (We., Nestle), is needless despondency (see crit. n.).

Critical Notes. 1 f. Read הושיעני (so G) —M חסיד. We would read חסד, but אכונים in l. 2 should be עניים. Cp. l. 10 —M פסו. Read אפסו (Gr., La., Du.). See lxxvii. 9. נאספו is also possible. אדם should be אדם.

6. Read perhaps ישון לצים. 7 f. Read בלבם לשננו. אשר אכרו בלבם is the sole relic of בלבם, which metre requires. M is wildly wrong, but one can see at once how the errors arose. נגביר is not to be justified from Dan. ix. 27 (see Bevan).

9 f. Insert קינה יהוה השיעה אליה (Du.); so completing the stanza.—For כשר read כשוע (v. 3; cp. Job xxx. 24, xxxvi. 19); so Gr.

12. M אשת בישע יפח לו. 'puffs out'; see on v. 5, xxvii. 12. Plainly this cannot be right. G *σπαραγμασμαι ἐν αὐτῷ* (cf. 2 S). Hence Dathe and B. would read אפיץ לו (ע' and ח confounded; cf. xcvi. 11). This is supported by the translations of הופיץ in l. 2 (G), lxxx. 2 (S), xciv. 1 (G S). Certainly אפיץ is just the word to expect in such a context, but, as Kon. remarks (§ 380 f.), א' לו makes a halting conclusion to the verse. Read rather אשיע ישרים כחברי רשע, where רשע corresponds to בישע, and חברי to יפח. ישרים fell out through its likeness to אשיע. See next note.

14. M צרוף בעליל לארץ. כעליל is a great *crux interpretum*; not a hopeless one, however. Various solutions have been offered. (1) Peiser (*ZATH*, '96, pp. 295 f.) would read בריל, on the presumed authority of J, who gives 'separatum a terrâ.' But צרוף בריל, 'purged in respect of tin,' does not give a good sense; no psalmist could have used it. (2) Nestle (*Exp. T.*, March '97) reads בעלי (rejecting the final ל in בעליל as a dittogram), and renders 'in a crucible.' But בעלי in

Prov. xxvii. 23, should mean 'with a pestle'; the sense of 'crucible' is unascertained, and is opposed by the New Heb. usage. And even apart from this, would a Hebrew poet choose an uncommon and ambiguous word like *עלי* in preference to *כור* (cf. *בכורא*)? (3) In *Psalms* I took *בעליל* to be a gloss on *אפי' לו*; the word is in fact explained in *Rosh ha-Shana* 21b, by *בגללי*, which agrees in turn with S's paraphrase of *אפי' לו*. But the exact sense of Talm. *בעליל* is very uncertain, and the true explanation seems to me to be different. (4) *בעליל לארע* is, equally with *בישע יפח לו*, a corruption of *בחבלי רשע*. These words (now corrupted) stood perhaps already in their wrong order, and a corrector wrote them in the margin in the right order. From the margin this correction (now corrupted) made its way into the text of ver. 6. We have, therefore, no occasion to accept the plausible correction of Houb., Dy., Che., Peiser, &c., *חרץ* 'gold' for *ארץ* [ל]. It is only of silver that the poet speaks. Now as to G's *δοκίμων ἢ ἡγ*. On this see Deissmann, *Neue Bibelstudien*, 90, whose suggestion, however, is not good; *δοκίμων* (*doxipemon*) certainly = *מצרף* in Prov. xxvii. 21. Cp. controversy in *Exp. T.*, viii. (97), pp. 236, 287, 336, 379, 432.

15. M *תשמרם*. Read *תשכרני*. G *φωλάξαι ἡμᾶς*; *כי* = *גי*, as often. Similarly read *תצרני*. Houb., Dy., Bl., Kau, We, adopt *נו*—for both verbs. Less probably; cp. *L. 1.*—M *כנהדור* 'from such a race as this'? Cp. Delitzsch on *דור*. But *ו* = *זה* is strange, preceded by *הדור*; it is not enough to call this 'poetic.' Metre shows that either *כנהדור* or *לעולם* is intrusive. Both words are in fact very pretty corruptions, and spring from the same original *ירחמאל*. Note Pasak, and see next note.

16. M *כרם זית לבני אדם* (v. 1. *זלות*). Hal.'s view that *כרם* = *כרמה* (cp. 17), is not happy. Nor will any slight correction, such as Bl.'s *כרם* (cp. *xapp* in Orig. *Heb.*), 'the vineyard of Israel' [see *Jahrb. f. prot. Theol.*, '82, 601, or Schwally's *כרו מומות* [*LITW.*, xi. 258], or even Herz's bolder correction, *כרם סלת*, suffice to mend *כרם זית*. Using a little thought, however, as to what is required as a complement to *L. 15*, we can readily correct it. Read *בינמר צדיק*; see *H. 1, 2*. *ז* = *צ*; *ל* = *ד*; *ת* = *ק*. [Budde's defence (*Exp. T.* xii. 139 f.) of *כרם זית* involves reading *דור זית*, and has little plausibility.] How *צ. 9a*, *כביב רשעים יתהלכך*, got into the text, is an insoluble enigma according to Duhm. The words, however, are a monument of a late editor's skill. He had before him a corrupt and unintelligible form of the words *בשנים ואשרים וירחמאלים*, which is a gloss on *ירחמאל* in *L. 15*.

PSALM XIII.

TETRAMETERS (double dimeters). Again a psalm of pious Israel: every single expression can be paralleled from unquestionable psalms of the community. Ps. cxvi. may be specially compared. It is true many have viewed Ps. cxvi as a psalm of *any* and every pious Israelite. Needless however.

Note that lines 10-12 are probably a later addition (see note).

Deposited. Marked; Of 'Arab-athan.

- | | |
|--|---|
| | 1 |
| 1 How long, O Yahwè, wilt thou forget thy loyal one? | 2 |
| How long wilt thou hide thy face from me? | |
| How long wilt thou increase pain in my soul, | 3 |
| Anxiety in my heart by day and by night? | |
| How long shall mine enemy be successful against me? | |
| Look hither and answer me, O Yahwè my God! | 4 |
| Lighten mine eyes lest I lie down in Darkness, | |
| Lest mine enemy say, 'I have prevailed against him.' | 5 |
| My foes triumph, for I [almost] totter; * * * * | |

Liturgical Appendix.

- | | |
|--|---|
| 10 But as for me, in thy lovingkindness, O Yahwè, is my trust; | 9 |
| At thy deliverance my heart shall triumph; | |
| I will sing unto Yahwè, for he has been my benefactor. | |

1. **Forget, &c.** Cp. lxxvii. 10.—
6. *Lighten mine eyes*, as Ex. ix. 8, cp.

1 S. xiv. 27, 29.—צִלְמוֹת, a title of Sheol; see on xxiii. 4, cvii. 10.—9. I [almost] totter; cp. xxxviii. 17, xciv.

17 f. Contrast xvi. 8.—12. נָחַל עָלַי Cp. Cyrus cylinder inscr., l. 19, *ignitu bullatan*, 'confers benefits upon all

sides' (A^B iii. b, 124 f.; said of Marduk).

10-12. I follow Ol-hausen. Cf. Grimm (*Liturg. App.* 15). Neither critic observes that the appendix is so arranged as to complete the third strophe which had become imperfect. G obscures this by tacking on vii. 186.

Critical notes. 1. מִתְּנַחֲנִי נָחַח. Duhm renders, 'How long dost thou forget me continually,' remarking that 'for ever' (so Del., Ba., Kau. render) implies a very strange notion of eternity, and drawing a distinction between נָחַח 'continually' and לְנָחַח 'for ever.' This distinction, however, cannot be made out, and equally difficult is the rendering 'altogether,' from the root-meaning 'perfection' (see Ges. *Thes.* 906). Considering how unsuitable the meaning 'for ever' is in such passages as xiii. 2, and how often נָחַח is corrupt (see *JQR*, xi. 400-403), it becomes

natural to suspect the text (so also in lxxix. 5, lxxxix. 47, &c.). On the analogy of the corrected text of xvii. 15^b it seems best to read תִּשְׁכַּח עֵרְאֵנָה. The only alternative would be to read מִלֵּנָה instead of עֵרְאֵנָה.

3 f. M אִשִּׁית. Read (תִּאֲסִיף) תִּלְסִיף. M עֲצוֹת. Read עֲצוּבוֹת, or better עֲצָבוֹת; so Secker, Street, Dy, Gr, &c., after S. Add וְלִילָה, G (AM⁴); so Kenn., Street, Ley, Br, Gr, Du. Others (Nold., Lag., Ba., Kau., We., J. Taylor in *Exp. T.*, v. 336) prefer יוֹם יוֹם, but this is metrically insufficient.

7. M פִּרְאִישֵׁן הַמּוֹת, where הַמּוֹת is taken to be a bold expression for שְׁנַת הַמּוֹת. Lag. לְכִוֹת, 'into death.' But xcv. 17 suggests a more thorough remedy. The figure of 'tottering' (l. 9; cp. xciv. 18) naturally goes together with that of sinking down into the dark world of Sheol, and this suggestion is further confirmed by the preceding phrase, 'Lighten mine eyes.' Read certainly פִּרְאִישְׁכוֹ צִלְמוֹת.

8 ff. M יִלְתִּי לוֹ. Usage and metre require יִלְתִּי לוֹ (lxxix. 2, Gen. xxxii. 26, &c.); G ἵππος ὑπὸ ποδῶν. So Duhm. Insert כִּרְעֻט (Du.), which easily fell out between כִּי and אֲכִוֹט. Read perhaps יִנֵּר (cp. on xiv. 7).

PSALM XIV.

PENTAMETERS, except in the appendix. The psalm is parallel to Ps. vi., xii., xxxvi. 1, xlviii., lxxv. It differs however from Ps. vi. inasmuch as the objects of the scrutiny of the Most High are not mankind in general, but the sons of Edom, who have provoked Yahwe by their profane conduct towards the temple of Jerusalem (cp. lxxiv.⁽¹⁾), and by plotting the ruin of the pious Jewish community (v. 6). They are virtual atheists, for they deny the moral government of Yahwe (cp. ix. 18, x. 4). The psalmist predicts their destruction.

It is hoped that by textual criticism the psalm has been lifted out of the class of merely general psalms, and has become a worthy companion of Ps. lxxiv.⁽²⁾ to which the reader may be referred (see introduction). The judgment foretold is that of the great Messianic doomsday, when the Edomites, the arch enemies of Israel, and all who do wickedly, shall be destroyed. Some critics¹ have found a parallelism between v. 6 and Jer. x. 21, 25, and have supposed a reference to the Scythian invasion (see *Enc. Hib.*, 'Scythians'); others again have thought that Antiochus Epiphanes ('the fool') or one of the Syrian generals, such as Lysias or Nicanor (see Olshausen), may be aimed at. But it is certain that v. 4 is deeply corrupt, and scarcely doubtful that Jer. x. 17-25 (as a whole or in part) is post-exilic. It may even be reasonably doubted whether there are prophecies on the Scythians anywhere either in the Book of Jeremiah or elsewhere.

There exists a duplicate recension of the psalm, viz. Ps. liii. (described variously as a 'Mahalath,' i.e. Salmean, and a 'David,' i.e. Ethan, psalm. Apart from the important variations, the distinctive peculiarities of Ps. liii. are—1. that, while in Ps. xiv. the Tetragrammaton occurs four (three?) times, in Ps. liii.

אלהים is substituted for it, and 2. that in liii. 6 (= xiv. 5 f.) we read that the evil-doers were seized with a panic, for God had scattered the bones of the

¹ *E.g.* Ol., Del., Ba., Grimme in *ZDMG*, 1896, p. 567.

² See N. Schmidt, *Enc. Hib.*, ii. 2388, and Duhm's Commentary on Jeremiah.

besieger, who was put to shame, God having rejected him. As a whole, this may at first appear to be less plausible than the form of text in xiv. 5f. (M); but it is probable that it is really nearer to the original text. The true text however must, it would seem, be different.

Besides the commentaries see K. Budde's study on Ps. xiv., *Expos. Times*, March, 1901; Cheyne, *OP*, 197, 215f. On the interpolation after v. 3 in many MSS. of G, quoted in Rom. iii. 13-18, and turned into Hebrew in cod. 649 Kenn. (a Heb. Lat. Psalter at Leyden), see Field, *Hexapla*, on Ps. xiv.

Deposited. Of 'Arab-ethan.

- 1 Gebal says in his heart, | 'There is no God.' b 1
He has destroyed the castles of Jerusalem, | the habitations
of Zion,
From heaven Yahwè looked down | upon the sons of Edom, 2
To see if there were any that cared | for the sanctuary of
God.
The Jerahmeelites were in excitement, | they concerted 3
together,
They profaned the habitations of Zion, | and her precious
things,
Shall they not be afraid - | all the clans of On? 4
Put to shame shall be the Jerahmeelites; | backward shall
they turn,
Utterly pained-stricken are the wicked ones, | for God 5
pursues them.
10 The hosts of the tyrants are disgraced, | for Yahwè has
rejected them.

Liturgical Appendix.

- Oh that from Zion were come the deliverance of Israel! 7
When Yahwè restoreth his people to life,
Jacob will exult, Israel will be glad.

1. **Gebal.** Used here, as in lxxxiii. 8 (certainly) and in lxxiv. 18b and 22b (probably) as a synonym for 'Edom.' In the Targums and in the Samaritan version of the Pentateuch, and, somewhat rarely, in Pesh. (see e.g. Eccles. i. 26, where Pesh. and Vet. Lat. read 'Seir' for 'Samaria'), it represents the Hebrew 'Seir.' Eusebius, too (*Onom.* 125), speaks of Idumæa as 'now called Gebalene.' The name evidently comes from Ar. *jibāl*, 'mountains,' 'mountain-country.' It - here - represents the

Edomite people, personified as in III. 3. Cp. xxxvi. 2, where the 'princes of Jerahmeel' (|| 'leader of Edom') is also a personification. No doubt a good sense is given by the common reading נָפֵל 'the impious one,' i.e. collectively; 'the party of the impious' (cp. xxvi. 4b, xxxix. 9, l. 18 f, but not lxxiv. 18, 22); cp. חָנָה, l. 10. One who is נָפֵל is, not merely a dull or

unintelligent person, but a recklessly immoral man (= a 'son of Belial'); cp. *Isa.* xxiii. 6. This sense suits all passages with **לִבִּי**, not excepting *Ps.* xxiii. 6 (where **לִבִּי** must have the same sense as in *Ps.* 31, i.e. 'impious'). The root-meaning may be 'shameful, contemptible' (cp. *Rac. Hib.*, 'Nabal'). But though 'the impious one says in his heart,' &c., is quite a correct statement, it is more probable that the true reading is a name equivalent to Edom, because of the ascertained reference to the Jerahmeelites in *Ps.* 8, if not in *Ps.* 5, and the probable reference to the Edomites in *Ps.* 3.—*Says in his heart.* So *Ps.* 6, 11, 13. The persons referred to were, from a practical point of view, deusers (see on *Isa.* 18) and blasphemers (see on *Isa.* 4) of God. Cp. also *Isa.* 206 (corr. text), 'void of pity is the house of Jerahmeel; they fear not God.'—2. *He has destroyed, &c.* Lines 1 and 2 briefly sum up the complaints of *Ps.* lxxiv. 11. The ingenuity of the editor who converted *Ps.* 2 and the sequel into a denunciation of the immorality of the non-Jewish peoples in general and of faithless Israelites (see *OP.* 342), must be admitted. The form of the last clause and of *Ps.* 6 in *M's* text reminds us of *Jer.* v. 1; see also *Ps.* xii. 2—3. According to the received text Yahwè, from his heavenly throne, scrutinizes the human race, to detect, if possible, a single truly religious person. But not one can he discern. In *Ps.* xi. the same divine scrutiny is affirmed, but the Psalmist assumes the existence of righteous men as a matter of course. It will perhaps be said that the writer of *Ps.* xiv. does so too in *Ps.* 4—6. True; but in *Ps.* 1, 3, according to *M.*, this writer expressly denies that there are any righteous men at all. This ought to make us suspect the text, and dig down till we can bring out something better and more consistent with the sequel. See *crit.* notes.

3. *Upon the sons of Edom.* Cp. *Gen.* xviii. 20 f. The Edomite hosts have concerted their meeting; Yahwè notices this, and looks to see whether any one draws them back from their profanation of the temple.

3. See introd. Parallel, ii. 1, xlviii. 5; *Isa.* 6, 8, lxxviii. 6.—6. Cp. *Ps.* lxxiv. 7, *Isa.* lxxiv. 11 [10], *Lam.* i. 10.

7. *Be afraid.* Less probably,

'know, experience' (the consequences of their folly); cp. *Hos.* ix. 7, *Job* xii. 19. See *crit.* n.—*All the sons of Om.* Cp. *Isa.* 7, lxxviii. 18 (corr. text). *Om* was the name of a region in N. Arabia (see *Isa.* iii. 7, where *Om*, *Cushan*, and *Minim* are most probably mentioned together). The name also found its way into Judah and Benjamin (Jerahmeelite families). Still, the received reading, 'all the workers of wrong,' is not impossible. See *crit.* n.

8. Among other parallels, cp. *Isa.* 10 (corr. text), 'The Arabians will be put to flight. [The Jerahmeelites will stumble].' The received text is corrupt; 'eaters of my people have eaten bread' seems impossible. The slight corrections indicated in the course of the *crit.* note, do not touch the heart of the problem.

9. Is the verb retrospective or prospective, i.e. does the poet look back on the destruction of Sennacherib (Theod. M. ps., G. Baur, *Hitz.*), or of some post-exilic tyrant (H.), or does he look forward to a retributive judgment which is very soon to take place? Duhm is certainly right in adopting the latter alternative. Cp. *Isa.* xlviii. 6, and, for the picture of the pursuing God, *Isa.* 4 (corr. text), xxxv. 5. The troublesome **שׁוּב** in *M* is corrupt (see *crit.* n.).

—10. Parallels, v. 11, *Isa.* 246 (corr. text). See *crit.* n.

11 ff. Line 11 is an ejaculation (cp. on xxvii. 12), and the whole appendix is designed to relieve the intense gloom of the preceding psalm (cp. Grimm, *Liturg. App.*, 16 f.). Zion and deliverance are closely connected ideas; cp. *Isa.* 1, *Isa.* li. 7 f., *Isa.* 6.

12. *Restores his people to life.* The ordinary reading (on which see especially Prießner, *ZATW* xv. 1—74) has as yet received no satisfactory explanation. It is true, there is no certain pre-exilic evidence for the phrase **שׁוּב עַמִּי**. We might therefore render '(when Yahwè) reverses the captivity,' and suppose the phrase to have been suggested by the sad experiences of the captivities. For transitive **שׁוּב** see *Num.* i. 36, and cp. G; note also the analogy of *Ar. raga'a* 'reduci.' and also 'reducit.' Barth's view (*ZDMG* xh. 617 f.) also

deserves attention. He thinks that the phrase means literally, 'to collect the collection (of a people, or of a man),' comparing Ar. *thaki*, 'collegit' (more common in stem II. than in stem I.). An Arabic proverbial saying of the same type means 'to restore what is in disorder.' König (*Synt.* § 210 f.) is half inclined to accept this view, but the existence of two synonymous roots שָׁבַח and שָׁבַח seems to the present writer very improbable. On the whole, considering 1. how many of the lexical problems of the O.T. are only apparent, being due to textual corruption,

and 2. that some at any rate of the passages which contain שָׁבַח שָׁבַח must be corrected, it seems the most critical course to seek for a critical correction of the reading (here and elsewhere). No figure for national disorganization is more frequent and more expressive than that of death; and there is reason to think that it is this figure which is really employed by the poet. Thus this liturgical addition to Ps. xiv. becomes exactly parallel to that beautiful passage, cxvii. 1, 2. See crit. note.

Critical Notes. 1. M נָבַל, an enigmatical term which should probably be corrected into נָבַל (lxxiv. 18, 22?—lxxiii. 8). The editor, who did not understand the historical background of the psalm, or who wished to efface references to it, changed this into נָבַל. See exeg. note.

2. The vague generality of M is intolerable. Underlying the text we may probably see these words, — הַשְׁחִית אֲרָמֵנוֹת יִשְׂרָאֵל מִשְׁכַּנֹּת צֵד (cp. Lam. ii. 2, 5). הָיָה עֲשֵׂה טוֹב implies the transposition of צֵד; א and צ confounded, as in אָן in Isa. i. 13 (cp. G). עֲשֵׂה comes from מַשָּׁה (= מַשֵּׁחַ). As a matter of idiom, neither the עֲלִילָה of M in xiv. 1, nor the עוֹל in lxx. 2, is very satisfactory.

3 f. Point בְּנֵי־אָדָם (see xii. 2, xiv. 10 f., corr. text), and so restore colour. M כִּשְׁכִּיל דִּרְשׁ אֶת־אֱלֹהִים. Good Hebrew, but too vague. Read, transposing two words, and reading ק for כ, and ד for ל, הִרְשָׁה אֶת־מִקְדָּשׁ אֱלֹהִים. דִּרְשׁ אֶת־מִקְדָּשׁ אֱלֹהִים would also be possible, but for the repetition of this word.

5. M הֵבֵל סָר. Ps. lxxiii. 1, כָּלִי סָר, but סָר in Kal is doubtful (see on lxx. 19). First, הֵבֵל and כָּלִי come from יִרְחַמְאֵלִים; cp. חָלָקִי in xvi. 8 (crit. n.). Next, remembering ii. 1, &c. (see exeg. n.), we see underlying סָר and סָר (combined) the familiar רָנָה. רָנָה can have two beats.—M נִאֲלָחֵה (so too Ps. lxxiii.). נִאֲלָחֵה again only in Job xvi. 16, where read נִנְעַל. Here we should restore נִנְעָרָה; cp. xlviii. 5. But נִאֲלָחֵה also represents another word (see on l. 6).

6. First part as l. 2d with the addition of חָלָלָה (underlying נִאֲלָחֵה).—M אִין נִסְמֵאֲחֵד. Read probably וּמַחְמִדֵּה (Isa. lxiv. 10, Lam. i. 10).

7. M יָדַע; G ז J T and some MSS. יָדַע (so Hi., Kamph., Nowack). The latter is preferable, but יָדַע is still better.—M כָּל־פְּעָלִי אָן. This may perhaps be right, but it looks like an ingenious

editorial substitute for כָּל־אֱלֹפִי אֶחָד (see xcii. 8, corr. text ; lxxviii.⁽¹⁾ l. 42). Cp. Hab. iii. 7, where אֶחָד has again become אֶחָד (Perles, *Analekten*, 66), and the name Beth-aven (Beth-on).

8. מִן אֲכָלֵי עֵמִי אֲכָלֵי לֶחֶם. Impossible. Easier would be אֲכָלֵי לֶחֶם עֵמִי (but why not בָּשָׂר ?) ; or אֲכָלֵי לֶחֶם [אֱלֹהִים]. For ritual sense of לֶחֶם see Num. xxviii. 2, Lev. iii. 11, xxi. 6. The 'food of Yahwè' would be the fat pieces of the sacrifices ; the priests might be the persons referred to (cp. Mal. i. 6—8, 10a). But in such a passage as that before us no superficial correction is of value. Hence, too the אֲכָלֵי וְלֶחֶם of Bevan and Wellh. (*Skizzen*, vi. 168), the אֲכָלֵי לֶחֶם of Bathgen, and the אֲכָלֵי of Lagarde (*Symmikta*, i. 162) will not help us. What we want is plain after the foregoing emendations. לֶחֶם as elsewhere (בֵּית־לֶחֶם, נִי־מֶלֶךְ) comes from יִרְחַמָּאל, and l. 8a should probably run, יִבְלָמִי יִרְחַמָּאִים. — מִן לֹא קָרָאוּ. Read יָשׁוּבוּ לְאַחֲרָי (ix. 4, lvi. 10) ; ק and ח confounded.

9 f. Cp. Merx, *Hibh*, p. lv.—מִן, followed by Pasek. Read לֹא־הָיָה פֶּחַד בִּי־אֱלֹהִים פֶּחַד. In Ps. liii., בִּי־אֱלֹהִים בְּדוֹרֹר. —רָשָׁעִים. where two corrupt forms of the true text stand side by side. The true reading probably is בִּי־אֱלֹהִים רָדָפָם. לֹא־הָיָה is one of the odd disguises of אֱלֹהִים which we sometimes find in the Psalms ; בְּדוֹר and פֶּחַד are both miswritten for רָדָף.—מִן עֵינֵי תִבְשִׁיחוּ. Ps. liii., צָדִיק : עֵצָה עֵצָה עֵינֵי תִבְשִׁיחוּ. Merx (*l.c.*) prefers the second form. More wisely, Ba. and Duhm use this as a means of correcting the first form, but with the same freedom which we should claim in the critical use of an ancient version. In xiv. 6 (= l. 10) they read עֵינֵי תִבְשִׁיחוּ, 'with the plot (or plots) against the wretched (עֵינֵי *gen. obj.*) they are put to shame,' correcting M's תִּבְשִׁיחוּ in accordance with G's κατασχέουσιν in liii. 6. Certainly the 3 pers. plur. is much more probable than 2 plur. or 2 sing., and the כִּי in the עֵצָמוֹת of Ps. liii. is probably genuine (as Prof. T. K. Abbott also sees). But 'plots of the wretched' for 'plots against the wretched' is not acceptable. Read מַחֲנוֹת most probably עֵצָמוֹת, and note that עֵצָמוֹת occurs, close by the second recension, in liv. 5. How is this obtained ? מַחֲנוֹת is doubly represented ; in Ps. liii. by חֲנָף (so G) וְחָנָף, and in Ps. xiv. by עֵינֵי (עֵינֵי probably comes from עֵינֵי) ; עֵצָמוֹת in Ps. liii. by עֵצָמִי, and in Ps. xiv. by עֵצָמִי (ק comes from עֵצָמִי). Not impossibly, however, for 'עֵינֵי we should read עֵצָמִי, Miqrites (see on liv. 5).—מִן מַחֲסֵהוּ. Ps. liii., מַחֲסֵהוּ, which makes the best sense.

12 f. מִן שָׁבוֹת. שָׁבוֹת. Both here and in lxxv. 2 and cxxvi. 4, the phrase שָׁבוֹת שָׁבוֹת, and in cxxvi. 1 שָׁבוֹת שָׁבוֹת are more than

probably corrupt (see exeg. note). Note too that the trans. שׁוֹב is a very doubtful element in the vocabulary of the Psalter, lxxxv. 5 being probably corrupt. Let us now turn to the other O. T. passages quoted for transitive שׁוֹב. The only pre-exilic passage is Nah. ii. 3, where we should perhaps read כִּי יִשׁוֹב (Kön., Synt. § 226a). Dt. xxx. 3, Jer. xxx. 3, Ezek. xxix. 14, Hos. vi. 11, Joel iv. 1, Am. ix. 14, Job xlii. 10 (Kr.), are all exilic and post-exilic. The correction, therefore, must be one specially suited to the exilic and post-exilic periods. Read בְּשׁוֹבֶךָ נִפְשׁ, and see further on lxxxv. 26. — Read perhaps יָנַל (see on xliii. 6).

PSALM XV.

TRIMETERS. This is at once a psalm of teaching and of rebuke. There are those who frequent the temple-services without observing the 'weightier matters of the law.' They are no true citizens of Zion; and the blessing of security amidst the troubles which precede the Messianic deliverance will not be theirs. Religion is morality; our psalmist is in complete accordance with Zech. viii. 16 f., which expresses the conditions on which Yahwè will deliver his people, and make them no longer a curse but a blessing. The object of the psalm is to erect an invisible but effective wall of partition between true Israelites—the *'aniyyim* and those who are influenced by them—and those merely formal Israelites who are in league with the openly lawless ones. See l.⁽⁶⁾ and cp. v. 5–8, xxiv. 3–5. Isa. xxxiii. 14–16 (cp. *OP* 237, and, on the true text, *SBOT*; Isa., Hebrew edition, 21, 107), Ezek. xviii. 5–9. Evidently this psalm is intended for the ordinary man; we must not look here for the highest Israelitish ideal. Renan calls it 'une petite Thora abrégée'; cp. Bertholet, *Die Stellung*, &c., 193.

Marked: of 'Arab-ethan.

- | | | |
|----|---|----|
| 1 | O Yahwè! who can be a guest in thy palace? | |
| | Who can dwell upon thy holy mountain? | |
| | He that lives blamelessly and acts righteously, | 2 |
| | And speaks the truth unfeignedly. | |
| | He that slanders not his fellow, ¹ | 3 |
| | And utters no scandal against his neighbour, | |
| | In whose sight a blasphemer is despicable, | 4a |
| | But the fearers of Yahwè he honours; ² | 4b |
| | He that puts not out his money at usury, | 5 |
| 10 | And takes no bribes against the innocent; | |
| | He that acts thus [is secure], | |
| | For all time he cannot be shaken. | |

¹ That does no ill to another.

² The Jerahmeelite is despised.

1. Who may be a guest, מִי יָרִיר. This and the parallel passages

in which the same phrase occurs (v. 52—lxi. 5), or in which the same idea is expressed (xxiii. 6b, xxvii. 5, xxxi. 20 f., xxxvi. 8—10, lxx. 5), are protests against the heathenish acceptance of phrases like 'Guest of God' (Ger-sakkun = Guest of Sakkun, Ger-melkart = Guest of Melkart, Ger-astart = Guest of Astarte, Ger-hekal = Guest of the temple¹). 'To be the guest of Baal or Ashtoreth, or the false Yahwè, was to be a frequent visitor to the shrine of the god, to be lavish in sacrifices, and punctual in all ceremonial duties, and the reward of the "guest" was to have a share of the sacrificial feasts, and a mystic connection with the deity, which ensured supernatural protection. To be the guest of the true Yahwè was indeed different from this, but still something to be enjoyed, and not merely hoped for. It was to have solved the enigma how it was possible to dwell in Yahwè's house all the days of one's life; it was to present spiritual sacrifices in a spiritual temple.'² The phrase 'guest (*gër*) of Yahwè' by no means expresses a timid though earnest legalism.³ It does indeed express humility, but not timidity. Such a *gër* is sure that his 'guestship' will endure while life shall last, and, like the Israel of which he is a member (lxi. 5), he can sing for joy. Cp. *ἀγκύριον τοῦ Θεοῦ*, Eph. ii. 10.

4. Unfeignedly, בְּלִבָּבוֹ; contrast xii. 3, בָּלֵב וּלֵב, i.e. with

duplicity (cp. 1 Chr. xii. 33). Cp. 'Heart,' *Enc. Bib.* The later Biblical writers represent truth-speaking as the special note of the true Israelites, as opposed to the lying and fraudulence of their opponents (see Isa. lix. 3, 4, 13, and cp. *JRL*, 115, 121 f.). Note the same phenomenon in Zoroastrianism (see the *Gāthās passim*, and cp. the horror of lies expressed by Darius). The Egyptians, however, vied with Israelites and Persians; cp. the great 'negative confession' pronounced before the tribunal of O-iris (Maspero, *Dawn of Civ.*, 188 ff.). The Israelites were slow to recognize the full range of truthfulness. Cp. on xvii. 2.

7. **A blasphemer.** The idea of **יָנֹס** is contemptuous rejection (especially of the true God, or of men or things connected with Him), whether expressed in word (as here, and in x. 3, lxiv. 10, 18, also in Num. xiv. 11, 23, Isa. lii. 5), in thought (as in x. 1), or in act (as in 1 S. ii. 17, 2 S. xii. 14, where omit **יָנֹס**, Isa. i. 4, v. 24, Jer. xxiii. 17). The persons meant are the Jerahmeelites and any unworthy Israelites who may abet them (cp. lxiv. 10, 18).

9. He that puts out, &c. To the poor (and pious) Jew such a man lends without interest (xxxvii. 26, cxli. 5; cp. Prov. xxviii. 8). See Ex. xii. 24, Dt. xxiii. 19, Lev. xxv. 37, and 'Usury,' *Enc. Bib.*—10. Cp. Ex. xxiii. 8, Dt. xvi. 19, Prov. xvii. 23.

Critical Notes. 1. M בִּהְיִלָּה. Read בִּהְיִלָּה. Similar errors in xix. 5, xxvii. 5 f., lxi. 5, lxix. 26, lxxviii. 60, lxxxiv. 11.

5. M לא רגל על לשנו, 'he carries no slander on his tongue' (Del.), 'he is not nimble (cp. new Heb. רגיל) with his tongue' (Bä., Du.). Neither rendering satisfies. Parallelism suggests לא רגל על שכונו. in שכנו became effaced; then the ל in על was dittographed.—Omit M's לא רעה לרעה רעה (also in G), a gloss.

¹ See note in Che., *Psalms*, ed. 1; Driver, note on Dt. xvi. 22; Renan, *Discours et conférences*, 318.

² *OP* 387; cp. 429, *Jew. Rel. Life*, 250. ³ Robertson Smith, *Rel. Sem.*⁽²⁾ 78.

7. M נמאם, a mere synonym of נבזה. G προσηγορευμενος which is neither נאשם (Herz) nor נבאש (Du.), but a paraphrase of נמאם. Read מנאץ, a synonym of נבל.

8. M's נשבע להרע ולא יכר is (to me) unintelligible. The usual explanation of להרע (from Lev. v. 4) is unnatural; the supposed parallel in xxxix.⁽³⁾ cannot be maintained. G S presuppose לרעהו = להרעה; so Ginsburg, We., Herz. For יכר Kön. (i. 466) prefers ימר (analogy of עע verbs). But the word, however explained, is not satisfactory here. The correction of נמאם into כנאץ (l. 7) suggests a more probable reading of the whole clause, viz. נבזה ירחמאלי, which is a gloss on l. 7.

11. Omit Makkef and insert נכון (cp. S).

PSALM XVI.

TRIMETERS. The speaker (i.e. the pious community), rejoices in the sure hope of deliverance from the oppression of its enemies—the Edomites and other races of N. Arabia. In spite of all his sufferings he continues to praise and bless Yahwè, and his one delight is to visit the sanctuary, where he renews that sense of Yahwè's presence and protection which keeps his inner being in perfect peace. Israel is God's 'loyal one,' whom He will not suffer to perish. The Messianic age, and with it the deliverance and glorification of Israel, is at hand. When it comes, life will be life indeed. Yahwè knows the way to this life; he will show it to his people, and fill them with joys past imagining. Cp. on Ps. xvii.

The strongly individualizing tone of the psalm makes it plausible to surmise that the hope of immortality is held out in it to the individual, at any rate if we can satisfy ourselves that there are other psalms (xlix., lxxiii.) in which the same hope is still more clearly expressed. Such an interpretation of those psalms, however, is inadmissible; xlix. 15 f. and lxxiii. 23 f. are not correctly presented in M's text. Nor is the phraseology of Ps. xvi. inconsistent with the view that the endless life referred to in the psalm is that of the pious community of Israel (cp. Ps. xvii.). The individualizing tone of Ps. xvi. is not stronger than that of Ps. iii., iv., and vi., and only proves the strength of the feeling of the solidarity of pious Israelites. Cp. *JAL*, 241—244.

According to Dahm, 'apart from the conventional opening there is no petition and no direct thanksgiving.' In the text as here represented, however, there are both. Few psalms perhaps gain more in clearness of sense and in depth of colouring from a keen textual criticism. For other views, based on the traditional text, see the commentaries and O.T. theologies, and cp. *OP*, 197 f.; 'Eschatology,' *Enc. Bib.*

A supplication. Of 'Arab-ethan.'

- 1 Hear me, O God! according to thy lovingkindness;
Give ear, O Yahwè! to my words.
- I long to visit thy palace,
- And in thy sanctuary is all my delight.

- How many are the armies of Jerahmeel, 4.
 The hosts of Edom and Ishmael!
 Preserve me, O God! from Zarephath,
 From Maacath and Cusham-jerahmeel. 5
 The sons of Ammon have fallen upon me, 6
 10 Yea, thine inheritance they have broken in pieces.
 I bless Yahwè who will deliver me, 7
 Yea, from Jerahmeel will he preserve me.
 Yahwè do I magnify continually, 8
 With him at my right hand I shall stand firm.
 Joyous is my heart and my mind; ¹ 9
 My body also also rests securely.
 2 My soul then will not yield to Sheol, 10
 Thy loyal one thou wilt not abandon to ³ the pit;
 Thou will make known to me the path of life, 11
 20 Thou will satisfy me with joys in thy presence.

2. Give ear. Cp. v. 2, xvii. 1-3. The connection between visits to the temple and security from danger is obvious (cp. v. 4, xviii. 3-6).—5. Cp. iii. 2, and for the collection of ethnic names, lxxxiii. 7-9. The editor, who had to make the best of a corrupt text, seems to have lived in a time when there were many semi-heathen Jews who combined the worship of Yahwè with that of other deities, and whose libations of wine to pagan deities were to him as offensive as the blood of a human sacrifice (cp. the phrase 'the blood of grapes,' Gen. xlix. 11). R. Smith, however, thought that literal blood-libations were meant, and that these were connected with the rite of pouring out the blood of a sacrifice at the base of an altar, which, though extinct among the Israelites, may still have been in use among the 'peoples of the land' (*Exp.* 1876, pp. 341 ff.; cp. *Rel. Sem.* (2) 230). He illustrates by Isa. lxxv., lxxvi. (cp. *Introd. Is.* 316, 364 ff.; *Jewish Religious Life*, 29 f.). But כִּדְם, '(consisting of) blood,' is so awkward that we shall do better to seek for some suitable correction of the reading. It would be strange if this

Palm had no reference to the arch-enemies of the Jews. See crit. note.

8. The editor has shown great skill (cp. *Jer.* x. 16, and li. 19 in G), but has not produced a clear piece of Hebrew.—*Maacath*. See lxx 8, and cp. 'Maacath,' *Enc. Bib.*—*Cusham-jerahmeel*, i.e. the Jerahmeelite Cusham or Cush. See 'Shechem,' *Enc. Bib.*—10. *Thine inheritance*, i.e. Canaan, as lxxiv. 2, xciv. 5. 'Thine' involves an appropriate argument. In itself, however, 'mine inheritance' is unobjectionable; cp. cv. 11, Dt. lv. 21, xv. 4, *Jer.* xii. 14, *Ezek.* xxxv. 15.

14. בִּלְ-אִמּוֹט (or לָא) occurs

four times again (x. 6, xiii. 5, xxx. 7, lxxii. 3 = 7). In none of these cases is it probable that an individual is the speaker.

15 f. The bond of חֶסֶד between

Yahwè and his worshipping people secures them from destruction. A dichotomy, not a trichotomy, of human nature is presupposed. לֵב 'heart,'

כֶּבֶד 'liver,' and נֶפֶשׁ 'soul' (l. 10)

¹ Exults.

² For.

³ See.

are treated as virtually synonymous. So in Assyrian, the Sabbath is called *nuh libbi*, but it might as well be called *nuh napitti*, or *nuh kabitti*.¹ Indeed, to the Assyrians and to the Hebrews the heart and the liver are alike organs of the life of the soul. Both are the seats of emotion, but the heart is also the seat of the will, the conscience, and the understanding. The heart thinks, is both an Assyrian and a Hebrew phrase.

Hence we can render לב 'mind,' and

קִבְּר we can paraphrase 'soul' or 'heart.' The extent of the Hebrew use of קִבְּר, 'liver,' has been almost over-

looked, owing to the Massoretic vocalization. Observe that the only trace in the O.T. of the prophetic faculty often assigned to the liver is in Ezek. xli. 26 (the king of Babylon). See crit. n.

16. **Rests securely.** Cp. iv. 10, where pious Israel speaks.

17 f. **Sheol**, i.e. the nether world and the *pit* (שְׁחַת). vii. 16, ix. 16, xlix. 10, lv. 24, ciii. 4) are synonymous. Sheol is imagined as a great pit, narrow above (Isa. 16, cxli. 7). A whole people can descend into this abyss (see Isa. v. 14, Ezek. xxxii. 17—32). Israel, however, will escape this dire fate. —*Thy loyal one*, or, 'thy pious one.' The חסיד is a אִישׁ חָסֵד (cp. xii. 2, xliii. 1), one who practises חֶסֶד (see 'Loving-kindness,' *Enc. Bib.*). The

חסיד יהוה are the faithful worshippers of Yahwē, xxx. 5, xxxi. 24, xxxvii. 28, l. 5, cxxxii. 9, 16, cxlv. 10, cxlix. 5, 1 S. ii. 9, Prov. ii. 8; hence the title Ἀσιδαῖοι in the Maccabæan rising (see 'Asideans,' *Enc. Bib.*). In the corrected text of xx. 10, xxi. 8, and xxv. 16, also in M T of lxxxvi. 2, Israel, as here, is called חֲסִיד; and in cxlv. 17 (so Jer. iii. 12) the epithet is given to Yahwē himself. חֲסִיד is in fact the bond which unites Yahwē and the community of Israel. Possibly in cxlix. 5 חֲסִידִים has acquired the special meaning 'Asideans'; at any rate, the persons spoken of had exchanged the student's chamber for the field of battle. The Asideans are defined in 1 Macc. ii. 42 as 'every one that offered himself willingly for the law.' Cp. *OP*, 48.

19. **The path of life**, as Prov. v. 6 (sing.), ii. 19 (plur.). More is meant than merely 'the course of action which leads to happiness'; the phrase is Messianic (cp. on xci. 16). So 'the path of glory,' lxxiii. 24b (corr. text).

20. Cp. xvii. 15, xxxvi. 9 f. —*In thy presence*; cp. xxi. 7b (same use of אֵת). As the text stands, that passage may refer to the personal Messiah. But in the true text it is probably Yahwē's 'loyal one' (חסיד) who is referred to, precisely as here.

Critical Notes. (Title) נִכְתָּם comes either from תִּכְתֹּן (see 'Isaiah,' *SBOT*, Heb., 117), or from תִּחַכֶּה (cp. on xxx. 1).

1. M שְׂכַרְנִי אֵל בְּיַחְסִיתִי בָּךְ. Apart from metre and context this might be right. On metre indeed we must not dwell much, in beginning our study of the psalm; but it is plain that the context refers, not to danger, but to persons or things in which the speaker has pleasure. This is not affected by the circumstance that v. 3 (which should contain the second half of the first stanza) is admittedly very corrupt; the correctness of כָּל חֶפְצִי בָּם can hardly be questioned. We might

¹ *Kabittu*, 1. liver, 2. disposition, Muss-Arnolt; 1. liver, 2. inward part = centre, Jensen (*Kosmol*, 11, note); but Del. only 'Gemuth.' In Heb., however, only לב, not קִבְּר, has the secondary meaning 'centre.'

emended שמרני into אומר, for שמר and זכר are liable to be confounded (see e.g. lix. 10). But adopting this, it will be difficult to obtain a fully satisfactory parallelism for the first couplet. A better solution of the problem can be devised, and one that will fit in with corrections which we shall have to propose for subsequent errors in the text; compare the opening of Ps. xvii.

שְׁמַעֲנִי אֵל כַּחֲסֵדְךָ

אֲמַרְי יְהוָה הַאֲוִינָה

2 ff. The proposal for l. 2 has now to be justified. Most critics abide by the judgment of Olsh. ('53) that while we should certainly read אמרת or אמרתי (Houb., Ew., De., Kau., cp. Ges.-K. § 447, Kon. i. 151; cp. G S J), the rest of vv. 1, 2 may be retained. On the other hand, it may be urged (1) that the ordinary view of v. 2 pays no regard to parallelism, and (2) that 'my welfare is not above or beside (?) thee' is a very unnatural form of expression for 'Thou art my highest, or my only, good.' None of the Vss. take this view. S Z J T translate as if they read בל בעדך, an inelegant reading adopted by Houb., Bi., Che. 1, Du. The rendering of G (N A R U, Bomits) is peculiar - τῶν ἀγαθῶν μου οὐ χρεῖται (or χρ. οὐκ) ἔχεις, i.e. טובתי בליעל לך, which is interesting from its presupposing the still generally current explanation of בליעל. It is wrong, however, being produced by dittography. Next, as to the parallelism. Verses 2 and 3 in M are closely connected, but v. 1 appears like 'a short introit, without any parallel clause' (Del). Clearly we cannot accept this as original. The text of v. 2b must be corrupt, and in correcting it we can have no help from the Vss. Wildeboer (*Feestbundel van Prof. de Goeje*, '91, pp. 47 ff.; *Theol. Tijdschr.*, '93, pp. 610 ff.) proposes בעלתך, טובתי, 'the (chief or only) good of thy wedded one' (cp. Isa. lxii. 4). Wellh. and Herz take another course. Both start from G's χρεῖται οὐκ ἔχεις. The former reads בליעל for עלך, and (strangely enough) connects ב with v. 3, rendering in v. 2, 'Thou, O Lord, art my good.' The latter, by a too mechanical application of a method which is sometimes useful, produces the unpleasing clause, טוב תבל בל יעלך. The root of the evil, however, lies deeper, and in attacking it we must aim at a suitable connection with v. 1. If we emended שמרני into אומר, we might correct אמרת ל into ארמקך (see on cxviii. 2 4). But ארני אתה will not be a bad parallel alike to כי חסיתי בך and to בחסדך. Taking all things into consideration, the solution offered above seems to be the only possible one.

Line 3 should be read תִּאֲבֹתִי לִפְקֹד הַיָּכָל. תִּאֲבֹתִי is represented in M by לקד לקדושים and by בל (= לפ). ושים (ה) יכלך = עלך. אשר, with בארץ אשר [אשר] dittographed], and המה אדירי represent two attempts to write ומקדשך. Critics have been hindered partly by

their want of a correct method, partly by their disregard of metre. Ba. values G too highly. The text represented by it can be only an editorial conjecture, which, however skilful, assumes an irregular use of הָמָה, and is opposed to parallelism and context. By retroverting G (see *St. Kr.*, '80, p. 754) he produces **לְקוֹדְשִׁים בְּאֶרֶץ הַמָּה יֵאָדִיר יְהוָה** (cp. Isa. xlii. 24, lxii. 4). Emendations, suggested by Isa. lxii. 4, have also been proposed by Beer and Wildeboer. Hitzig's view is different. He acutely explains the last words of 7: 3 thus, 'Let it (viz. David's present, 1 S. xxx. 26) be for the holy ones who are in the land' (i.e. the priests). Bi. (1882), somewhat similarly, viewed the words as an explanatory gloss; 'This relates to,' &c. (so Che., '88; Du., '99).

5. **מִי־רַבּוֹ עֲצָבוֹתָם**. If this is to be construed with M's **אַחֲרֵי כְהָרוּ**, it is awkward in the extreme. Combining suggestions of Wellh. and Dys., Duhm reads **יִרְבּוּ עֲצָבֵיהֶם אַחֲרֵים הָרוּ**, 'those whose images are many the other (Jews) praise,' viz. by taking part in heathen repasts (see the context); Wellh. emends **הָרוּ** into **אָנֹכִי**. It would be simpler to read **יִרְוִי כְעֲצָבוֹת** (cp. xxxvi. 9), and continue **אַחֲרֵי בָחָרוּ**, a special word for a worshipper's entering into mystic relation to his god). Ba., in *JPT*, '82, p. 603, proposed **הַמִּירָו** (for **כְּהָרוּ**), but see Lag. *Mittheil.*, iii. 11. Ba. has himself withdrawn this, and despairs of the text. But, though the new emendation proposed above is in itself possible, it does not restore the true text. The key to the problem is in the little word **אֲחֵר** which (like **אֲחֵר** in 1 Chr. vii. 12 and **הָאֲחֵר** in 1 K. xii. 30) is one of the many corrupt fragments of **יִרְחֻמָּאֵל**. **יִרְבּוּ** and **כְּהָרוּ** are both corruptions of **כְּהָרַבּוּ**; **מָהָרוּ**, however, also represents another fragmentary form of **יִרְחֻמָּאֵל**.

6 ff. **מִי־בִלְאִסְדָּא נִסְכֵּיהֶם כִּדָּם**. See exeg. note. **בִּלְאִסְדָּא** may be disregarded; it has arisen out of **יִרְחֻמָּאֵל**, the letters of which were first transposed (through the scribe's ignorance of history) and then corrupted; 'ירח' was probably a marginal correction. **וּבִלְאִשָּׁא** which follows is a similar corruption of **יִשְׁכַּעְמָאֵל**. **נִסְכִּי** is probably miswritten for **מִחְנִי** (**כִּי** and **ס** again confounded). **כִּדָּם** represents either **אָדָם** or **אֲדָמִים**; see on li. 16. **מִי־עַל־שִׁפְתֵי**. The initial **מִי** seems to be an editorial insertion. **עַל־שִׁפְתֵי** may come from **שְׁמִרְנִי**; certainly this is favoured by the context. **שִׁפְתִּי** naturally comes from **עַל־עַל־עַל**. Then follows, in M, a conglomerate of editorially transformed corruptions. The clearest are **כּוֹסִי** and **נֹרְלִי**, i.e. **כַּחֲשָׁם** (cp. xi. 6b) and **יִרְחֻמָּאֵל**. **חִלְקִי** too is really an ethnic name (cp. [חִלְקִי], Hilki (ah) - a popular corruption of **יִרְחֻמָּאֵל**; cp. **הַכֵּל** in xiv. 3a. As for **מִנָּת** and **תּוֹמִיד** (for which Hi., Dy., Bi., Che.⁽¹⁾, We. read **תָּמִיד**; Lag. **תּוֹמִיד**), one can hardly fail to see underlying them both **מִעֲבָת** (the

southern Maachah) ; אתה may also perhaps represent מעֹכַת=אתם (cp. 'Metheg-ammah,' *Enc. Bib.*). נורלי is plainly from ירחמאל. This latter word should probably (see 'Shechem,' *Enc. Bib.*) be attached to כושם rather than to כיעבת. Read therefore, as stanza 2 :

מִה־רַבּוֹ צְבָאוֹת יִרְחָמָאֵל

מִחֲנֵי אָדָם וְיִשְׁמְעָאֵל

שְׁמִרְנִי אֵל מִצָּרַפֶּת

כְּפַעֲכַת וְכִשְׁ-יִרְחָמָאֵל

9f. M בְּנִיעִימִים חֲבִלִים נָפְלוּ לִי בְּנִיעִימִים is suspicious, and the whole of v. 6 is inconsistent with the cry for divine protection. 'Sweet,' 'delightful,' &c., are no doubt idealistic titles of Canaan (cvi. 24, Mal. iii. 12, Jer. iii. 19, Ezek. xx. 6, 15, Dan. viii. 9, xi. 6, 41), but we do not expect any one of them here. חֲבִלִים = חֲבִלִים = יִרְחָמָאֵל (cp. 'Hamul,' 'Mahol,' *Enc. Bib.*), an early correction of נורלי. Read, as l. 9, נָפְלוּ עָלַי (l. 9). The whole line should run, אֶפְ-נַחֲלֶתָּ שְׁפָרָה עָלַי M. — בְּנִיעִימִים. — נַחֲלֶתָּ (G S, Ol., Gr., Bi., We., Du.) is also possible.

11. M יַעֲצֵנִי ; plausible (see lxxiii. 24), but against context. Read יוֹשְׁעֵנִי.

12. M אֶפְ-לִירוֹת יִסְרוּנִי כִלּוֹתָי. Wrong ; it is not man's 'reins that teach him, but God. לִירוֹת too is unexpected. It comes from כִּלּוֹתָי (cp. on xvii. 3, לִירוֹת). כֵּל, however, is of course not correct. If יִסְרֵנִי (יִסְרֵנִי) is right, we might read בְּמִעֲבֻלוֹתָי (xvii. 5, xxxii. 86, corr. text). But we require some reference to the foes. Read אֶפְ-יִרְחָמָאֵל יִשְׁמְרֵנִי. יִשְׁמְרֵנִי is supported by שׁוֹתִי (v. 8), an unexpected and improbable word, which seems to have come from יִשְׁמְרֵנִי, a dittogram, perhaps a correction of a scribe's error.

13f. M G לִנְגְּדִי. Possible ; but hardly probable with כִּימִינוּ. Read כִּידְהוּא. Cp. xlv. 8, lxxi. 8, 14 f. — Read אֲנִי־אֲבָרָךְ.

15. Omit לִכֵּן (note Pasek), which mars the metre, and springs from a premature לִבִּי. כֵּן and כִּי are often confounded. — Omit וַיִּנָּל (metre). — M כְּבוֹדִי. G ἡ δὲ δόξα μου. Point כְּבֹדִי. So Houb., Street, and more recently Hi., Hal., Ball, Di. In Gen. xlv. 6 G has τὰ ἡντὰ μου. Cp. vii. 6, xxx. 13, lvii. 9, cviii. 2, also Isa. xvi. 11 (reading כְּבֹדִי for קְרִבִּי ; cf. Lam. ii. 11).

17 f. Omit כִּי (note Pasek), and לִרְאוֹת (metre). — Kt. חֲסִידֶיךָ. But Kt. חֲסִידֶיךָ, and so Vss., the best MSS. and edd., also Del., Ba., Che.⁽¹⁾,

Du. Cp. on lxxxix. 20. The superfluous ^ו was caused by the ^ו preceding 7; for parallel cases see Gen. xvi. 5, Ezek. ix. 5; 1 S. xxvi. 8, where too the Kri deletes the ^ו. Wellh., however, and Matthes (*Th. Tijdschr.*, 1901, p. 345) adhere to Kt.

20. מ שבע. Read certainly תשבעני (contrast to יריו, l. 5). G ἀληθεύσεις με.—M G append בימנך נצח. Strange, that all the stanzas of Ps. xvi. have four lines except (at first sight) the fifth; also that the four preceding lines all have a verb, while the fifth has none, which is the more remarkable, as the adverb-נצח[ל] follows. The truth is that for the present text we should read חסד במשכנותך. This is also the true close of Ps. xvii. By accident it was copied into Ps. xvi. from the column in which Ps. xvii. was written. Cf. 'Psalms Book of,' *Enc. Bib.*

PSALM XVII.

TRAMETERS. A prayer of the pious community (cp. Coblenz, 102). The speaker bases his sure confidence that his prayer will be answered on his proved fidelity to Yahwè. After crying aloud for help against the Jerahmeelites, pious Israel enters into an earnest self-justification (ll. 3-10). He then appeals for protection, as Yahwè's client, in the sanctuary (ll. 11-16). He describes the imminent danger in which, regarded apart from Yahwè, he stands (ll. 17-24), and being of sensitive nature (for Israel must be represented in colours borrowed from the Israelites), he breaks out into a vehement demand for a terrible retribution to his enemies (ll. 25-28). He doubts not that prayer will be granted, for the Messianic age is close at hand, when Yahwè's *hasid* (pious one) will be admitted to a more completely satisfying vision of the divine countenance in the sanctuary (l. 29 f.), which cannot be till the land of Israel has been relieved from the blighting presence of Israel's deadly foes. Who those foes are, we learn from the probably true text of ll. 2, 7, 21 and 26, where they are called the tribe of Jerahmeel, Edom, Zarephath and the Geshurites; indeed, the parallelism between this psalm and Pss. v., vii., x., xi., xvi., xviii., xxii.,¹ especially the four latter, would seem to leave no doubt that the peoples of the N. Arabian border are referred to. It should be added that Pss. xvi. and xvii. are also closely connected by their parallel ending, and that both are akin to the large group of psalms expressing ardent love of the temple, and especially to Pss. xxvii. and lxi.,—psalms on which not a little fresh light can be thrown. Like Ps. xvi., this is a psalm of national, not personal, immortality.

The psalmist has often been accused of abruptness in his transitions. But this supposed abruptness is due to textual corruption. Criticism, which can do much to remove this corruption,² at the same time unfortunately reveals a want of literary originality in the psalm. Some of the ideas and forms of expression which are most characteristically post-exilic are to be found here. The points of contact with the nine psalms mentioned above are specially remarkable. In this connexion it may be noticed that the reading חבלי מות in l. 19, if correct, points to a date long enough after that of Ps. xviii. for the text of that psalm

¹ Observe that a part of the description of the terrifying 'snares' and 'floods' given in Ps. xviii. recurs in xvii. 10 (restored text), and that the representation of the Jerahmeelites or Edomites as lions, wild oxen with pointed horns (?), and traitors given in Ps. xxii. recurs in passages of Ps. xvii.

² From another point of view several criticisms of the text of Ps. xvii. are offered by J. Kennedy in a not yet (March, 1902) published paper. See on ll. 1, 24.

(v. 5a) to have become corrupt; the interval between the two psalms must not, however, be exaggerated; textual corruption evidently began very early. In conclusion, it is somewhat strange that Duhm should represent Ps. xvii. as the work of a Pharisee, as if assertions of legal righteousness began with the party called Pharisees, and should even emend פָּרִיץ (v. 4) into פָּרַשׁ or פָּרַשׁ 'Pharisee.' Surely none of the psalms can safely be brought down to the age of the Pharisees, or indeed ascribed to an individual of any age.

Prayer. Of 'Arab-ethan.

- 1 Hear my cry, O Yahwè ! | attend unto my wail ;
 Make haste to rescue me | from the tribe of Jerahmeel,
 Let my sentence proceed | from thy presence [in righteous-
 ness] ; 2
 Let thine eyes view | [the pious] with exactness.
 If thou triest my heart, | if thou provest my reins, 3
 No deceit wilt thou find, | in my heart is no [wrong].
 From the courses of Edom, | from the ways of Zarephath— 4
 I have kept myself, O Lord ! | from the paths of liars.
 My steps follow close | in thy courses ; 5
 10 My feet waver not | [in thy paths].
 O Lord ! I call upon thee, | thou wilt answer, O [my]
 God ! 6
 Bend down to me thine ear, | hear my speech.
 Separate thy loyal one | in thy sanctuary, 7
 And keep him close | in thy habitation.
 Preserve me, O Lord ! | in the courts of thy house, 8
 With the shadow of thy wings | cover thou me.
 From the (angry) face of the wicked | deliver thou me, 9
 To the greed of mine enemies | [abandon me not].
 The snares of Deathland | encompass me, 10
 20 The floods of ocean | affright me ;
 [For] there surround me | the troop of Geshurites, 11
 With pointed horns | they mangle me (?).
 They attack me like lions | which watch for prey, 12
 [They encompass me] like young lions | which lurk in
 coverts.
 Arise, O Yahwè ! | and make him bow down ; 13
 Rescue my soul | from the wickedness of the godless.

Do thou, O Yahwè! rain | hot coal upon them ;
With a horrible blast | do thou fill their belly.

14

As for me, by [thy] righteousness | I shall behold thy face ; 15
30 I shall be satisfied with thy lovingkindness | in thy
habitation.

1. **רנה**, 'wail,' || **תפלה**, 'prayer,' as Jer. vii. 16, xi. 14.—*With lips that are truthful.* Truthfulness is a primary note of the righteous character in early Judaism—truthfulness towards men (v. 9, xv. 2 [note], lii. 3, Isa. liii. 9, lix. 4), and also towards God (lxvi. 18 f.). The prayer of the untruthful wicked must be an abomination (v. 4 f.; Prov. xv. 8, 29).—5 f. *If thou triest, &c.* The community can speak thus more easily than the individuals. 'Reins,' || 'heart,' as vii. 10 (gloss?), xxvi. 2, Jer. xl. 20, xvii. 10, xx. 12, where too **בחן** or **צרף**, or both words, occur; also in lxxiii. 21. 'Heart' = conscience. Cp. 'Heart,' 'Reins,' *Enc. Bib.* Our revised text is without the troublesome word **לילה**, which led Duhm to suppose that this was an evening psalm; just so (l. 7) it is without the unseemly phrase, 'the word of thy (God's) lips.' In l. 8 notice the interesting word **פּרִין**.

The word also occurs in Jer. vii. 11, Ezek. xviii. 10, Dan. xi. 14, but not in the true text of Ezek. vii. 22 (read **צִרְפָּתִים**, see *Crit. Bib.*), and of Isa. xxxv. 9 (read **חַיַּת הָאָרֶץ**). It means, not 'a violent one' (= robber), but 'a liar' = **כֹּחֵשׁ** and (partly) **בַּגְד**.

The noun **פֶּרִין** occurs probably in Nah. iii. 1 (M's **פָּרַק** is unsuitable) and in Jer. vi. 6 (read **עֵיר הַפֶּרִין**; cp. G). The root is **פָּרַן**, 'to lie,' Ass. *parīsu* (so Ruben for **פָּרִין** in Nah., *loc.*); in Hos. iv. 2 read **בָּאֶרֶן** (G., Ruben). On Duhm's suggestion (**פֶּרִישׁ** for **פֶּרִין**) see above.—13. **הַפִּלָּה**; cp. Ex. viii. 18, but not l's. iv. 4 (see crit. n.).—**חֲסִידֶיךָ**; cp. on xvi. 10.

14. Cp. xxvii. 5. **מִשְׁכְּנֹת**, Yahwè's dwelling, the temple, as xlv. 15, lxxxiv. 2, cxxxii. 5. So in l. 30.—15. The revised text deprives us of a parallelism with Dt. xxxii. 10 f., Zech. ii. 8. Certainly the received text (7. 8a) is plausible; Tylor has shown that the pupil of the eye is connected elsewhere in folk-lore with the soul (*Prim. Culture*, i. 389). But parallelism is opposed to the common text.

17. **פָּנִים**, 'angry face,' as xxi. 10.

—18. So xxvii. 12. Lines 19—28 (72. 10—14) seem to be illustrations of striking passages in Ps. xi., xviii., xxii.; see crit. notes.—21. *Geshurites*, i.e. the N. Arabian oppressors, probably = 'Maacathites' (see *Enc. Bib.*, 'Geshur,' ii.). Cp. iii. 86. Or perhaps read 'Ishmaelites' (see crit. n.).

23 f. **אֶרֶץ** and **כְּפִיר** are collectives (like **אֶרֶץ**, xxii. 14b).

29. *Behold thy face.* So xi. 7, cxi. 13; cp. xvi. 11. On the divine Face, cp. Dillm. on Ex. xxxiii. 14. The **תְּמוּנָה** of M may have been suggested by Num. xii. 8. The view of the editor apparently was that Israel and (note **בְּהִקְיָן**) each faithful Israelite would enjoy the same privileged vision of Yahwè as 'my servant Moses' (Num. xii. 7); cp. *OP*, 388 ff., 407, 426, 439, 444, and Baethgen's commentary. It is true, some (e.g. Smend, *ZATW*, 1888, p. 95) explain **הִקְיָן** of the hoped-for divine intervention in behalf of Israel. But this bare use of the infinitive is unparalleled, and the expression 'I shall be satisfied with thy form,' is intolerable. Hence Beer (*Indic. psalmen*, 18) and Weilh. regard **תֵּם** as the subject of **הִקְיָן**. The 'awaking of God's form' is taken to mean the revelation of the divine glory at the judgment. This, however,

is also unparalleled. If this view of the construction were correct, it would be necessary to emend **תִּמְ** into **אֲמוֹנֶתֶךָ** or rather (see *Jewish Rel.*

Life, p. 241) **קִנְאֶתֶךָ**. If, however, we put aside the current exaggerated belief in the Massoretic text, and apply a stricter critical method, a much better result can be obtained (see crit. n.).

Critical Notes. 1. **יְהוָה וְצִדְקָה**. **יְהוָה**, *G.*, *κύριε τῆς δικαιοσύνης μου*, i.e. 'Yahwè, who art my righteousness' (see on xviii. 2). But this is against the parallelism. Either **צִדְקָה** has come in from the margin, where it was perhaps placed as having been omitted in *v.* 2a, or (as J. Kennedy acutely suggests) it is a corruption of **צִעְקָתִי**. In the former case, **רִנְתִּי** should be placed in *L.* 1a, and **תַּפְלַתִּי** in *L.* 1b (cp. lvi. 1, and see on *L.* 2). But the latter suggestion is the better.

2. **מִ'סָּמַח בְּרָא שְׁפָתַי כְּרִמָּה** is strange Hebrew, and the whole clause, 'Give ear unto my prayer (that is uttered) with no deceitful lips' (Driver), is a weak supplement to 'Hear my cry, attend to my wail.' Ps. xvi. 4-6 leads us to expect a reference to the N. Arabian oppressors, and, quite without a thought of this passage, the present writer has found himself compelled in another psalm (xliii. 1) to emend **כְּרִמָּה** into **יִרְחֹמָאֵל**. Instead, therefore, of giving **תַּפְלַתִּי** a double rôle (1. as parallel in *L.* 1b to **רִנְתִּי**, and 2. as the representative of **כִּתְפַּלֵּל**), it is most probable that we should, on the analogy of xliii. 1, read *L.* 2 thus,

חִשָּׁה יִפְלֹטֵנִי כִּמְשַׁפַּח יִרְחֹמָאֵל:

חִשָּׁה for **הַאֲזִינָה** (cp. on lxxx. 2a) is not as difficult as it may seem, for the **נִי** in the latter word may have come from **תַּפְלֹטֵנִי** (letters mis-arranged). **בְּרָא** appears to be from **חָאֵל=כָּלָא** (a bit of **יִרְחֹמָאֵל**).

3 f. Insert **צִדְקָה**, as a *f.* to **כִּי־יִשְׁרִים** (cp. ix. 9). The adverbial accus.; cp. Jer. xi. 20 **וְלֹב בָּחַן כְּלִי־וֹת** (*L.* 6). Also insert **חֲסִיד** (metre and sense). Both words easily fell out after **יִצָּא** and **תַּחֲזִינָה** respectively.

5. Note Pasek after **לִבִּי**. Read **תִּבְחַן, תִּצְפֹּר**; the imperf. is more natural. **מִ'סָּמַח צִרְפָּתִי** is an expansion of **צִרְפָּת**, which is a correct alternative reading to **פָּקֶדֶת**. Cp. Job vii. 18, where read **תִּצְרֹפְנִי** (see on viii. 5). We have already referred to **לִלָּה**, which is against parallelism. A writer in *Journ. of Sacred Lit.*, n.s., iv. 340, proposes **כְּלִי־וֹת** (**לִב**). But this is insufficient. Read **כְּלִי־וֹתִי** (Gr.); this was written **כְּלִי־וֹת**. The same corruption occurs in xvi. 7 and (see on lxxvii. 7) Job xxxv. 10b.

In *L.* 6 (end of *v.* 3) **מִ'סָּמַח זִפְתִּי**, which Kon. (ii. 518, n. 3; *Synt.* § 231a) accepts. Most (e.g. Dathe, Hu., Per., Bk, Ba) prefer **זִפְתִּי** or **זִפְתִּי**; cp. G'A 2 J S T (alt.). But **זִמָּה**, 'wicked plan,' does not suit the context, which *father* suggests **כְּרִמָּה**. **ז** and **ר**, **ת** and **מ** are regularly

confounded.-- M בליעבר פי. This might be post-Biblical Hebrew (*Yoma*, 86a, עבר עברה, 'he trespassed a trespass'; cp. *OP*, 466). The whole phrase must be corrupt. פי will be accounted for presently. For בליעבר read און בלבי און! און and כרמה are parallel (xxxvi. 4).

7 f. M בדבר שפתיד; G presupposes בדברי. M's reading is inadequately defended by cxix. 13. The parallel line suggests מדרני; in fact, דבר and דרך are frequently confounded (see e.g. xxxix. 2). For שפתיד we expect either a class-name or an ethnic. Since אדם should presumably be read אדם (xii. 2, xiv. 2), 'ש' should probably be צרפת; Edom (or Aram = Jerahmeel?) and Zarephath were practically synonymous. See xlv. 17a, where 'Zarephath' and 'Gebal' appear to be combined. Cp. 'Zarephath' in *Enc. Bib.* Duhm proposes to read אדם לפעלתך, 'deinem Thun schweige ich.' But if a verb were wanted, we should expect a phrase like כלאתי רגלי (cxix. 101, Prov. i. 15). 'לפ' not improbably comes from מַפְעִילוֹת. The second מ became נ; the first is represented by פי at the end of v. 3. ל is ditto-graphic. Passing on, אני is an imperfectly written אדני. It has produced the omission of נ in נשמרת (so we should read with Wellh.; in Josh. vi. 18 read השכירו). Continue מארחות (S, Bā., Gr., We.). On פריץ see exeg. note.

9 f. Read התמכו; the descriptive infin. is not in place (see xxxv. 16). In L. 10 (end) insert בדרכיד (metre and parallelism), with Bickell.

In L. 11 the changes אדני and אלי are too simple to need defence. But in L. 13 we have to use our methods boldly, if we would not unduly disparage the capacities of the psalmist. The clever translator Street reads חסיד = חסי בך. G has τοὺς ἀπὸ τούτων ἐπὶ σε (similarly §).

These are petty expedients. A perfect cure can only be effected by a remedy based on a wide experience of the ways of the scribes. For מושיע ח read במקדשך. Obviously חסידך should be חסידך. For

L. 14 M gives us material which needs careful critical handling. As it stands, no reasonable exegesis is possible. Beyond doubt, the passage must be taken together with xvi. 11 (see below, on L. 30). ממים בימי is parallel to the false reading נעכות בימי ('pleasant things in thy right hand!'), and both readings spring from במשכנתך; ממתק = ממים (מ = נו; מ = פ; ק = צ) תצפננו. Cp. xxvii. 5.—In L. 15 כאישון בת עין is too short, and is not favoured by parallelism. עין comes from

בַּחֲצֵרֶת בֵּיתְךָ. כאי is a distortion of בַּת; אדני and belongs to L. 15a; בת כאי is a distortion of בַּת. In L. 17 שדוני זו is hardly tolerable. Aramaisms are not, as a rule, probable, but here שזיבני at once suggests itself. L. 18 should perhaps be בנפש איבי אל-תתנני. Cp. xxvii. 12.

In l. 19 we have to combine material from *v.* 9 (end) and *v.* 10 (beg.). Robertson Smith (*Rel. Sem.*¹², 379) thought that a particular part of the *מִצְרָא* was meant (*Ar. Ailb*). But would חֶלֶב, 'midriff,' have been used side by side with כֶּבֶד, 'liver,' as the seat of the feelings? Duhm (after Dys.) would read חֶלֶב לִבָּנוּ, 'their heart is become fat,' continuing סָנְרוּ פִּינָה; not satisfactory. חֶלֶב־לִבָּנוּ should be חֶלְבֵי מוֹת (?) (חֶלְבֵי); see xviii. 6, on which our passage is dependent.—20. Read, to match l. 19, שֶׁבֶל־יָמִים יִבְעֲתוּנִי; cp. xviii. 5, lxx. 3. The correction is justified by sound method. דְּבָרוֹ probably comes from a dittographed fragment of שֶׁבֶל־יָמִים.—21. מֵאֲשֶׁרנוּ עָתָה סִבְבוּנִי. What can 'אֲשֶׁר' mean? 'At each of our steps'? Surely this is superfluous, nor does it suit סִבְבוּנִי. If, however, we grant that the enemies referred to in the neighbouring psalms are the N. Arabian peoples, and that a name for one of these peoples was נִשְׁוֹר (often written אִשְׁוֹר = אִשְׁחֹר), we shall at once be disposed to correct אֲשֶׁרנוּ into נִשְׁוֹרִים. G, ἐκβαλλόντες or ἐκβαλόντες, i.e. perhaps [נִשְׁוֹרִים] עָתָה is also suspicious. Read perhaps [כִּי] סִבְבוּנִי | עָתָה, and compare xxii. 17. The alternative to 'נִשְׁוֹר' is יִשְׁמַעְאֵלִים (cp. אֲנֹשׁ from 'יֵשׁ', lvi. 2, crit. n.). רִשְׁעִים would be too vague.—The material supplied in M for l. 22 is again full of corruption, which Grätz, Nestle, Wildeboer (*ZATW*, 1896, p. 323; 1897, p. 180), and Duhm have treated somewhat too superficially. We may expect to find another allusion to the true text of Ps. xxii., where the N. Arabian oppressors are most probably described (*xxii.* 13, 17) both as 'lions' and as 'wild oxen with pointed horns.' If so, read בִּקְרָנֵי הַשָּׁן כְּתִתָּנִי. For בארץ see next note.

In l. 23 for דִּכְיָנִי (G ἐπὶ κεφαλῇ μου, דִּכְמוֹנִי) read certainly יִקְדְּמוֹנִי (cp. xviii. 6, 10); see below. ק is represented by צ in בארץ (see on l. 22); באר comes from יֵבֶר, 'as a lion,' written too soon.

In l. 24 for יִכְסֹף read probably יִשְׁקֹד (cp. Jer. v. 6). Kennedy's clever and plausible reading יִשְׁקֶף would mean, not 'look out,' but 'look down.' Point לְפָנָי (Gr.), and insert יִקְפֹּנִי, which easily fell out before כִּכְפִּיר. It was replaced in the margin, and now appears in M, corrupt and mutilated, as פָּנִי. קְדָמָה, which precedes it, represents יִקְדְּמוֹנִי (a correction of דִּכְמוֹנִי). To read יִשָּׁר for יִשָּׁב (cp. יִשָּׁר for יִשָּׁב in x. 8) would only be possible if שָׁוֹר ever meant 'to lie in wait' (see Ges.-Buhl).

In l. 25 read וְהִכְרִיעֵהוּ; in l. 27, for the impossible כִּרְשַׁע חֲרָבָה read probably מִרְשַׁע כְּפִירִים (cp. on xxxiv. 11). כְּפִירִים is also possible; in xxii. 21 כְּפִיר has become חֲרָב.

We now encounter one of our greatest textual problems. מִמָּתִים יִדֹּד must be corrupt, but only a weak critic would add 'hopelessly.' יִדֹּד,

like יד in lxxvii. 3, probably comes from ידח. Then comes the ditto-gram מחדל, and the extraordinary group of characters—חלקם נחלים. The key to the latter exists in Job (see xx. 23). The true text runs, תמתר עליהם נחלים; in Job, ללחמו בלחמו. נחלים. Errors constantly arise both through the transposition of letters and through the substitution of similar or kindred letters. Thus מחדל = עליהם, and חלקם = נחלים. Still stranger but only a little less certain examples of this follow. בחיים וצפונד (וצפונד) should most probably be ורח פלצות (see on xi. 6). Thus we get a parallel for נחלים. תמלא בטנם is correct (see Job xx. 23). שבע is superfluous both for sense and for metre. Most probably it comes from אשבעה, which was written too soon, through the scribe's eye glancing at what is here reckoned as line 30.

In the closing complet, ll. 29, 30 (= 7. 15), read בצדק; ד fell out after ק. Not so easily corrected is the very doubtful תמונתך. Resuming our consideration of this (see exeg. note) we may remark that it would not be unnatural to transfer נעמות בימך from xvi. 11 (where it is metrically superfluous) to xvii. 15, supposing a *lapsus oculi* on the part of the scribe. But the expression is by no means natural. Certainly the theory of *lapsus oculi* will most easily account for the existence of these words ('נעמ' בימ') at the end of xvi. 11, but the further problem remains to discover the word, or the words, out of which the improbable phrase referred to, and also the equally false parallel reading תמונתך, may have arisen. There is only one possible solution, במשנותיך. בהקץ still remains. Beyond doubt this has arisen out of חסדך. The decisive proof is that חסדך is the only word out of which the troublesome נצח at the end of xvi. 11 can have arisen.

PSALM XVIII.

THE whole psalm is in trimeters, which are disposed in stanzas of eight lines each. Originally it was shorter; stanzas 3-5 are a later insertion,¹ which may, however, be due to the author of the original poem, for it is a fine specimen of this class of compositions, and the want of a theophany would at once have been seen to be adverse to the popularity of the work (see *Enc. Bib.*, 'Theophany'); it is moreover in the same metre as the original poem. The first critical question relates to the speaker of the poem. One might very naturally regard the psalm as a 'dramatic lyric,' and suppose David to be the speaker, the exaggerations being viewed as having the character of virtual Messianic predictions (cp. *OP*, 206). This is the theory expressed in the liturgical appendix (v. 51, unless c. is a later addition), but is hardly correct. From the bold assertion of legal righteousness and from the Deuteronomistic phraseology it is plain that the pious community is the speaker. With the imaginative licence of faith, righteous Israel looks back

¹ Hupfeld and the present writer (see *OP*, 205, 223) have both entertained the idea of the composite origin of the psalm. The view here adopted, however, is due to Lohr (see his commentary on 2 S. xxii.).

upon its completed discipline, and gives thanks for the divine loving-kindness, and for the reward apportioned to it. The poet is an ardent monotheist (v. 32), and a strict adherent of the doctrine of retribution, in connection with the Messianic belief in its wider form.

How greatly exegesis is the gainer from a more courageous and methodical treatment of textual problems, hardly needs to be stated. It would be difficult to deny that stanza 4 (vv. 11-13) has been relieved of much obscurity and incoherence. Many other flaws (see e.g. ll. 52, 61 f., 91 f., 96, 101) in this artificial but certainly not contemptible poem have, we may hope, been removed, and the recovery of references to the Jerahmeelites and N. Arabians (a general term) in stanzas 1, 9, 13, 14 is an important element in the parallelism which critical exegesis reveals between the second part of Ps. xviii. and Ps. ii.

The Davidic origin of Ps. xviii. has been thought to be guaranteed by the existence of a second recension of the psalm in 2 S. xxii. This chapter however, together with the *mişal* in xxiii. 1-7, probably forms the latest addition to the Books of Samuel, and no weight can be attached to the argument which Baethgen and others have based upon it. The closing verse both in 2 S. xxii. and in Ps. xviii., which refers to Yahwē's anointed king and to David and his posterity, is a late liturgical appendix (indeed may be an appendix to the appendix), and the title of the psalm which represents it as David's song of thanksgiving for his deliverance out of the hand (יָד) of all his enemies and out of the hand (יָד) of

Saul, has reached its present form through editorial manipulation of an already corrupt text under the influence of a faulty theory. The true text of the psalm (when emended according to the analogy of other titles) does not refer at all to David.¹ Indeed, the appearances of a pre-exilic (even though not Davidic) origin² are altogether illusory. The idealistic religious and political outlook in vv. 32, 44, 50, the Deuteronomic view of the 'covenant' in vv. 21-28, the Deuteronomic expressions in 22-24, and the points of contact with Dt. xxxii., xxxiii., exclude such an origin for our psalm. For it took time for the ideas and language of Deuteronomy (which, moreover, is no longer in its original form) to affect religious literature. The psalm, however, must be earlier than Pss. cxvi. (v. 3 f.) and cxliv. (1 f., 6 f., 10), Prov. xxx. (v. 5), and Hab. iii. (v. 19), which, at any rate in their present form, are dependent upon it.

[The points of contact with Dt. xxxii., xxxiii., are vv. 10, 11, 32, cp. Dt. xxxiii. 26; v. 12, cp. Dt. xxxii. 11; v. 31, cp. Dt. xxxii. 4 (Prov. xxx. 5); v. 32 (יָד, a divine title), cp. Dt. xxxii. 4, 15, 18, 30 f., 37 (Is. xlv. 8, 1 S. ii. 2); v. 32 (Eloah), Dt. xxxii. 15, 17; v. 32 (idea), Dt. xxxii. 39 (Is. xlv. 5a). The parallelism between v. 44 and Is. lv. 4 f. is of slight importance, for most probably Is. lv. 3-5 is a very late insertion, made after Ps. xviii. had become misinterpreted as a triumphal ode of David.]

According to Duhm, a more precise date can be assigned. He connects this as well as other psalms with the history of Alexander Jannæus, who had a strong interest in asserting his strict legal righteousness against his Pharisean enemies. Vv. 5-7 are supposed by Duhm to describe Alexander's defeat at Asophon or Gadara. It is very improbable, however, that any individual is referred to. The claim of warlike ability is not more surprising in this psalm than in Ps. ii. 9 and cxlix. 6 (see on these psalms), and the bitterness towards the Edomites was perennial, while the loud assertions of innocence are most intelligible (see above) in the mouth of the community.

We spoke of a second 'recension' of the psalm in 2 S. xxii. Certain MSS. of G in 2 S. xxii. (see on ll. 19, 82, 93, 108 of our version) do in fact appear to represent a peculiar recension based on a somewhat different Hebrew text from that implied by the ordinary Greek text, which both in 2 S. and in Ps. inclines on the whole to M's text of Ps. xviii. Subtle speculations as to the origin and relation of the two Hebrew texts (2 S. and Ps.) are hardly called for. See further Baethgen, *Jahrb. f. prot. Theol.*, 1882, pp. 605 ff.; Ley, *Leifaden*, 41 f.; H. P. Smith, *Samuel* (on 2 S. xxii.), and *Presbyterian Review*, 1885, pp. 630 f.; W. H. Bennett, *Hebraica*, 1887, pp. 65-86; König, *Einkleitung*, pp. 401 f.; Sievers, *Metr. Stud.* ii. 515 ff. Cp. also Joel Müller, *Masseket Soferim* (1878), pp. 115 f.

¹ See 'Psalms,' *Enc. Bib.*, § 45; cp. § 12.

² Cp. *OP*, 204-207.

Deposited: of 'Arab-ethan.' The words of Israel in the day that Yahwè delivers him from the hand of all the Arabians and from Ishmael.

- 1 I will extol thee, O Yahwè! +source of+ my righteousness, 2
 My rock, my fortress, mine asylum, 3
 God who art my strength, in whom I take refuge,
 My shield, my horn of victory,
 My sure retreat, my shelter, my stronghold,
 Who deliverest me from the men of Cushan.
 Who can utter the righteous acts of Yahwè, 4
 Or who recount his deliverances?
- The floods of Deathland had snatched me away, 5
 10 The billows of Ruinland had overwhelmed me,
 The snares of Sheol had encompassed me, 6
 The toils of Gloomland had come against me.
 In my distress I called upon Yahwè, 7
 I cried +for help+ unto my God ;
 He heard my voice from his palace,
 My cry reached his ears.

Later insertion (ll. 17—40).

- He threatened, and the earth did rock, 8
 The foundations of the mountains trembled,
 They swayed to and fro, because he was wroth ;
 20 Smoke went up from his nostrils, 9
 Fire from his mouth devoured,
 Glowing coals flashed forth from it.
 He bowed the heavens and came down, 10
 While a mass of clouds was under his feet.
- He mounted the cherub, and flew ; 11
 He came swooping on the wings of the wind ;
 Darkness he made his minister, 12
 The clouds [of heaven] his angels ;
 His quiver [he prepared in] the heaven,
 30 [And his bow in] the clouds of the sky ;
 From before him passed his servants— 13
 Hail and burning coals.

- In heaven Yahwè thundered, 14
 The Most High sounded with his voice¹ ;
 His arrows he shot, he scattered them, 15
 Lightnings he hurled, and affrighted them.
 The ocean-channels came into view, 16
 The world's foundations were laid bare—
 At thy threatening, O Yahwè,
 40 At the violent blast of thy nostrils.
-
- He reached from high heaven and grasped me, 17
 He drew me out of the vast waters ;
 He snatched me from an enemy too strong, 18
 From haters too mighty for me ;
 They came upon me in the day when I faltered,
 But Yahwè proved my support, 19
 He brought me forth into an open space, 20
 He rescued me, because he took pleasure in me.
- In proportion to my righteousness Yahwè dealt with me, 21
 50 In proportion to the purity of my hands he requited me,
 Because I observed the ways of Yahwè, 22
 And did not forsake his paths,
 For all his ordinances were constantly before me, 23
 And I turned not aside from his statutes ;
 So I was loyal toward him, 24
 From guilty acts I kept myself.
- And Yahwè requited me in proportion to my righteousness, 25
 In proportion to the purity of my hands which he saw.
 Towards the covenant-keeper thou showest thyself a
 covenant-keeper, 26
 60 Towards the loyal one thou showest thyself loyal ;
 But towards the violent one thou showest thyself violent, 27
 And towards the proud thou showest thyself more than
 man.
 Yea, it is thine to deliver a humble people, 28
 But the eyes of all haughty ones thou art wont to abase.
- Yea, thou² art my lamp, O Yahwè ! 29
 My God illumines my darkness.
 Yea, with thee I can break Jerahmeel, 30
 With my God I can divide Geshur.

¹ Hail and burning coals.² Lightest.

- God ! flawless [is his work] ! 31
- 70 [Right are all] his ways !
Well-tried is Yahwè's promise,
A shield is he to all that take refuge in him !
- Yea, who is God except Yahwè ? 32
Or who is a Rock save our God ?
The God that bound me about with strength, 33
And girded my loins with heroic might,
That gave me feet like the hinds, 34
And enabled me to stand on heights,
That trained my hands for battle, 35
- 80 And mine arms to use a bow of bronze.
Yea, thou gavest me thy succouring shield, 36
Thy helping right hand sustained me ;
Thou madest broad my steps where I went, 37
Mine ~~arms~~ faltered not.
I pursued mine enemies and overtook them ; 38
And turned not until I had destroyed them ;
I struck them so that they could not rise, 39
But fell under my feet.
- Thou didst gird me with strength for battle, 40
- 90 Thou didst bow down mine assailants under me.
Thou didst give me mine enemies as a prey, 41
My right hand seized my haters.
They cried, but there was none to deliver ; 42
+Cried+ unto Yahwè, but he answered them not.
I beat them as small as the dust of the market-place, 43
I swept them away as the mire of the streets.
- Thou didst deliver me from the folk of the Arabians, 44a
Thou didst rescue me from the men of Cusham ; 49c
Thou madest me the head of the nations, 44b
- 100 People whom I knew not became my servants. 44c
The sons of Gebal sought me eagerly ; 45b
The Ishmaelites became obedient unto me ; 45a
They brought frankincense and gold, 4b
The Geshurites presented choice gold.
- Praised and blessed be my Rock, 47
Exalted be God my deliverer,
The God that granted me full revenge, 48
And crushed peoples under me,

That rescued me from the [people of the] Arabians, 49a
 110 That preserved me from Jerahmeel. 49b
 Therefore I will give thanks unto thee among the nations, 50
 To thy name, O Yahwè! I will chant hymns.¹

2. *Meine asyllum.* The speaker has been in as much danger as if he were followed by the avenger of blood. —4. *My horn.* Cp. lxxxix. 18.—7 f. Imitated in cvi. 2. *Cusham*, i.e. the N. Arabian Cush (cp. *Enc. Bib.*, 'Cush,' 2), see f. 98.

9—12. He has sunk (in a figure) into the ocean whose waters bathe the foundations of the world (xxiv. 2), and bound the vast city of the dead on every side. The expression, 'the floods of Deathland' (= Sheol), and the parallel phrases are figurative; the psalmist means 'the men of Cusham' (f. 6), i.e. the N. Arabian oppressors (cp. on xvii. 10, lxx. 3—5, lxxxviii. 17). The basis of the expression is derived from Babylonian mythology—'Even if, O Gilgames, thou didst cross the sea, what wouldst thou do on arriving at the waters of death,' are the words of the goddess Sabitu to Gilgames, who is on his way to the hero of the Deluge in Paradise (Jeremias, *Vorstellungen*, 86 f.; Maspero, *Dawn of Civ.*, 585). Surely in a mythological text *me multi* means more than merely 'destructive waters' (Jensen). — *Ruin-land.* The second of the four names of the underworld, mentioned again (certainly) in Isa. xxxviii. 17 ('the pit of Ruin-land,' reading בליעל for בלי). Bēliyya'al ('Belial') may be a Hebraized form (involving a popular etymology, 'one comes not up again') of Bilili, the non-Semitic Babylonian name of the goddess of the underworld and of vegetation. Unlike Tammuz, Bilili 'appears to be unable to come forth again from the world of the dead' (Jensen, *Exp. Times*, ix. 41). Another name for the goddess of the underworld was Allatu, and we gather from Clermont Ganneau's bronze plaque (see Maspero, *Dawn*, 691) that Allatu was conceived of as a monster. Very possibly בליעל was popularly derived

from בלע, 'to swallow up'; thus perhaps we may account for the *Y* in בליעל (cp. König's remark on the insertion of *Y* in the names of animals as a 'determinative,' *Lehrgeb.*, ii. 402). Thus too we see how בליעל (in 'sons of Belial') might come to mean 'destructiveness,' or the like. It will be noticed that the נחלי ('rivers of') of M has become בלי, 'billows of,' in our revised text (see crit. note). The objection made to the most probable explanation of our passage on the ground that Bab. mythology does not know of a river Styx, is, therefore, pointless. Duhm, who renders 'die Bäche des Untergangs,' certainly does not hit the poet's meaning. See further 'Belial,' *Enc. Bib.*, and (on 'Bilili') Jensen, *Kosmol.*, 225, 275.

17—24. Duhm is severe upon this description of a theophany; the lavish imagery, he says, is disproportionate to the final result, which is merely the deliverance of a Jewish warrior. How can this be admitted? Rhetoric no doubt there is; imitation of 'older passages' (hardly Jer. xvii. 4, Isa. lxxv. 5, but rather Ex. xix. 16 ff., xx. 18, Isa. xxix. 6) no doubt there is; but the grandiose character of the description is not in excess of the occasion, which is the final deliverance of Israel with the Messiah at its head. In reality, the whole passage is a reflexion of an older mythology; the later parts (e.g. xix. 2—7, and Job) delight in these archaic revivals. Have they not a right to their taste?

25 f. *The cherub.* 'the wings of the wind.' Probably the poet identifies the cherub with the storm-wind; cp. civ. 3, Isa. xix. 1. So Ninib (Adar) is called *rukib abibi*, 'he who rides on the tempest' (Del. *Ass. HWB*, 4a). See 'Cherub,' *Enc.*

¹ That gives great victories unto his king,
 That shows lovingkindness unto his anointed,
 Unto David and unto his offspring for ever.

Rib.; Smythe-Palmer, *Nineteenth Century*, Jan., 1901, p. 341. Lines 25-28 and 31 f. are limited in civ. 3 f.

20 f. *His quiver, his bow.* Cp. Isa. vii. 18, Lam. iii. 13, Hab. iii. 9, 11.—31 f. *His servants.* Cp. 27 f.; Ecclus. xxxix. 29, 31.—39. *נִעְרָה*. Cp. civ. 7.

41. Cp. lvii. 4.—42. For the figure cp. lines 9 f., lxix. 2 f.

47. *He brought me forth, &c.* Cp. xxv. 17, cxlii. 8, cxliii. 11.—*Because, &c.* Cp. xxii. 9, xli. 12. Thus the poet leads on to the colossal self-assertion which follows.

49 f. The help given to the speaker is the reward of his righteousness (*l.* 49); Yahwè too is righteous—He deals with every one in exact accordance with his deserts (*l.* 50). This is the two-fold theme of *ll.* 50-58 and *ll.* 59-62. Cp. vii. 9; xvii. 1-5.

51-54. Note the Deuteronomic phrases *דָּקוֹת בְּלִי-כֶשֶׁפִּים שָׁמַר*. *לֹא-אֲסוּר מִפְּנֵה* in 2 S. xii. 23 is also Deuteronomistic (2 K. iii. 3, xiii. 2, 6, x. 29, 31); see crit. note.

59 f. *חֶסֶד*, implying that *חֶסֶד* is the bond of the covenant; cp. 'Lovingkindness,' *Enc. Bib.* Even Yahwè therefore can be called *חֶסֶד*; cp. cxlv. 17, Jer. iii. 12. 'Liebreich' (Ol.) is a misleading rendering. — *תָּמִים*, *n* it here 'flawless' (as *l.* 69), but 'entirely devoted' (as *l.* 55), *חֶסֶד*.

61 f. *נָבִיר*, 'tyrant,' in a bad sense, as lii. 3. Its natural parallel is *עֵתָק*; the proud speech of oppressors is specially meant (xxxi. 19, lxxv. 6, xciv. 4, 2 S. ii. 3).—*תַּתְּפִילָא* (see crit. note); cp. Isa. xxix. 14. It is one of the chief gains of strict criticism that we are no longer obliged to excuse the language of the Psalmist as that of the 'natural man' (Ol.). There is no parallel to the daring statement of M elsewhere.

63 f. Observe that *עֵנִי (= עֵנִי)* represents *ll.* 59 f.; while *רָכִים*

corresponds to *ll.* 61 f., and supports the correction *עֵתָק* in *l.* 62. *עֵם עֵי*, as Zeph. iii. 12; cp. on ix. 13.

69-72. See Dt. xxxii. 4, Prov. xxx. 5, and cp. on xii. 7.

73 f. *Who is God, &c.* Cp. 1 S. ii. 2, 2 S. vii. 22, and especially Isa. xlv. 8. We can hardly lay stress on *אֱלֹהִים* (v. 31a), as proving the late date of the Psalm. For though *אֱלֹהִים* may be a late, artificial formation from *אֱלֹהִים* (references in Ges.-Bu.), yet we cannot be sure that both here and in Isa. xlv. 8 *אֱלֹהִים* may not have been substituted for *אֱל*, which word is here read by 2 S. See further 'Names of God,' *Enc. Bib.—A Rock*, צֹר; so v. 47; cp. Dt. xxxii. 31. *G. Ode*, which is a correct paraphrase.

75 ff. Cp. the triumphal hymn of Thotmes III. (Brugsch, *Hist. of Eg.*, i. 370 ff.), where in ten strophes the god Amen describes the victories of the king, and ascribes them to himself ('I came, and thou smotest . . .') In the sanctuary of the temple of Thotmes III. at Karnak the god Set of Nub teaches his royal pupil to shoot with the bow (Baedeker, *Upper Egypt*, 140). This illustrates *ll.* 79 f.

77 f. Found again, with two variations, in Hab. iii. 19.—*Like kinds.* Cp. 2 S. ii. 18, 1 Chr. xii. 8.

79 f. Cp. cxliv. 1. This explains the warlike ability ascribed to pious Israel in cxlix. 6 f., ii. 9 (?).

83. *Thou madest broad, &c.*, i.e. gavest me strength to step out (cp. Isa. lxiii. 1). So Job xviii. 7.—85. The 'enemies' are primarily the N. Arabian oppressors, as *ll.* 97 ff. show; the title of the Psalm is perfectly right.

87. *I struck them, &c.* Cp. ii. 9 (and note).

89. Nearly a repetition of *l.* 75. So *l.* 90 virtually repeats *l.* 88.

94. *Unto Yahwè*, i.e. for pity. Duhm, however, thinks of the internal strife of the Jews under Alexander Jannæus.

97 f. *The Arabians and the men of Cushan* (nearly = Jerab-

meel) are here, as elsewhere, the chief enemies of the Jews in the age of the Psalter, Cp. lxxvi. 19 (corr. text), where the 'remnant of Maacah,' it is said, will bow down to Yahwe.

101. **Sought me eagerly.** Cp. Isa. lv. 5: How unworthy the text-reading ('gave feigned submission') is, need not be shown at length. See crit. note. Though the psalmist uses the conventional language of oriental imperialists (cp. Sargon's inscriptions), he really cherishes the hope that not a few belonging to the conquered nations

will submit to the true God. Cp. ii. 10-12, and specially lix., ll. 21-24, lxxiii., ll. 32-36.

103 f. Cp. lxxiii. 31 and lxxii. 10 (corr. text); Isa. lx. 6. The *chains* are link chains (Ar. *silsilah*).

105. **מִדְּהַלֵּל**; xlvi. 2, xcvi. 4. cxlv. 3.

111. **Among the nations**, i.e. in the outer circle of nations—those which had not been hostile to Israel. Cp. Isa. lvi. 19.

Critical Notes. Title. On **לַעֲבֹד יְהוָה** (cp. xxxvi.), see Intro. The second part has been thoroughly disguised by a later writer. The differences in form in the Psalter and in 2 Sam. are unimportant, with the exception of the last; **כִּיד** has been altered in 2 S. into **כִּכַּף** for the sake of uniformity. The warning Pseks in M, after **דִּבֶּר** and after **בָּיִם** should be noticed. To restore a true historical colour, on the analogy of the restored title of Ps. vii., read **דִּבְרֵי יִשְׂרָאֵל בָּיִם הִצִּיל יְהוָה אוֹתוֹ מִכַּף כָּל-עֲרִבִים וּמִשְׁכַּעְמָל**. It may be admitted that the writer has very cleverly adapted the (indistinctly written) title to the corrupted prefix **לְדוֹד**. M. Heilprin ingeniously suggests **שְׁאוֹל** (Sheol); cp. *ss.* 5, 6.

1. M **אַרְחִכָּךְ**. The Vss. confirm this, but the context does not favour it. Even apart from this, 'I love thee' needs to be followed by 'with all my heart.' And, as the decisive argument, **רַחֵם**, 'to love,' is Aram. (cp. Ass. *rāmu*), not Heb.; see S. **נ** and **ח** are confounded. The **וַיֹּאמֶר** of 2 Sam. should put us on the right track; it springs from **אַרְמַכָּךְ** (xxx. 2). This is read by OL, Hi., Dy., Bi., Gr.—2 S. omits **חֹזֶק**, or rather **צִדְקָה** (see on xvii. 1). As a title of God **חֹזֶק** or **חֹזְקִי** (?) is unexampled. **צִדְקָה** is natural, because it expresses the leading idea of the psalm. Cp. on cxliv. 2.

2. Omit the dittographed **יְהוָה**.—M **כִּפְלָטִי**; 2 S. **כִּפְלֵט לִי**; cp. cxliv. 2. Rather, as Del. (note) and Duhm, **כִּפְלָטִי**. Cp. lv. 9, also Cant. iv. 4, where **תַּלְפִּיֹּת** has grown out of **כִּפְלֵט** (|| **מִנְדֵּל** ||).

3. M **אֱלֹהֵי צוּרִי**; 2 S. **אֱלֹהֵי צִי**. Read **אֱלֹהֵי עֵץ** and **צֹר** confounded (see on xxviii. 8).

5 f. Insert **וּמִנֹּסִי וּמִקְעֵי כֶּחֶשׁ תִּשְׁעֵנִי**. See partly 2 S. The eight-line stanza requires such an insertion. For **מֵאִשׁ**, cp. l. 110. The **מִשְׁעֵר** of 2 S. represents both **כֶּחֶשׁ** and **מִקְעֵי**; it is conflate. For **כֶּחֶשׁ** cp. l. 98.

7 f. M **מְהִלֵּל אֶקְרָא**; none of the rival explanations (see Ol., Now., Bl., Du.) can make this appear natural. Read almost certainly, **כִּי וּמִן־אִיבֵי יְהוָה**, and continue, **וּמִי יִסְפֹּר יִשְׁרָעָתִיו**. M's **וּמִן־אִיבֵי** would be just plausible enough to escape censure, if we had not the corrected text of *l.* 7 to guide us. It is, however, not free from exegetical difficulty. The historic presents (Kon.) also are not natural. Nor can **וּמִן־אִיבֵי**, in a passage which is otherwise suspicious, be passed over without question. **כִּי** is indeed defensible before **א** (in prose, it often occurs before the article), but it should be noted that **מִן** in *v.* 14, 2 S., and in *v.* 49 M, is corrupt.

9 M **אֶפְפוּנֵי חֲבֵרֵי יָמִית**. 2 S. needlessly prefixes **כִּי**; it also attests **אֶפְפוּנֵי**. Yet this is certainly wrong. True, **אֶפְפוּ** occurs again in M of *cxvi.* 3, *Jon.* ii. 5, but both expressions are based on the present passage; and in M of *xl.* 13, which is also obviously imitative. It is very probable that all these passages have been harmonized. This leaves but one real witness for **אֶפְפוּ**—a word without any clear linguistic affinities. G reads differently **περιχέου με**, i.e. perhaps **הַקְפוּנִי** (cp. G *xxii.* 17), in both psalm-passages (but **περιχέου** in *Jon.*). More probably right is **קָפוּנִי**. **חֲבֵרֵי** too is corrupt (see *l.* 11) in spite of *cxvi.* 3. Most prefer the variant **מִשְׁבְּרֵי** of 2 S., which is supposed to mean 'breakers.' M gives this word again in *xlii.* 8, *lxxxviii.* 8, *xciii.* 4 (G everywhere **περιτομοῖ**). But the sense is a very odd one; the only certain sense of **חֲבֵרֵי** is *matrix*, 'the mouth of the womb' (*2 K.* vii. 3, *Isa.* xxxvii. 3, *l.* xiii. 13). Corruption must be assumed; probably we should read **יִשְׁבְּרֵי** which became corrupted into **שְׁבֵרֵי**. The prefixed **כִּי** is clearly dittographic in *xciii.* 4, and hardly less plainly in 2 S., where the preceding **נִי**, as often, was mistaken for **כִּי**. Of this prefixed **כִּי** the initial **ח** in **חֲבֵרֵי** (M of Ps.) is a corruption; **ש** fell out. Cp. on *xl.* 13, *xlii.* 8. For **קוֹת** in *l.* 9 Klo. prefers **מִים** (*Luc.* in 2 S. *ūdara*), but against the parallelism.

10. M **נַחֲלֵי בְלִיעַל יִבְעָתֵנִי**. **נַחֲלִים**, like **נַהֲרוֹת** (*xxiv.* 2), might mean the ocean-streams. Still it is more natural to read **נָלִי** (*xlii.* 8¹)—*lxv.* 8, &c.). This was probably corrupted first into **נַחֲלִי** (cp. *xxv.* 9, 14), and then into **נַחֲלֵי**: see a parallel in *cxiv.* 4. **יִבְעָתֵנִי** (which might suggest **בִּלְהוֹת** for **בְּלִיעַל**) is not favoured by parallelism. Read probably **שְׁטַפּוּנִי** (cp. *lxix.* 3); **ש** = **ע**, **ט** = **ת**, **פ** = **ב**.—*l.* 11. **מָוֶת**. Read probably **צִלְמוֹת** (see note above). Thus we get four names for the nether world.

16. M G here insert **לִפְנֵי** (weak variant to **בְּאֵז**). 2 S. is without **לִ**.

¹ Accidentally not found in M in the sense of 'floods.'

17 f. For 'ותב' read וַיַּעַר (Nestle, *Marg.* 21). 2 S., Kr., רִיתְנַעַשׁ; Luc. ῥιθνεῖς.

27 f. This and the next line are not very clear or suitable. 2 S. and G (Ps. and Sam.) suggest וַיִּשֶׁת (so Gr.), but that is a trifle. Should not סַבִּיבוֹתָיו be מִשְׁרָתוֹ (civ. 4)? Cp. מִשְׁרָת בַּסֶּתֶר in xci. 1. מִשְׁרָתוֹ seems to have arisen partly out of a dittographed מִשְׁרָתוֹ, partly out of עָבִי. סַכְתּוֹ is a corruption of כִּלְאֲכִיו. Read as l. 28, עָבִי שָׁמַיִם מִלְ. This fits the context.

29. M חֲשַׁבְתִּים, hardly probable after חֲשַׁךְ in l. 27. In 2 S. חֲשַׁרְת מַ, 'a sifting (= sprinkling) of water'; a post-Biblical root and sense (חֲשָׁרִים, 1 K. vii. 33, is corrupt). Read probably יָכִין אֲשַׁפְתּוֹ בְּשִׁמְיָם. Note the reference to arrows in l. 35, and cp. Hab. iii. 9, 11. The loss of matter here in M is not so great as that in the next two lines in M of 2 S. — M's עָבִי שִׁחֲקִים is a fragment of the line, וַקְשָׁתוּ בְּעָבִי, וַקְשָׁתוּ may easily have been lost through its resemblance to סַכְתּוֹ and חֲשַׁכָּת. Ba. and We., with 'A2 (ἐν παχέτητι) point עָבִי, 'thickness (of)'; but this does not help. G, ἐν σφύλαις, in 2 S. also ἐπαχύνει, a doublet.

31 f. M מִנְּנָדוֹ עָבִיו עָבְרוּ. Read certainly עָבְדוֹ. מִנְּנָדוֹ is a miswritten מִנְּנָה. Cp. ll. 12 f. 2 S. omits עָבִיו and עָבְרוּ, and reads בָּעֵרוֹ for עָבְרוּ, with the assent of Street (1790) and Woods (*Hebraica*, '87, p. 262). Du., following Bi., reads עָבִי שִׁחֲקִים מִנְּנָה, 'a thicket of clouds without brightness.'

33 f. 2 S. reads כִּי־שָׁמַיִם. This can be accounted for. מ is dittographed; נ comes from ב. Cp. on l. 7 f. — Omit נחלי אש (G).

36. Read וַיִּבְרַק, combining M here and in 2 S.; or וַיִּבְרַק. G in 2 S. has καὶ ἡσυχασαμένη ἀσκησασαμένη; cp. cxliv. 6. M's רב (in Ps.) cannot be defended by Gen. xlix. 23, where רבו is a fragment of וַיִּבְרַחוּ. רב is clearly a fragment of בָּרַק. Cp. Ass. *baraku*, 'to flash.' So Bennett, Klo., Ba., Kau.

37. M בָּיִס; 2 S. יָם (so Che.¹, Ba., Gunkel). Read perhaps יָמִים (Gr., Klo.).

43. M עָו. Read כִּי־עָו (I, Klo.). Neither of the views given by Ba. is satisfactory; cp. Kōn, *Synt.*, §§ 377h, n.¹; 334m. כִּי easily fell out after כִּי.

45. M בִּי־אִידִי. This is too strong; it was not a אִידִי. Read בִּי־אִמְעַד.

49. Read וַיִּנְכַּלְנִי (G). — 52. M וְלֹא רָשִׁיעַתִּי מֵאֵלֵהִי, should mean, 'I have not been wicked in my God's judgment' (see Job iv. 17). But

however rendered, it is against parallelism. Read certainly **וְלֹא עֲקָבְתִּי** (cp. xvii. 5).

54. Read, with 2 S., **לֹא אִסּוּר מִמֶּנָּה** (cp. note above). **מִנִּי** after **אִסּוּר** (so M) is superfluous; see Josh. vi. 15. Klo's doubtfully suggested **הָקֵטוּ** (cp. Job xxxviii. 10) is improbable.

60. M **נָבַר**; 2 S. **נָבוֹר**. Omit as a dittographed **נָבַר**. See next note. Luc. in 2 S. implies no **נָבַר** (*perit ditionem*). So Klo.

61. M **וְאִסְנָבוֹר תִּתְנַבֵּר**, 2 S. **תִּתְנַבֵּר**. Read **וְאִסְנָבוֹר תִּתְנַבֵּר** (Klo.). There is a trace of this reading in M's **נָבַר** (נָבוֹר) in l. 60. Thus the antitheses become complete.

62. M **עֲקָשׁ**, not a suitable', to **נָבוֹר**. Read either **עֲשֵׂק** or (better) **עֲתָק**, cp. on lxiii. 8. M **תִּתְפַּתֵּל**, most unsuitable. 2 S., **תִּתְפַּל**. Read **תִּתְפַּל** (Job x. 16).

64. M **עֵינַיִם רַמִּיּוֹת** (a reminiscence of cxviii. 1). Better, as 2 S., **וְעֵינַיִךְ עַל-רַמִּיּוֹת**, where, however, **כַּעַל** should be **כָּל** (Klo.). Correct accordingly.

65. Omit **תֹּאיר** ('brightest,' cp. Isa. xxvii. 11, Mal. i. 10). **תֹּ** arose from dittography; **אִיר** from **אֹרִי**, a gloss on **נָר** (Klo.). Read **כִּי-רִאֲתָה יְהוָה נְרִי**. l. 66 begins with **אֵלֶי**.

67. M **נָדוֹד**. Luc. in 2 S. *παραμυμνός* = **נָדָר**. So Lag., Klo., Bii., Che., Kau. But the corruption lies deeper. **נָדוֹד** comes from **נָלַעַד** (cp. the allusion in lx. 9, and **נִלְעַד** (as occasionally elsewhere) comes from **נָלַל**, or rather **יִרְחַמָּל**. See II. 97 f. That **אָרָץ** should be **אֶרֶץ** is generally admitted.

68. M **אֶדְלִנְשׁוֹר**. So 2 S. But **שׁוֹר** 'wall' only occurs again in Gen. xlix. 22, and **דָּלַנ** should be followed by **עַל**. Read **אֶחָלֶק נְשׁוֹר** (cp. allusion in lx. 8).

69. Read probably **דַּרְכֵּי כָל-פְּעֻלֹת יִשְׂרָאֵל** (Bi.). The stanza requires an insertion; the sense too is improved. Cp. Dt. xxxii. 6, which Sievers has overlooked.

72. Read **לְכָל-חַוְסִים** (metre). Cp. Ley, *Leitfaden*, 43.

76. There is deep-seated but not incurable corruption. The **תְּמִים** of M and G cannot be right. 'Soundness' can no doubt be predicated of individuals (Prov. i. 12; cp. Job xxi. 23), but not of a 'way' or 'career.' Du.'s rendering 'wohlbehalten' shows how unsuitable the epithet is here. No slight correction will avail. Parallelism suggests **וַיַּחַד מִתְּנִי נְבוֹרָה**. **וַיַּחַד** in **וַיַּחַד** is attested by 2 S. (**וַיַּחַד**, which is too summarily dismissed by the critics), **נ** by Ps. (**וַיַּחַד**); **ח** and **ת** are often confounded. **נִי** in **מִתְּנִי** was mistaken (as often) for **מ**. **נ** in **נְבוֹרָה** became **ב**; **ב** became **ד**.

78. M בְּמוֹתֵי, where ' is dittographic. Read בְּמוֹת (G in Ps. and 2 S., also in Hab. iii. 19). So Gr., Klo., Kau. Dt. xxxiii. 29 is not parallel.

80. M וְנַחְתָּה, fem. sing. before the verb in plur. (Kon., *Synt.*, . 348 o), or a survival of a 3rd plur. perf. in A (Peters, in Kon., § 348 r). 2 Sam. has וְנַחַת. The word is *said* to mean, '(so that . . .) presses down'; but it *ought* to mean, 'and (the bow) is broken.' The proper word would be וְהִדְרִיכָה. T gives, 'makes my arms as strong as a bow of bronze'; similarly Klo., וְנִתַּן. This, however, is not natural. וְנַחְתָּה represents לְחָרְוֵתִי; ל and ' dropped out, נ and ר, ע and ח, were confounded; ל became ה.

82. M וְיִמְיִנְךָ תִּסְעֲדֵנִי, which can barely be reckoned as a trimeter. In 2 S. M has only וְעֲנִתְךָ תִּרְבֵּנִי. M, in Ps., gives after the above וְעֲנִיתְךָ תִּרְחִיבֵנִי, which must be miswritten for וְעֲנִיתְךָ תִּרְחִיבֵנִי (ע is due to Ol.); the עֲנִיָּה of Yahuē ('A E' *παύσις σου*; so J) is hardly a possible expression; indeed, G, O in Ps. give ἡ *παύσις σου* (so S), and G in 2 S., but unnaturally. תִּרְחִיב has arisen out of the next word תִּרְחִיב. Read יִמְיִנְךָ עֲנִיתְךָ תִּסְעֲדֵנִי.

84. M קִרְסִלִּי need not be questioned, though an Aramæism (see T, Ps. l. 11), and though G here has *τὸ ἔσχατον σου* (עֲקֵבִי). In 2 S. G. gives *τὸ σκλαβή σου*, but one of Luc.'s two renderings is *ἐν τοῖς ὀπίσκεισιν σου*, i.e. בְּמִסְלָתִי. קִרְסִל also in x. 66 and xxx. 8 (corr. texts).

91. M עָרַף. Read טָרַף (xxxv. 6). The phrase נָתַן עָרַף means 'to flee.' In Ex. xxxiii. 27 the same correction is required.

92. M וְכִישָׁנָאִי אֲצִמִּיתָם, but neither sense nor metre is satisfied. Read וְכִישׁ מִצָּהָה יִמְיִנִי (cp. xvi. 9). יָתָם is a perfectly regular corruption of יִמְיִנִי.

93. For יִשְׁעוֹ 2 S. has יִשְׁעֵי (so Ol.).—94. עַל 2 S., correctly אֶל.

95. For רוּחַ Lag., Ba. (and now Du.) read רֶחַב, correctly. But כִּנְפֵי-אֶרֶץ is superfluous. 2 S. simply אֶרֶץ.

96. For אֲרִיקָם, 17 MSS. Kenn. and 7 de R. have אֲדִיקָם, supported by G S T in Ps. 2 S. has אֲרִיקָם אֲדִיקָם, two rival readings side by side. Ew., Ol., Gr., Ba., Gr. prefer אֲדִיקָם; We. and Du. waver between this reading and אֲרִיקָם. Hi., Del., Klo., however, follow Ps. (M). It seems to me that the reading which has most claims is אֲרִיקָם, because from this we can account for the rise of the other readings. But it is surely not less unsuitable than they are. We must, therefore, look behind it for the true reading, which, in my opinion, certainly is אֲבִיעָם. See the striking parallel, 1 K. xiv. 21.

97. M כִּרְיֵי עָם (2 S. עֲנִי). A reference to civil wars is altogether unsuitable. Some definite historical allusion is to be expected. Read מַעַם עָרְבִים cp. xlii. 1, &c.

98. M in both texts makes this v. 49 c; thus one stanza is too short, another too long. So Du; Bi. transfers v. 49 d. -M חָכְסִים; 2 S. חָכִים. Read בָּתֵּשׁ (L. 6). Cp. the frequent corruption of כ' into שׁ.

101 f. 2 S. gives the right order of the lines (Bu., Klo., Du.) מִבְּנֵי נָכָר. Read בְּנֵי נָכָל, and restore historical colouring (lxxxiii. 8).—M יִכְחָשׁוּ לִי; 2 S. יִתְכַחֲשׁוּ. (Cp. Dt. xxxiii. 29, Nif.). Most since Ges. have ascribed to כָּחַשׁ in this passage, in lxxv. 3, lxxxv. 16, and in Dt. 7c. the sense of feigned submissiveness (*HD* gives no alternative). But, as a meritorious but forgotten scholar (J. Rogers, *Psalm*, 1834, ii. 176) well remarks, 'Ges. adduces no evidence to prove this, ~~which~~ is the supposition borne out by the context in any of the passages.' On the other hand, Rogers does not justify the sense 'to submit.' Doubtless we should everywhere correct either into שָׁחָה (Hithp) or better into שָׁחַר. Read here יִשְׁחָרְרֵלִי (cp. Job vii. 5).—M's text of v. 45a curiously disguises the Ishmaelites (for another disguise see title). Read יִשְׁמַעְאֵלִים יֵאֻזְנִי לִי. Cp. הָאֻז in Neh. ix. 30.

103. M G בְּנִינָכָר. Clearly an error, caused by / 101. Read לִבְנֵה וְחָרָץ (cp. Isa. lx. 6). ל' dropped out, owing to the preceding לִי; ף also dropped out (illegible?). We certainly need a reference to the tribute of the foreign vassals.

104. M וַיִּחַרְנוּ; 2 S., וַיִּחַנְרוּ (so Klo.). Neither חָרַנ 'to tremble' (Aram.), nor חָנַר 'to gird on,' or 'to bind,' or 'to limp' (another Aram. sense, adopted by G in Ps.—ἐξωλαύω) gives a satisfactory meaning. Luc. in 2 S., ἐλευσάμεθα, perhaps = וַיִּפְרְקֵנוּ (חָרַר 'to liberate,' Aram., is hardly the root, as Nestle, *Z. LTH*, 190, 324, supposes). The right word must surely be וַיִּקְרְבוּ. — M כַּמְסַנְרוֹתֵיהֶם; in 2 S., suff. -ם. An unsuitable reading suggested by וַיִּחַרְנוּ? Luc. in 2 S., ἐκ τῶν διαμῶν αὐτῶν. Klo., מוֹסַבֵּיהֶם. But the corruption lies deeper than Klo. supposes. Some form of tribute must be referred to. Read most probably נְשֹׂאֵיהֶם בָּתֵּם, and on Mic. vii. 17 see *Crit. Bib.*

105 f. M חַיֵּיהוָה (followed by וְבָרוּךְ and וַיְרוֹם). חַיֵּי and וַיְרוֹם seem to go together, and to imply a 'triumphant' declaration respecting Yahwè; וְבָרוּךְ too can, of course, be taken as declaratory. But this view does not suit the close of a psalm, and elsewhere חַיֵּיהוָה means *ita Deus vivat*. There must be error in the text. Read probably מְהֻלָּל the second * in M is dittographic.—For וַיְרוֹם read וַיְרֹם (cp. Ol.).

108. M **וַיִּדְבֵּר**. (2 here *ὑποράγει*; in 3 S. *ὑποδύσσει*. There **מַתְבֵּר** ('broke'), but in xlvii. 4 **יִלְטַל** ('killed'). 2 S., **מוריד**, which Klo. and Briggs prefer. But this is surely one of those easy corrections to which the ancient editors were too prone. xlvii. 4, evidently a parallel passage, has **וַיִּדְבֵּר**, which should mean 'drove together,' and is impossible. After repeated consideration, I must decline We.'s correction (here and in xlvii. 4) **וַיִּרְכֹּב**, 'he stretched out as a pavement' (Mishn. **רִכֵּב**, Targ. **רִכְבָּא**) as too far-fetched an expression. Nor is Herz's **וַיִּדְרֵךְ** quite natural with **תַּחְתִּי**. I suspect that the right word is **וַיִּדְכֵּךְ**; cp. Lam. iii. 34. The corruption into **וַיִּדְבֵּר** first arose in xlvii. 4, owing to the retroactive influence of **יִבְחֹר** (note **ב** and **ר**) in v. 5. Then an editor adjusted xviii. 48 to xlvii. 4.

109. M **כִּי־אֵפֶי אֶף**. **אֶף** springs from **כֶּף** (cp. title), which fell out both in 2 S. and originally in Ps. In Ps., however, it was restored in the wrong place in the distorted form **אֶף** (Klo.).

110. M **מִוִּקְנִי**; cp. 2 S. **וּמִקְנִי** (plainly an early conjectural correction). Read **מִרְחֻמָּאֵל**; **ר** became **נ**, **ח** became **ק**. **תְּרוֹנִי** is not the natural verb. Read **תַּשְׁמַרְנִי**; cp. xliii. 1.

111 f. Duhm prefers to relegate v. 50 to the margin as an interpolation, and to adopt v. 51 for the text. Certainly v. 51 is intended as a continuation of the description of Yahwe's mercies in vv. 47-49; **עַל־כֵּן** connects better with vv. 36-46. But the introduction of 'his king' and 'his anointed' should make us pause. There is no reference elsewhere in the psalm to the royal character of the speaker. And it is fitting that, as the psalm began with 'I will extol thee,' so it should close with 'I will give thanks to thee.' **עַל־כֵּן** sums up the whole contents of the psalm.

PSALM XIX.—1.

TETRAMETERS. Subject, the glory of God in the heavens, and especially in the sun. Unless the remainder of the poem, which presumably related to the moon and the stars (cp. on l. 1), was omitted by the editor, on the ground that these luminaries were treated of in Ps. viii, we must suppose that the editor only had this fragment before him. Whether the poet had access to ancient hymns to Yahwe as maker of the sky, we cannot tell. The Aramæism **חֹדֶר**, not to urge **רָקִיעַ**, confirms the natural view that this psalm of creation (see on l. 1) is post-exilic. Psalms xix.¹ and xix.² may quite possibly have been combined in the Greek period. See on Ps. 1. (also composite, but of later date). On the composite psalm, cp. *Christian Use of the Psalms*, 55-70.

Deposited. Marked: of 'Arab-ethan.'

- | | |
|--|---|
| 1 The heavens tell out the glory of God, | 2 |
| The sky reports the work of his hands. | |
| Day pours out tidings unto day, | 3 |
| And night shows knowledge unto night. | |

Their sound travels into all the earth, 4b, 5a
 Their words are heard at the end of the world ; 5a
 Surely thou hast stablished chambers. 4a, 4b
 For the sun thou hast appointed his palace. 5b

He is like a bridegroom issuing from his alcove, 6
 10 And joys like a hero to run on his road ;
 At one end of the heavens is his going forth, 7a
 To the other he pursues his circling course ;

? And there is nothing hidden from his heat ? 7b

• • • • •

1. **Tell out.** So, Wycliffe, finely. Probably the sun, moon, and stars are meant, or, more precisely, the spirits who were popularly believed to be the tenants of the heavenly bodies. As the stars sang for joy at creation (Job xxxviii. 7), so now they 'tell out' and 'report' God's first and greatest work (so Du.). **אָר**, not **דָּוָר**, because the whole human race listens to this 'report' (**דָּבָר** as l. 6, xvii. 6). **רָקִיעַ**. Nine times in Gen. i., four times in Ezek., once in Dan.; also in cl. i. Not in Job, not even in xxxvii. 18. See Driver, *Journ. of Philology*, xi. 212, but cp. Cornill, *Kind.*, 65.

3f. 'A wonderful verse; of all those which glorify God in nature, one of the most beautiful' (Du.). There is an uninterrupted tradition of creation's wonders. The days and nights are represented as having had an independent, transcendental existence (cp. Job iii.* 1-10). **רָקִיעַ**—conveys the notion of an inspired stream of words (cp. lxxviii. 2), unless the Hifl has lost its proper significance, so that the word means simply 'utter' (cp. Ges.-Bu.). **לָדַבֵּר**, Aram., elsewhere only in Job (five times, incl. xlii. 17).

7f. A distant echo of the old Babylonian sun-myth. The heavenly vault has two gates; from one the sun issues at dawn; by another he returns in the evening. The bolts of heaven are mentioned in the Creation story. This

also illustrates the phrase 'the gate of heaven' (Gen. xxviii. 17). On the chamber of the sun and the portals of the sky, see also Enoch xli. 5 and lxxii. See Karppe, *Journ. As.*, janv.-févr. '97, pp. 88 ff.; Pinches, in Hastings, *DB*, i. 193b (top).—**הִכָּן**, as in l. 1 of the fragment of 'Solomon's psalm' (OP, 212). **הִכָּל**, a good exchange for **אֹהֶל**! Clément Marot, the Huguenot translator, felt this. He paraphrases,
 Dieu en eux ha posé
 Palais bien composé
 Au Soleil clair et munde.

9. **Like a bridegroom.** A primitive solar myth (cp. 'Sun,' *Enc. Bib.*) has died down into a metaphor. Cp. Rig Veda, ix. 86, 32 (of the setting sun), 'The husband of the wives approaches the end' (Max Muller). A bridegroom is also the symbol of youthful vigour; cp. *Pirke Aboth*, v. 21, 'He who is eighteen years old is (ripe) for the *huppah*.'—*From his alcove.* See Joel ii. 16. The *huppah* was a part of the nuptial chamber curtained off for the bride, and probably a survival of the wife's separate tent (Gen. xxiv. 67).

10. **Like a hero, &c.** *Edlu*, 'lord,' 'mighty one,' is a frequent epithet of Samāš, the Babylonian sun-god (Muss-Arnolt, *Ass. Dict.*, 19). The sun's swiftness reminds us of the picture of a warrior in xviii. 34, and of the 'horses of the sun,' 2 K. xlii. 11 (but see 'Nathan-melech,' *Enc. Bib.*). Cp. also Salm. xliii. 5b in G, 'and by his word he (the sun) runs (his) course.'

Critical Notes. 5 f. Our first step must be to combine material from v. 5a and v. 4b, viz. **בלי נשכינ קולם בכל הארץ קים**. The latter reading is correct so far as **קולם** is concerned. **קים** (א, ὁ κύριος αὐτῶν) is impossible. G (ὁ φθόγγος αὐτ.), Z (ὁ ἦχος αὐτ.), and J (*tonus coram*) may perhaps have read **קלים**, though elsewhere G renders **קול** by φωνή, and Bt. thinks that the translators understood **קו** like *tónos* from *réire*. At any rate, **קולם** is right (note Pasek, which refers probably to **קים**). [Bulde (*E. p. I.*, Dec. 1900, pp. 130 ff.) renders M, 'over the whole earth reaches their measuring-line,' and sees in **קו** a poetical term for the arch of heaven, which 'is, as it were, the measuring-line, the measure of the whole earth.' Is this natural? and why the suffix **ים**? Kraetzschmar (*E. p. T.*, Sept. 1901, pp. 567 f.) would therefore read **קבם** 'their arch (?).' But **יצא** surely does not mean 'rises up.' Does not the parallelism decide the true reading?] **בלי** in v. 4b is a corruption of **כל הארץ**. **נשכינ** probably comes from **נשכעו**, which is wanted for l. 6, to complete sense and metre.

7 f. Here we must first combine material from v. 5b and 4a, viz. **הם דברים ואין אכר ואין לשכינ שם אהל בהם**. Both represent editorial attempts to make sense of two corrupt readings of the same passage; observe the Pasek after **שם** in v. 5b. Naturally enough, some critics (e.g. Ol., Bt., Che.¹, We., Du.) have rejected v. 4 as an extremely weak gloss. But here, as often elsewhere, this easy course is a mistake. **בהם** in v. 5b, as in lxxxix. 3b, represents **הכנות = הכנו**, and underlying v. 4a we detect **הם דברים וחדרים ואין אכר ואין לשכינ שם אהל בהם**. **הם**, **דברים** and **חדרים**, **אין** and **אכר** are easily confounded. In **אכר** we notice that an imperfectly written **ש** has become **א**, while **ר** and **ל** together have become **ה**; **אין** is an expansion of **ינ**, influenced by the first **אין**.—For **שם אהל** read **שמת אהל**; see crit. n. on xv. 1, and note the parallelism between **חדרים** and **היכלו**. Herz refers to an ancient opinion in IE that **אהל** is a derivative of **אהל** (הלל) 'to shine,' and conjectures that **ש** in **שם** is dittographed, and that we should read **כאהל**; cp. the incorrect form **יאהל**, Job xxv. 5. Gr. is content with **בים** for **בהם**, while Ol., Bt., Che.¹, We., Du.(?) assume a lacuna between **מליהם** and **לשמש**.

12. Read perhaps **על ערקצתו** for **עד**, as xlvi. 11).

13. This line in M is prosaic and deficient by one beat.

PSALM XIX.—2.

PENTAMETERS. Far inferior to xix.¹, but valuable as a record of the love which the expanded law-book had already attracted among pious Jews, who transferred to it a part of the child-like love and fear which they felt for the Father of Israel, recognizing that their whole moral and spiritual life had been

placed by it upon a new basis. Cp. *Ps.* l., cxix., cxlvi. 10 f., *Dt.* iv. 8. Truly, 'the word was very nigh' to the writer, '(it was) in his mouth and in his heart, that he might practise it' (*Dt.* xxx. 14). Vainly does Seltin (*Die Originale Curmishun*, 92) attempt to date the psalm in the time of Josiah. *Dt.* iv. 8 (cp. *Ps.* xix. 104) is no part of Josiah's law-book, and the tremulous conscientiousness of *ll.* 9, 10 is specially characteristic of the next age after Ezra, when there was also a constant danger of the 'great transgression' (*l.* 12) of apostasy. Observe the point of contact between *l.* 5 and xii. 7: the promise is that of the Messianic deliverance (see e.g. *Dt.* xxxii. 36-43). The psalm is liturgical. See on *ll.* 9, 13, and cp. *Coblenz*, 104 ff. *ll.* 15 f. being of the same metre as the rest of the poem, I see no occasion to view it as a later addition (*Buckle*, *77 Z*, 1896, col. 361 f.; *Grimm*, *Jahrb.*, 1901, 19 f.).

- 1 Perfect is Yahwè's law, | refreshing the soul, 8
 Sure is Yahwè's declaration, | making wise the simple ;
 Right are Yahwè's behests, | rejoicing the heart, 9
 Spotless is Yahwè's commandment, | enlightening the eyes ;
 Pure is Yahwè's promise, | enduring for ever, 10
 True are Yahwè's ordinances, | right altogether,
 [The statutes of] Yahwè are more precious | than gold,
 than fine gold, 11
 His words are sweeter than honey, | than droppings of the
 comb.
 By thee too is thy servant cautioned ; | observing them
 brings a great reward. 11
 10 Who can discern failings ? | from unnoticed failings acquit
 thou me. 13
 Protect thy servant also from the insolent, | let them not
 rule over me ; 14
 Then shall I be blameless and guiltless | of the great trans-
 gression.
 Let the words of my mouth and the musing of my
 heart | appear acceptable 15
 Before thee continually, O Yahwè, | my Rock and my
 Redeemer !

1. **Refreshing the soul.** See on xxxiii. 3-5. *Pura*, i.e. free from error, true (see *l.* 6). Cp. xii. 7.

6. **Right altogether.** Cp. *Dt.* iv. 8, *Ps.* cxix. 7, 62, &c.—7 f. *More precious . . . sweeter.* Cp. cxix. 72, 127, 103. The same figures for the preciousness and sweetness of wisdom, *Prov.* ii. 4, iii. 14 f., viii. 10 f., 19, xvi.

16, 24, xxii. 1, xxiv. 13; *Joh* xxxviii. 15 ff. In fact, wisdom and the law became synonymous; cp. *Ecclus.* xiv. 23.

9, 11. **Thy servant**, i.e. Israel, or rather the true Israel—the company of the suffering and faithful righteous; cp. xxvii. 9, xxxi. 17, lxix. 18, lxxvi. 2, 16, lxxxix. 40, cxvi. 16, cxix. 125,

cxlii. 2, 12 (cp. on Isa. xlii. 1), but not cxxxvi. 22, where 'Israel his servant' refers to the Israel of the distant past. This view of 'thy servant' is confirmed by l. 14b, 'my Rock and my Redeemer.' נִדָּר, 'cautioned,' 'diverted from a dangerous path' (Hevan. *Daniel*, 202; Schulthers, *Homonyme Wurzeln*, 22).

10. Fallings. שְׁנִיאוֹת (אֵר.

אֵר.). i.e. errors due to ignorance or inadvertence (Lev. iv., v., xxii., Num. xv. 22-26); cp. 'Sins of Ignorance,' *Enc. Bib.—Unnoticed*. Cp. Lev. v. 3, 'and it be hid from him.'—*Aquit thou me, i.e. remit to me the punishment.*

11. From the insolent, מְדַרְסִים.

Köe. (*Synt.* p. 147), 'from arrogant

thoughts and endeavours.' But this does not suit 'rule over me.' The meaning is that under a foreign yoke Israelites are in constant danger of breaking the law, and even of apostatizing (cp. ἡ ἀποστασία, 1 Macc. ii. 15). 'Backsliding' brought ancient Israel to ruin; the great object of Ezra was to prevent a recurrence of the old evils and the old punishment. The 'insolent' are the oppressors of the pious, whether of non-Jewish or Jewish race; cp. cxix. 21, 51, 69, 78, Mal. iii. 15. חֲשֶׁה כֹּן, 'protect from,' as lxxviii. 50.

16a. Prayer, a spiritual sacrifice; cp. cxli. 2.—*Rock . . . Redeemer*. Titles of Yahwē in relation to Israel (cp. introd.).

Critical Notes. 5. מִי־רֵאָתָא; note Pasek after 'י'. A fresh term for Law is required. Read certainly אִמְרַת (xii. 7, xviii. 31, Prov. xxx. 5). So Gr.; and, since this was written, D. H. Müller and Kautzsch.

7 f. Read, with D. H. Müller (*Strophenbau u. Responsion*, 60),

חֲקֵי יְהוָה נִחְמָדִים | מְדַרְסִים וּמְדַרְסִים
דְּבִרְיָו מִתְקִים מְדַבֵּשׁ | וְנִפְתַּח צוּפִים

M's הַנִּחְמָדִים is not clear, and we expect such a common title as חֲקִים not to be omitted. Metre too gains by Müller's excellent restoration.

11 f. G reads מְדַרְסִים. Pasek indicates uncertainty.—Read אִתֵּם (Ol., &c.).

14. Insert תְּכִיד, Ley (G διακρίσις, as 2a. 8. &c.). Note Pasek in v. 15a.

PSALMS XX. AND XXI.

TRIMETERS. Psalms xx. and xxi. are among the most enigmatical in the collection. Can the reference to 'the king' be correct. Let us first of all assume the traditional view, and consider how best to explain these psalms. I. Who can the king be? Theodore of Mopsuestia long ago thought of Hezekiah (Ba., *ZATW*, 1885, p. 93); among the moderns Hitzig takes this view. Josiah has also been suggested for Ps. xx. (Renan; Che.; see *OP*, 199, 208).—Kautzsch even goes so far as to say (*Ibriss*, 207; *O.T. Lit.*, 143) that Pss. xx., xxi., xlv. can only be understood as pre-exilic songs; this, however, is too hasty a conclusion. For if on other grounds the psalms must be post-exilic, we may be sure that it is only our own narrow vision which prevents us from seeing how to understand aright the references to a king. Now it is certain (a) that there is nothing in the linguistic forms, or the choice of phrases, or the religious ideas to distinguish these psalms from the other psalms in the first 'David' collection. (b) And that very

bitterness in the tone of xvi. // 17-22, which may seem to suggest an early period of development, is really a subsidiary evidence of a late date. For whenever the sufferings of the Jews were specially intense, they broke into expressions akin to those in Ps. xvi.: spiritual development could not but be checked so long as the hostility of the nation imperilled Israel's very existence (*OP*, 295). (c) The oracular or prophetic tone of parts of these twin-psalms may also appear to favour an early date. These parts are no doubt somewhat akin to the promises of Nathan in 2 S. vii., which are commonly held to be pre-exilic. But those promises were a favourite theme of post-exilic poets (cp. Ps. lxxxix.), and such poets, inasmuch as they carried on the work of the older writers, and were conscious of speaking in the name of a divinely inspired people, were wont to claim prophetic inspiration; the Psalter is full of evidences of this. See especially Pss. lx., cx. (d) The transition from 'we' to 'I' in xv. l. 13 (cp. lxxxv. 9), and the reference to Zion as the theocratic centre (cp. xiv. 7, lxxviii. 36) are also indications of lateness. (e) Among the late phrases, notice מִן הַיָּם, xxi. 14;

cp. lvii. 6, 12, xli. 11. Cp. also xv. 8 with xxxiii. 17, cxlvii. 10; xxi. 5 with xlv. 3, lxi. 7-11. Can we indicate any one part of the (O.T.) post-exilic period as more probably the date than another? (a) The bitterness of the tone in Ps. xvi. would be appropriate to the period of Antiochus Epiphanes. In xxi. 7f. there might be a glance at the victories of Judas over the Syrian cavalry at Emmaus and Beth-zur (*OP*, 199). This would imply that Simon the Maccabee was the 'king' (see on v. 4 and on Ps. cx.). Smend (*Rel.-gesch.* 385) as well as the writer, formerly at least, have accepted a Maccabean date, and if a reference to contemporary history be indispensable, the date proposed in *OP*, 199, is the most probable one (cp. note on xxi. 1-12). But though Maccabean psalms in the first Psalter are not in the abstract impossible, there are the weightiest reasons for hesitating to accept them, except under stronger pressure. (b) Might the king be a high-priest? So Beer, *Gen. Ps.* p. lxiv. Certainly the post-exilic high-priest enjoyed not a little of the old regal prestige. If, among his other privileges, he could wear a golden ⁷³², it was not much exaggeration to call

him 'king' (Philo does so), especially in the temple where it was traditional to sing psalms referring to the king. See *OP*, 200, 218f. (c) Might the king, at any rate in Ps. xvi., be the idealized people (Gray, *JQR*, July, 1895, p. 685)? This is only one step in advance of the theory (see on xxvii. 8) that the people of Israel is now and then called 'Yahwe's anointed.' But that theory is improbable. As long as an almost royal high-priest existed in actuality, and the ideal king almost existed in pious imagination as the leader and representative of the people, it is not likely the Jewish sentiment would have approved such a bold transference of the old individualistic title 'king' to the community. (d) Might Zerubbabel be meant? This is Beer's alternative view (cf. on lxi., lxxxix., cx., cxxvii.); Sellin (*Zerubbabel*, 189f.) also holds it.² It is a plausible theory (cp. *JRL*, 6, 8, 14-16). But Zerubbabel's aspirations (assuming some probable inferences from Haggai and Zechariah) can hardly have succeeded so far as to justify the composition of war-lyrics in his honour as Messianic king. (e) Might the king be the Messiah? This view attributes great imaginative licence to the psalmist, but the vivid realization of the Messianic hope may conceivably have led to such extravagances. Such imaginative licence certainly does appear to have been taken in the composition of Pss. xlv and lxvii.; but these two psalms stand in a class by themselves, being both obviously addressed to a personage poetically modelled on the conventional Solomon. We should, however, find ourselves compelled with less justification to suppose a similar imaginative licence in the composition of Pss. xv., xvi. (cp. *JRL*, 104 ff.; *Christian Use of the Psalms*, 73-79), if no better solution presented itself.

It appears to the writer that such a solution is provided by a keen textual

¹ Cp. *Crit. Rev.*, Jan. 1893, pp. 25f.

² So too *Studien zur Entstehungsgesch. der jüd. Gemeinde*, ii. [1901], 189. In his earlier work, *De origine carminum &c.* [1892], pp. 44ff., Sellin insisted earnestly on the necessity of a pre-exilic date.

criticism. In Psa. lxi. and lxiii. it is even more necessary than here to question the correctness of the readings מֶלֶךְ, הַמֶּלֶךְ, and this fact justifies us in hoping for a corresponding solution of our present problem. On the analogy of similar combinations of transcriptional errors elsewhere we have to correct 'the king' into 'thy loyal one' (see crit. notes on xx. 7, xvi. 8). God's 'loyal one' (צִדִּיק, see on xvi. 10) is the pious community, whose salvation in time of trouble brings joy to each and all of its members (xx. 6a), and who can permissibly be described both as a person and as a collection of persons (xx. 10a and b; xx. 6, xvi. 2). The deliverance referred to is the Messianic.

Deposited. Marked : of 'Arab-ethan.

1

1 May Yahwè answer thee in the day of distress ; 2
 May¹ Jacob's God set thee on high !
 May he send thee help from the sanctuary, 3
 And uphold thee +with aid+ from Zion !

May he remember all thine offerings, 4
 And accept all thy requests !
 May he grant thee thy heart's desire, 5
 And accomplish all thy purpose !

We will shout for joy at the succour granted thee, 6
 10 And exult because of the name of our God ;
 For Yahwè has succoured his loyal one, 7
 [And] answered him from his holy heaven:

Cusham and Jerahmeel are strong ; 8
 For our part we gather strength through² our God.
 As for them they bend forward and fall, 9
 But we arise and stir up our courage.

O Yahwè ! give succour to thy people, 10
 And answer us when we cry.

1-9. Pious wishes of Israelites gathered in the temple at the morning or evening sacrifice. At such a solemn time the individual Israelite realized that 'Israel' had a personal life greater than his own, and capable of being viewed as distinct from his own.

5 f. Prayer and offerings are naturally combined ; special prayer gave a special meaning to the sacrifice. Hence the prayer in cxli. 2.—*Requests* ; see on xxi. 3 b.

10. **The name of our God**, i.e. the presence of Yahwè amongst his people, specially in the temple. See *Enc. Bib.*, 'Name.'—11. *Has succoured*, i.e. on the occasion referred to in l. 9 ; **וַיַּשִׁיעַ** is the future perfect.—The psalm points forward to the culminating succour of the great judgment, when all Israel's foes, represented by the bitter N. Arabian oppressors, will be put down.—*His loyal one*. See on xvi. 10.

¹ The name of.

² The name of Yahwè.

13 f. See crit. note. The contrast between the natural strength of 'Cusham and Jerahmeel,' and the supernatural strength (cp. xviii. 35) of pious Israel is well indicated by a variety in

the conjugation of the same verb.—15. The tense is the perfect of confidence. Hence in *l.* 17 'succour' is still prayed for. Cp. xviii. 9.

Critical Notes. 2, 14. M, for uniformity (see *l.* 10) and for reverence, inserts שם, יהוה, שם.

6. M gives this line in two forms, (1) ועולתך ידשנה סלה [3 MSS. Kenn., 1 de R., S T, עולתך], and (2) ימלא יהוה כל משאלותך. Evidently ידשנה (cp. Kon. ii. 510) is wrong; we have to read ירצנה with Gr. (ש and צ confounded). עשן דשן means 'to cleanse from ashes.' The psalmist certainly would not have risked misunderstanding, by using the word in the sense 'to reduce to ashes' (Ki.; cp. 1 K. xviii. 24, 36), or in the sense 'to account, or declare, fat' (Ba., Kau., Du., &c.), or in the Arabizing sense 'accipere munus altaris' (Kenn.). ימלא is merely a repetition from *v.* 4b; סלה is a corrupt fragment of משאלותך; so too is עולתך. See also on *ll.* 11 f.

10. M נדבל. Ass. *diglu* must not be claimed on behalf of EV's rendering (also Ibn Ezra's), for *diglu* does not mean 'banner,' but 'object of gaze.' נדל as a Heb. root is incapable of critical proof (see *JQR*, xi. 232-236, and cp. *Enc. Bib.*, 'Ensign,' 'Tirzah.' Ol. (?), Bi., We., Du. read נגדל; but נדל ב does not mean 'to magnify.' Street, ננדל. But μεγαλυσθῆναι in Gr., to which these scholars appeal, represents not ננדל, but נגביר (cp. *v.* 8b in Gr.) B¹ A in *v.* 6 and A¹ in *v.* 8 give ἀγαλλιασόμεθα, i.e. נגיל, which in *v.* 6 is certainly right (so Gr.).

11 f. Most probably עתה and ידעתי in M are both fragments of עולתך (see on *l.* 6, end), and should therefore be omitted, while משיחו comes from חסדו. Cp. on ii. 2, xxviii. 8, lxxxiv. 10, cv. 15), and on משיחו in Isa. xlv. 1 see *Crit. Bib.*—Read ומענה (ה absorbed in preceding suffix).

13. As to the construction of ששע ימינו בנבירות opinion is divided (cp. Ba. and Kau.). The phrase is metrically superfluous, but is too difficult to be a gloss. The following clause in M G is also difficult. The distinction between those who trust in chariots and those who trust in horses is artificial; besides the all-important verb 'trust' is omitted. We also have a right to expect some reference in Ps. xx., as well as in Ps. xxi., to the N. Arabian enemies. May not such a reference be latent in the traditional text? Nothing almost is commoner than editorial transformations of passages relative to the Jerahmeelites on the basis of an already corrupt text. May not this be one of the

transformed passages? Looking at *v. 7b* and *v. 8a* we notice that each contains one of the regular distortions of **יִרְחֶמְאֵל**, viz. **יָמִין** in *v. 7b* (cp. 1 S. ix. 1, &c.) and **אֱלֹה** in *v. 8a* (cp. 1 S. xvii. 2). I propose, therefore, as *l. 13*, **יִנְבְּרוּ כְּשֵׁם יִרְחֶמְאֵל**, supposing that *v. 7b* and *v. 8* present two variant forms of the same line. I give the order of the words in accordance with *v. 7b*; so that **בְּנִבְרוֹר** corresponds to **בִּרְכָב**, **וְאֱלֹה** and **אֱלֹה** to **יָמִין** and **יָמִין** to **וְאֱלֹה**.

14. M **נִזְבִּיר**. Read **נִנְבִּיר**; G *μεγαλυνήσεσθε* (see on *l. 10*, and cp. xii. 5, G); so S and Street, Gr., Bā. **הַזְכִּיר ב**, 'to make solemn mention of' (Isa. xlviii. 1), will not suit *l. 15*.

16. M **וְנִתְעוֹדָד** (cxli. 9, cxlvii. 6); G *ἀνταρθεώμεν*, J *erecti sumus*; scarcely defensible. Read **וְנִתְעוֹרָר** (Gr., Hera).

17 f. M **הַמֶּלֶךְ**. Read **עֶמֶד** (xxi. 8). See *Enc. Bib.*, 'Psalms,' § 33, ii.—Read **וְעֶמֶד**, and attach **הַמֶּלֶךְ** (i.e. **עֶמֶד**) to *l. 19* with G and most moderns.

Deposited. Marked : of 'Arab-ethan.

- | | |
|---|----|
| | 1 |
| 1 O Yahwè ! for thy help thy people is glad, | 2 |
| Because of thy succour he greatly exults. | |
| The desire of his heart thou hast given him, | 3 |
| The request of his lips thou hast not rejected. | |
| For thou didst meet him with blessings of prosperity, | 4 |
| A crown of fine gold thou didst set on his head. | |
| He asked of thee life, | 5 |
| And thou gavest him endless days. ¹ | |
| Great through thy succour is his glory, | 6 |
| 10 With splendour and state dost thou endow him. | |
| Yea, thou makest him thy fellow, | 7 |
| Thou gladdenest him with joy in thy presence. | |
| For thy people trusts in thee, O Yahwè ! | 8 |
| Through thy loving-kindness, O Most High ! he will remain | |
| unshaken. | |
| Thy hand will reach all thine enemies, | 9 |
| Thy right hand will lay hold on them that hate thee. | |
| Thou wilt put an end to those of Rehoboth and of Ishmael, | 10 |
| Thy presence, O Yahwè ! will annihilate them : | |
| The Zarephathites thou wilt make to perish from the land, | 11 |
| 20 And the Miqrates from the face of the ground. | |

¹ For ever and ever.

For they have formed an evil aim against thee, 12
 The Jerahmeelites have devised outrages.
 For thou wilt put an end to Aram and Cusham, 13
 Those of Rehoboth thou wilt rebuke to their face!

Liturgical Appendix.

Exalt thyself, O Yahwè! in thy strength; 14
 We will sing and strike the lyre to thy might.

1-12. The people of Israel imagines itself in the coming ideal period when the 'desire of its heart' will be fully granted. Note allusions in // 1, 3 to xx. 3a, 7a. What is it that pious Israel craves? It is to rejoice for ever in the consciousness of God's favour. For clearly // 8 and 12 must be taken together. Cf. xvi. 10f., and note that Ps. xvi. is another utterance of the pious community. The phrase 'the request of his (my) lips' occurs again in lxi. 6 (corr. text) with reference to the gift of eternal life for the people of Israel. Cf. also xci. 15 f., where the gifts of glory, deliverance (succour), and length of days ארך ימים, as in

l. 8), i.e. eternal life, are represented as granted in answer to prayer. The mention of a *crown of fine gold* (l. 6) is remarkable. If an individual were referred to, we might see in it a reference to the recognition of Simon the Maccabee as high priest and prince, and suppose the 'crown' to be the 'sacred crown' (כִּיָּוֶן) of pure gold on

the high-priestly tiara (Ex. xxix. 6, xxxix. 30; cf. Eccles. xlv. 12). But a Maccabean reference has been considered and rejected above. The crown intended can only be metaphorical. Man, simply as ruler of creation, is 'crowned with glory and state' (viii. 6 f.); and Israel is, ideally, 'a royal dynasty of priests' (Ex. xix. 6), and is destined to become the 'head of the nations' (Ps. xviii. 44).

8. **For ever and ever, עולם ועד.** If an individual (whether Simon or the Messiah) were referred to, this would mean that the prince who is eulogized would live on in his successors.

It appears, however, to be Israel's eternity which is spoken of (see above).

10 ff. הוד והדר; cf. viii. 2, 6;

civ. 1.—תשעה עליי; cf. lxxxix. 20.

—*Makest him thy fellow* (see crit. n). No 'evil man' or 'deviser of ruin' can have fellowship with Yahwè (v. 3, xciv. 20), but Israel, God's son and servant, is a member of the divine household. Contrast Hos. iv. 17 (Ephraim, a 'fellow of idol-gods').—*Joy in thy presence.* Cf. xi. 7, xvi. 11, cxi. 14.—בֵּל יָמוֹת. So xvi. 8 (Israel).

15-26. If we adhere to M, we may well be uncertain whether this part is addressed to Yahwè or to the king. Hupfeld decides for Yahwè, but almost all others (Ol., Del., Now., Bâ., We., Du.) are on the opposite side. It would be strange, however, that the psalmist should turn round in this fashion (hence Halévy would incorporate vv. 9-14 in Ps. xx.); strange, too that the vengeance of the king should (in the traditional text) be described in such glaring terms, and without any reference to the all-powerful aid of Yahwè. The text, moreover, is full of improbabilities, and the corrections favour an address to Yahwè. It is the great judgment which is referred to, when the enemies of Israel, represented by the N. Arabians, will be destroyed. Though this act of justice or of vengeance can be ascribed to Israel (cp. Pss. ii., xviii.), yet it is only through Yahwè that Israel will triumph, and sometimes Yahwè himself is described as the warrior who puts down the foes (see Ps. cx.; Isa. lxiii. 1-6).

Critical Notes. 1. M בעודך. Rather בעורך (Nöldeke); cf. xx. 3.—

M's מלך springs from עמך. Cp. on l. 13.

2. Omit **מָה** (not in Vss.). The scribe began to write **מָאֵד**; his successor, in error, wrote **מָה**.

4. M **אַרְשֶׁת**; may we compare Ass. *eristu* (Del., *Prol.* 54 f. and Ass. *HWB.*)? Surely the style of the psalm is too plain to admit of such a far-fetched word. Read **מִשְׁאַלֶּת** (Gr.), or less probably **שְׁאַלֶּת** (cvi. 15). See xx. 6, xxxvii. 4, lxi. 6 (corr. text).

8. Metre suggests that **עוֹלָם וָעֶד** is an interpolated gloss on **יָמִים**.

11. M **בְּרִכּוֹת**, (rich in) blessings? or, (the centre of) formulæ. of blessing (cf. Zech. viii. 13)? But this does not yield a proper parallel to l. 12. Read **חֲבִירָה** (see note above).

13. M **הַפֶּלֶךְ**. Read **עֵמֶק** (see on xx. 10).—M **יְדוּה**—an editorial correction. Read **בֶּךָ**.—M **בַּחֲסֹד**. Read **בַּחֲסִידָה**.

16. M **תַּמְצֵא**, an unpleasing repetition. Read **תַּתְכֵּךְ**. Duhm **תְּבוֹא** (with accus.?).

17–24. M's text (opening of v. 10) expresses the anticipation that (as most understand) the king will make Israel's enemies like a fiery furnace (**כְּתִנּוֹר אֵשׁ**, preceded by **פֶּסֶק**), i.e. will destroy them so that they appear like a fiery furnace. Surely vindictiveness could have found a less artificial expression. The remainder of v. 10 supplies us with too much material for a single trimeter. Presumably the whole of v. 8 is corrupt. Is it likely that **פָּנִיד** was said of the king? And is not **אֵשׁ וְתֹאכְלֶם אֵשׁ** a very lame conclusion to a verse or stanza? V. 11 is better, but can **פָּרִי** be used as synonym for **זֶרַע**? Lam. ii. 20 is hardly quite parallel. V. 12 as Hebrew is just good enough to have escaped severe criticism, but the controversy over **נָטוּ** (cp. Bathg. and Wildeboer *ZATH*, xvii. 179) suggests that all cannot be right; critics also appear to have taken **כָּל יוֹכְלוּ** too easily. In v. 13, however, the text is altogether impossible; **תַּשִּׁיתֵם שִׁכְם** is literally 'thou wilt make them [to be] back,' though König vainly tries to make out **שִׁכְם** to be the accusative of relation, and for **תַּשִּׁ** compares passages in which the object of **עָשָׂה** is to be supplied from the context. Most critics compare xviii. 41, and obtain the general sense, 'thou wilt put them to flight'; xviii. 41, however, is certainly corrupt. Apart from the context T's rendering might be plausible, 'thou wilt make them (viz. thy people) as one shoulder' (cp. Zeph. iii. 9). M's **בְּמִיתָרֶיךָ** is equally improbable. AV, to make sense, inserts 'thine arrows.' It would be simpler to substitute **הַצֵּיד** for **בְּמִיתָרֶיךָ**. But we have no right to do this. And even were it otherwise, how improbable that the fitting of the arrows on the strings should come after the putting of the enemies to flight! **תִּכְנֹנָה עַל-פְּנֵיהֶם** is also a strange expression. Returning to the passage after a wider experience of parallel

corruptions had supplied a key to a very large number of passages, the writer would emend thus,

- 17 תִּשְׁבִּית רַחֲבוֹת וַיִּשְׁמַעֲמָל
פָּנֶיךָ יְהוָה יְבֻלֶּעַם
צָרָפְתִּים מֵאֶרֶץ תֹּאבֵד 11
וּמִצָּרִים מִפְּנֵי אֲדָמָה
בִּי־נִתְּנִי עֲלֶיךָ רָעָה 12
חֲשָׁבוּ מִזֶּמֶר יִרְחַמְאֵלִים
כִּי־תִשְׁבִּית אֶרֶס וְכֶשֶׁם 14
רַחֲבוֹתִים תֹּכִיחַ עַל־פְּנֵיהֶם

For פָּנֶיךָ in *l.* 18 cp. *Lam.* iv. 16, and note that בָּאֶפֶס in *v.* 10 is an interpolation.

PSALM XXII.—I.

TRIMERS. A prayer 'out of the depths.' No individual can be the speaker. Is there any one so prosaic as to maintain that either David, or Jeremiah, or Ezra could have used these words? Nor can the depressed Jewish people be the speaker; stanzas 3 and 4 show that an Israel within the larger Israel here pours out its griefs and woes. These woes it shares with all who have not practically rejected the Jewish law, and found means to conciliate those whom true Israelites ought, so far as possible, to shun, but a spiritual sorrow is theirs, which the mass of imperfect though not faithless Israelites cannot fully realize. They are constant in prayer, but how useless it seems! Unbelievers jeer at their folly: can such a 'worm' as Israel (*v.* 7) be said to have a God? Faithless Israelites, who know the phrases in which at this period faith delights, apply them sarcastically (*v.* 9). By word and deed they do their best to kill the faithful community. They are not indeed clothed with regal authority; they can but commit so many outrages and speak such bitter words (some of which may for a moment seem to Israel to be true) that Israel feels—though God all the while knows that it is not so—at the point of death. Note the parallels in *Isd.* xli. 14 ('worm,' 'redeemer'), xlix. 7 and liii. 3 ('despised of men'); xlix. 8 ('from the womb'); xlix. 14 ('Yahweh has forsaken me'), and in *Job* xix. 13 ff., xxx. 9 ff.

If we hold that *Isa.* xl–lv did not reach its present form till after the time of Ezra, it will be impossible to make Ps. xxii. earlier than the very close of the Persian period, and a later date is not excluded, considering the influence of *Job*. Cp. *OP.* 230 ff.; Smend, 76 ff.; Coblenz, 136 ff. The view of Duhm and Winckler that the poet is himself the subject of the psalm, and that he wrote it while languishing in a Babylonian or a Jewish dungeon¹ is opposed to a sound textual criticism and exegesis. The poem represents a company or community. It is 'a complaint of highly-strung sensitive natures, brought up on the doctrine of earthly retribution, and surprised that they meet with the contempt and ignominy which are only worthy of malefactors. And the grandeur of the psalm consists in this—that in spite of the terrible strain put upon their faith, this divinely given quality does not fail them. Though God seems to have forsaken them, He is still their God.'² Happily there is but one voice among critics as to the spiritual beauty of the poem.

Cp. Winckler, *AUF*(2) i. 177 ff.; J. Doller, 'Textkritische Bemerkungen zu Ps. xxii. (xxi.),' *Theol. Quartalschrift*, xxii. (1900), 174 ff.

¹ Duhm makes him a victim of the party-fights of the later Asmonæan kings, Winckler no less a person than king Manassch.

² *Christian Use of the Psalms*, 93 f.

Deposited. Of Ethan the Zarhite. Marked: Of Arab ethan. 1

- 1 O my God ! to me give ear ; 2
 Why hast thou forsaken my soul ?
 [Why] keepest thou so far off, not to hear
 The words of my cry, O my God ?
 I call by day, but thou answerest not ; 3
 By night, but thou interposest not for me ;
 Yet Thou art Jacob's Holy One, 4
 The God who is Israel's confidence.
 In thee our fathers trusted, 5
 10 They trusted, and thou didst deliver them ;
 To thee they cried, and they found escape, 6
 In thee they trusted, and they were not shamed.
 But I am a worm and no human creature, 7
 Insulted by mankind, and by all people despised.
 All that behold me jeer at me, 8
 They open their lips wide, and wag their heads with a
 scoff,+ —
 ' Let God redeem him, let Him deliver him ! 6
 Let him rescue him, seeing He delights in him ' !
 Yea, Thou wast my refuge when I was born, 10
 20 My confidence when I was on my mother's breasts.
 On Thee have I found support from my birth, 11
 Thou hast been my God from my mother's womb ;
 Remain not afar, [O Yahwè], 12
 Trouble is near, there is no helper.
 Strong wild oxen surround me, 13
 With pointed horns they mangle me ;
 Fierce lions that raven and roar 14
 Stretch open their jaws towards me.
 [Within] I am poured out like water, 15
 30 And all my bones are out of joint ;
 My heart has become like wax,
 It has melted away within me.
 [My palate] is dried up like grass, 16
 My teeth stick together in my jaws ;
 With my crying my throat is parched, 17c
 And upon mine eyelids is the gloom of Deathland+ . 16c

Strong lions surround me,	17a
A troop of wild oxen encircles me ;	17b
My body is wasted by reason of my pains,	18
40 +But+ they give a kick to my wounds.	
The traitors walk to and fro,	19
And jeer at the anguish of my soul.	
But Thou art Yahwè, keep not afar off ;	20
Thou art my God, hasten to help me.	
Snatch my soul from the young lion,	21
My life from the paw of the greedy lion ;	
Deliver me from the mouth of the fierce lion,	22
Withdraw me from the horns of the wild oxen.	

* * * * *

2. For God to 'forsake' the soul means death (xvi. 10). And how can Yahwè forsake the soul of his loyal one (xvi. 10, xxxvii. 28, xciv. 14)? The loyalty of man presupposes that of God. But Zion herself complains, 'Yahwè has forsaken me' (Isa. xlix. 14).—4. Duhm, who retains דברי שאנתי (lit. 'the words of my roaring'), takes דברי in the sense of 'matter.' The sense is possible enough in *prose* style, but improbable in poetry. Duhm compares 1 S. x. 2, Ps. lxxv. 4; but the latter passage is corrupt.

6 ff. **Thou interposest not**; lit. 'thou liftest thyself not up,' i.e. 'arise not from thine inaction to assert thy sovereignty.'—*Jacob's Holy One*. So Isa. xxix. 23, where, as here, 'Jacob' and 'Israel' are parallel.—*Israel's confidence*. This strikes the key-note of the beautiful stanza which follows (see crit. n.). Those who adopt M's text suppose that the psalmist gives a new turn to the old phrase 'enthroned upon the cherubim' (lxxx. 2, xcix. 1) by substituting 'the praise-songs of Israel' for 'the cherubim.' The true 'chariots of deliverance' (Hab. iii. 8) are, not the mythic cherubim, but the prayers and praises of God's people (cf. viii. 3 in M's text). This view I have elsewhere supported (Ps.¹⁰; OP, 327), but it is certainly over-subtle, and a freer attitude towards M's text enables me to abandon it.

9-12. The appeal to Israel's past history. Cf. lxxvii. 5-8. *Our fathers*;

so xliv. 2, lxxviii. 3. Clearly Israel is the speaker (Lag., *Orientalia*, ii. 63), or rather the Israel within Israel.

13-16. **A worm &c.** Israel speaks, not some self-pitying individual. Cf. Isa. xli. 14. In the light of these two passages it should be clear that Isa. liii. 14, liii. 2 do not refer to an individual.—*Despised*. Cf. Isa. xlix. 7, liii. 3.—*Jeer at me*, &c. Cf. xxxi. 12 ff., xxxviii. 12, xli. 6 ff., lxix. 8 ff., lxxxviii. 9, 19, Lam. ii. 15 f., lii. 46, and especially Job xxx.

17-20. **Let God redeem him**, &c. A reference to a favourite title of Yahwè in the Prophecy of Restoration (see Isa. xli. 14, xlix. 26, and often). Cp. xix. 15. The correction of the text adopted removes a great linguistic stumbling-block (see crit. n.).—*From my birth*. Lit., 'from the womb,' מִרְחֹם. Cf. lxxi. 6, Isa. xlviii. 8.—*On thee*, &c. Again compare lxxi. 6.

25. From this point onwards the greatest misunderstanding has been caused by corruptions of the text. Lagarde's ingenuity in explaining the choice of the several animals (*Orientalia*, ii. 63 f.; cf. OP, 232) is beyond question, but he presupposes the corrupt readings of M's text. Toliah the Ammonite, Geshur the Arabian, Sanballat the Samaritan are not referred to under the respective symbols of bulls of Bashan, lions, and dogs, for the only animals which a strict criticism can recognize

appear to be 'wild oxen' (רָאִים) and 'lions' (לִבְיָא, כְּפִיר, אַרְיִי). Both kinds of animals are symbols of the oppressors of the Jews. רָאִים naturally suggests יִרְחַמְעֵלִים, i.e. the 'wild oxen' are the Jerahmeelites. The 'lions' may conceivably include oppressors of native Jewish origin (cp. Zeph. iii. 3).—With pointed horns. On these dangerous horns (which were prized as trophies by the Assyrian hunter-kings), see on xcii. 11a. The passage seems to be imitated in xvii. 11, lxviii. 31 (corr. text).

29-36. Vital strength fails; dissolution seems at hand.—29. *I am poured out.* So, of the heart, Josh. vii. 5 (cp. l. 31); of the soul, xvii. 8 (corr. text), xlii. 5 (M).—33. Cp. lxix. 4, cii. 5.—34. A little different from Job xxix. 10.—35. Nothing is more difficult than to get a fit sense out of the received text. The text-critical problem seems now to have been solved. See crit. note.—36. Cf. Job xvi. 16.

38 ff. Some critics (Ewald, Winckl., Duhm) have supposed that the much-tried speaker is in prison or in the stocks, while a 'crew of evil-doers,'

also symbolically called 'dogs,' but really gaolers or rude warriors (Wil., Du.), gloat over his sufferings. This view however is based on textual error. Similarly the odd picture of the wounded man counting up his bones (or, his pains), while the 'dogs' enjoy the spectacle, vanishes into thin air like that other strange picture of the wild dogs mangling his hands and his feet. To some, the picture may seem strange, even as a more correct text presents it. But we must remember that the speaker is in reality a collection of persons. The wild oxen and the lions (i.e. the oppressors) cannot all at once destroy Israel. The moral and physical sufferings of many Israelites may have wasted the national 'body,' but some life still remains. At present, all that the fierce beasts can do is to worry their victims, and to aggravate the pain of the wounds by 'kicking' them. *Give a kick*, cp. 'the paw of the greedy lion' (l. 46). Imitated in lxix. ll. 49 f. On lines 41, 42, which one would gladly have kept on account of the familiar application, see crit. note. Bähgen's comment is, 'Israel resembles one slain on the battle-field, whose garments the soldiers divide among themselves by lot.' But is there anything in the context to favour this?

Critical Notes. 1 f. אֱלֹהֵי אֱלִי. G ὁ θεὸς ὁ θεὸς μου πρὸς ἑαυτὸν ; Bi. הקשיבה לי. Read אֱלֹהֵי אֱלִי הקשיבה (cf. on xviii. 3 אֱלִי). The repetition of אֱלִי is not probable in a highly artistic poem (2 K. iv. 19 is therefore not parallel; in Jer. iv. 19 the first כִּיעִי is dittographic; see G). Soon after we have אֱלֹהֵי. The first אֱלִי is in one sense dittographic.—M עֹבְתֵי נַפְשִׁי. Read עֹבֶת נַפְשִׁי (cp. lxxxviii. 15). נַפְשִׁי written in a shortened form, or else half-effaced, was taken for the suffix נִי. On the origin of *αφθαρτα* in D of Mt. xxvii. 46 and Mk. xv. 34 see Chase, *Syro-Lat. Text of Gospels* (95), 107; Konig, *Exp. T.*, Feb. 1900, 237 ff.

3 f. M רְחוֹק מִשְׁוֹעֵתִי דְּבָרִי שְׁאֵנִי, 'far from my deliverance are the words of my roaring'; so G ΑΞΘΕΣ' J T—a weight of authority by which Ba. feels overpowered (so Del, Kön. *Synt.* § 348a); Ba., however, takes 'deliverance' = 'deliverer.' Most unnatural, even if we read רְחוֹקִים (cp. on cxix. 137). Read probably תְּרַחֵק מִשְׁוֹעֵתִי [לְפָנַי] דְּבָרִי שְׁוֹעֵתִי יְהוָה. יְהוָה, written י, was absorbed by הִי. שְׁוֹעֵתִי

¹ Lagarde's detailed explanation of symbols (see on l. 25) reminds one of commentators' disputes on the first canto of Dante.

and שֹׁנֶה are elsewhere confounded (xxxii. 3; Job iii. 24). Street, Hi., Dy., Gr., Che¹, We. read כִּי־זִנְיָתִי (cp. on lxxxviii. 2). This, however, does not fit in well.

6. M וְלֹא דֹמִיָּה לִי. G και οὐκ εἰς ἀντιμαρ ἴσμι (so Hatch, *Biblical Greek*, 191, rightly corrects ἀντιμαρ), probably reading רִמְיָה, for elsewhere G decidedly does not recognise דֹּמִיָּה. The word דֹּ is non-existent (see on xxxix. 3, lxii. 2, lxxv. 2). S here has סוּן לְכַלִּי 'et non respiciis.' This is but a guess. In xxxix. 3 דֹּ has grown out of תִּמְדֹּ. This suggests תָּרַם for our passage. Cp. Isa. xxx. 18, 'he lifts himself not up to have compassion on you.' 'To lift oneself up,' = to interpose, with sovereign power, for the oppressed.

7 f. M וְאַתָּה קְדוֹשׁ יוֹשֵׁב. The moderns mostly make a stichus of the first two words (see Rahlfs below), but wrongly. G εὖ δεῖ εἰς ὄψιν κατοικεῖς; Z (Field) εὖ ὄψιν. J 'et tu sancte habitator.' Halévy too and Duhm connect יוֹשֵׁב with קְדוֹשׁ (cp. Isa. lvii. 15). Hi., too weakly, inserts יְהוָה (metre). The only adequate remedy is to read וְאַתָּה קְדוֹשׁ יְהוָה יוֹשֵׁב. ע, with perhaps a fragment of ק, grew into ש. — M תְּהִלֹּת יִשְׂרָאֵל. Most moderns connect this with יוֹשֵׁב, and suppose that 'enthroned upon the praise-songs of Israel' is a spiritualizing development of the antique phrase 'enthroned upon the cherubim.' For an exposition of this view see my note in Ps.⁽¹⁾ and *OP*, p. 327; cp. also especially Rahlfs, עני und עני in der *Pss.*, pp. 35 ff. Rahlfs is very sure that M is correct, and defends the very short stichus וְאַתָּה קְדוֹשׁ by a reference to וְאַתָּה רִוָּא, cii. 38. All this is very questionable, and (so far as the development theory is concerned) too modern in spirit to be probable. It is only rendered necessary by the prevalent veneration for M's text, and is opposed to the tradition represented by G J (ὁ ἁγιος ἱσρ., *laus Israel*). Hal. prefers to follow G J, but a line of two words, neither of which can have more than one beat, is intolerable. Gr. inserts הַכְּרוּבִים after יוֹשֵׁב and נֹרָא before תְּהִלֹּת. This is regarded by Rahlfs as plausible, though unnecessary. But it gives us too much material; a shorter and simpler distich is required. Read אֱלֹהֵי תִחְלֹת יִשְׂרָאֵל (see xxxix. 8; lxxi. 6c; cix. 2, corr. text). אֱלֹהֵי fell out, through its resemblance to תִּחְלֹת. As a postscript, I mention Herz's יוֹשֵׁב בֵּית תִּי, Winckl.'s יוֹשֵׁב קְהִלָּת, and Duhm's בְּדָ תְּהִלָּת יִשְׂרָאֵל ('Israel's praise is of thee').

16 f. M יַפְסִירוּ; 'they cause to break through,' or 'they release (insults)'? Surely not. Read יַפְעִרוּ (Gr.); see Job xvi. 10. — M גַּל אֶל־, inf. abs. from גָּלָל (Kön., *Synt.*, 114, n. 7), or imper. kal. (Ol., Del., Ba., &c.). G S J, Bi., Ba., Du. גַּל אֶל־ (G ἁποστέλλει; Mt. xxvii. 43 ἀποστέλλει).

We., יָנַל אֱלֹהִים. But an accusat. is indispensable, and whichever of the above readings we adopt, the sentence is rough, and the parallelism incomplete. Brull suggested יִנְאֲלֶהוּ; Hal. גִּנְאֲלֹ (so Che., *JQR*, Oct. '97, 13; *Jew. Rel. Life*, 120); Wi. דִּנְלֹ אֱלֹהִים (against this see Che., *JQR*, Jan., '99, 236). One fault common to all these suggestions is the not taking account of יְדוּה. The covenant-name of God is not to be expected here. The correction which alone does perfect justice to the textual phenomena is אֱלֹהִים יִנְאֲלֶהוּ. אֱלֹהִים was misplaced, and hence misread אֱלֹהִים. יְדוּה includes both the preformative and the affirmative of יִנְאֲלֶהוּ. Cp. on xxxvii. 9a.

19. Two plain corrections. נָחִי and (lxxi. 6) נָחִי are both fragments of מִנְחָה; ח and ג, ס and ז confounded. (But in Mic. iv. 10 נָחִי should be האנחי, Gr.). Also for מִנְחָה read מִנְחָה (G S J, Gr., We.); see lxxi. 5.

21, 23. M's הִשְׁלַכְתִּי is most unnatural. Read נִסְמַכְתִּי (see on lxxi. 6). Less probable is הוֹחַלְתִּי, or (Wi.) הִשְׁלַמְתִּי (Job v. 23). The latter should mean 'I have been made thy friend.'—Insert יְדוּה (metre).

25. M פָּרִים רַבִּים. 'Many bulls'! Most improbable and against analogy. Read certainly (or רִאשִׁים בְּבִירִים (see on ll. 37 f., and on lv. 19). Wi., כְּפִירִים רַבִּים with just discernment of the problem. The *re'emim* must have been mentioned before l. 48.

26. M אֲבִירֵי בָשָׁן. In lxviii. 16, 23, 'Bashan' is due to corruption. So here. As Wi. points out, 'the cows of Bashan are symbols of fatness, never of strength.' But Wi.'s reading, אֲבִירֵי הָשָׁן is not quite satisfactory; read בְּקָרְנֵי שָׁן (see l. 48). א and ק confounded. G (ταῦροι) *tauros*, i.e. either דָּשָׁן or שָׁמֶן; see G, lxviii. 16. M כְּתֹרֵנִי, 'surround me'? So e.g. BDB, citing Judg. xx. 43, Hab. i. 4. But in Judg. read כְּתֹרֵי (Moore; cp. G), and in Hab. מַחֲרִיד (Gr.). Here certainly read כְּתֹרֵנִי. The lexicon gains. כְּתַר, Job xxxvi. 2, = 'to wait.'

27. Read מְרִפִּים וְשֹׁאֲנִים.

29. M נִשְׁפַּכְתִּי. The par. passage, Lam. ii. 11, suggests that a noun should stand here. Read probably נִשְׁפַּכְנוּ מִיַּי. A play on מֵיִם and מַעִים.

33. Note Pasek. M כְּחָרֵשׁ. Read כְּחָצִיר (cf. cii. 5).—M כְּחִי. Read חֲכִי (an early emendation, see Ibn Ezra), with Ol., Ew., Ba., &c.; cf. lix. 4.

34. M וְלִשְׁוֹנִי מִדְּבַק מִלְּקַחֲחִי. But לִ is fem.; 'מִדְּ' requires בְּ

ל after it; and כִּל should mean 'tongs' or 'snuffers.' Read חֲסִי
מִדְּבָקִים בְּלִחֵי.

35 (v. 17c). כָּאֲרִי יְדֵי וְרַגְלֵי (some copies and edd. כָּאֲרִי). On the other hand, some edd. have as Kr. כָּאֲרִי, and some MSS. and the Complut. ed. have כָּאֲרִי = כָּרִי. The Vss. mostly presuppose some verb; G ὤρυξαν, 'A ἐπέθησαν (?) and ἤσχυσαν (two editions?), S כּוֹנֵם, J vinxerunt. Z, however, gives ὡς λέων (for proof, see Taylor, *Genizah Palimpsests*), and T the conflate rend., נִכְתִּין הֵךְ כְּאֲרִיא, 'they bite like a lion.' On these renderings cp. Bā., *Jahrb. f. prot. Th.*, 1882, p. 27; Del., *Complutens. Varianten* (1878), p. 27; Zenner, 'Textkrit. Bemerk.', *Theol. Quartalschr.*, 1900, pp. 174 ff. It is not fruitful to discuss what readings (other than כָּאֲרִי or כָּאֲרִי) the translators may have had in their minds. T, for instance, suggests עָרְקוּ (Job xxx. 17); S suggests קָרְעוּ. But the rends. are but guesses. Many moderns, from De Rossi onwards, claim the *exigentia loci* as a decisive proof of the reading כָּאֲרִי; Bā. and Now. add that in all probability the extant Heb. MSS. should only count as one witness, being all apparently derived from a single archetype. Lag., however (*Orientalia*, ii. 64), is confident that v. 17 is misplaced, and stood originally between v. 14 and v. 15. If this be correct, we have two stanzas, each consisting of seven stichi (viz. vv. 13, 14, 17 and vv. 15, 16), and, if we read כָּאֲרִי in v. 17c, we obtain a parallel for the אֲרִיהַ in v. 14b. But (1) it is obvious that as a rule the stanzas have eight lines, and it is practically certain that the three stichi grouped in M T of v. 16 should rather be four; (2) the exegetical difficulties of v. 17c are not removed by Lagarde. Wellh. tries to improve upon Lagarde by placing v. 17 (except c, which, with Olsh., he relegates to the margin) after v. 13. He thus obtains a somewhat better connexion for v. 18, and makes the פָּצוּ of v. 14 intelligible. The objections to this plan are (1) that it makes seven stichi, (2) that הִמָּה in v. 18b is too far removed from the descriptive title to which it points. The view of Ol. just referred to need not, in my opinion, be discussed; it is the resource of despair. Before mentioning what I venture to think the true reading, I am bound to record some earlier conjectures. The simplest plan is, with Kön. (*Synt.*, p. 681), or we might say, with Z, to read כָּאֲרִי, unless, with Pococke and Reinke, we regard כָּאֲרִי as defectively written for כְּאֲרִים. The next easiest conjecture is that of Herz, נִכְרִי (Job xxx. 17). In 1888 I gave a qualified preference to Brull's כְּתָרִי, 'surround' (cf. Ju. ix. 31, תְּרֵמָה for אֲרוֹמָה), since proposed anew by Perles and Winckler. But 'surround' is imaginary (see on l. 26). Gr. and Hal. adopt the old guess אֲסָרוּ; Kr., Dy. כָּאֲבִי; Duhm כָּאֲרִי. All this proceeds on the mistaken assumption that the error lies solely in כָּאֲרִי. The whole line is corrupt, and the correction must be sought for in one of the parallel passages—

lix. 4; for plainly the throat had to be mentioned somewhere. The archetypal MS. was correct in rejecting י as the final letter. It also gave the first word very nearly right, but erred in retaining ידי ורנלי, which, indeed, on all the theories as yet proposed, is unexpected, unnatural. Read בקראי נחר נרני. Plainly this belongs with the other descriptive clauses referring to parts of the body, and all that is now needed is to correct another suspicious clause (v. 16c) so as to provide a parallel for it. Let us see whether our wish can justly be gratified. (The order 16a, 16b, 17c, 16c is Bickell's.)

36. M gives, as v. 16c, ולעפר-מות תשפתני. The 'dust of Death-land' is not an impossible expression. In ed. 1 I compared *Descent of Istar*, l. 8, 'the place where much dust is their food.' But עפר would have quite sufficed; the addition of מות is unnecessary (see on xxx. 10). תשפתני must be wrong; if 'thou wilt place me' is the meaning, a commoner word would certainly have been chosen (see lxxxviii. 7). The tense too is surprising, and, lastly, there is no clause anywhere to which it (v. 16c) can be regarded as parallel. The text is wrong; can we correct it? Yes, if we may combine it with another clause which lacks a parallel, viz. 17c. The mention of the throat suggests that of the eye, and at once one remembers Job xvi. 16, ועל-עפעפי צלמות. This is the original reading here. מות is dittographic. תש comes from צל transposed; פת = מת; ני = נ is dittographic.

37. Omit כי (dittogr., ני precedes in M), and insert רבים (G κύνες πολλοί) as part of the traditional text). On this we have now to operate. We do not want the 'dogs.' In *OP*, 232, I described Lag.'s symbolic explanation of the different animals (*Or*, ii. 64) as 'plausible'; I fear I must retract this. There is no parallel (see on lix. 7) for the use of the pariah-dogs of Eastern cities as a symbol for the enemies of Israel, and in the last extant couplet of Ps. xxii.⁽¹⁾ only lions and wild oxen are referred to. Read לבאים בבירים (cp. on lix. 7). Wi., פלאים, 'jailers'; hardly. J 'venatores,' following 'ΑΘ (so Hieron. in *Anecd. Maredsol.*), = פלבים.

38. M עדת מרעים. Against context and parallelism. Read certainly מראים (l. 48). So ראמים in Isa. xxxiv. 7 should be מראים.

39. M אספר כל-עצמותי. The idea of being reduced to a skeleton would not have been so expressed. Nor is the idea of 'reckoning up my wounds' (another reading) a probable one. Read בשרי כלל מעצבותי. עצבותי is right (T, Gr., Wi.), but the corruption lies deeper than Gr. supposes. (עצמ' in error for עצב' occurs in Job vii. 15.)

40. M יביטו יאראבי. The idea of gloating on sufferings is both autologically expressed, and unsuitable to the parallelism. Read

יִבְעֲטוּ בִּמְכֹאֲבִי (Dt. xxxii. 15; in 1 S. ii. 29 the reverse change is required; see Klo.).

41 f. Read:—

יִתְּחַלְכוּ בְּנִדִּים לָהֶם
וְלַעֲמֵל נַפְשִׁי יִלְעִינוּ

M is most unsuitable. The error, יִפְּלוּ נֹרֵל, in l. 43 closely resembles that in Ob. 11, יִדּוּ נֹרֵל, for יִנְדִּילוּ, i.e. יִלְעִינוּ.

44. M אֵילוֹתִי: G ἡ θουβεία μου. Lag. (Or. ii. 7) explains this ἡ, Xey. as an Aramaism. But if so, why not simply אֵילִי (see on lxxxviii. 5)? Such forms in הָאֵל are no doubt characteristically late ('lateborn linguistic expedient,' Kon. ii. 204), but this only explains how a scribe came to think of reading אֵילוֹת; it does not justify us in accepting it as original. Read אֵלִי אֶתָּה (Gr.).

45 f. M מִחֶרֶב, against parallelism. Read certainly מִכַּפֵּיר (cf. on xvii. 13; lxxiv. 19).—כָּלֵב יִחֲדָתִי מ— Read לִבִּי אֶתְּחִי. כָּלֵב is due to a harmonizing editor (see on l. 37). יִחֲדָה as a title for the soul is most unnatural. G even gives τὴν μακαρίαν σου (so xxxv. 17), and so helped to produce an artificial sense, 'precious,' 'dearly beloved.' Observe that יָדָד in xxv. 16, lxviii. 7 is equally suspicious. Gr., We., agree as to חִיתִּי.

48. M רָמִים, G μακαρίζων. Defective form of רָאִים (cf. on l. 38). La. (Or. ii. 64) alters to פָּרִים, because the wild ox is 'hardly a dangerous animal.' A mistake; see on xcii. 11. פָּרִים in l. 25 is wrong.—M עֲנִיתִי. Is this a designed violation of parallelism, leading on to the second part of the psalm? It must be so, assuming the text to be right, if grammatical usage is to be followed, for עַי cannot be a consecutive perfect (Ewald). But the grammarians (even Kau. in Ges.-K. § 119 ff) are all too conservative. G τὴν ταπεινών μου and Σ (Field) τ. κάκων μ. read עֲנִיתִי or עֲנִיתִי (?); a guess. Thrupp, We. עֲנִיתִי. But the parallelism requires a verb. Read, not תַּעֲנִנִי, but תִּשְׁיִבֵנִי (xxxv. 17).

PSALM XXII.—2.

TRIMETERS. The Israel within Israel performs its vow of proclaiming God's faithfulness and reasserting the Messianic promise in the great assembly (cp. xl. 10 f., xxxv. 18 ?). Pss. xl.⁽¹⁾, lxix.⁽²⁾, and cii.⁽³⁾ are parallel to xxii.⁽⁴⁾ The nationalism of the psalm forbids us to suppose that it is merely an ordinary liturgical formula to be used by an individual when paying his vows in the temple, or to be sung in his name by the temple singers. Duhm, who holds this poor theory, refers to Job xxxiii. 26-28 and Ps. lvi. 13-20. But in Job &c. he adheres to the difficult

reading *שִׁיר*, in spite of the *Pasek* which follows it, vainly attempting to remove the difficulty by pointing *שִׁיר*, 'songs'; and though the writer of lxi. 13 ff. may be a full believer in animal sacrifices, he cannot have intended his work for the use of an individual (see introd. to lxi. ⁽²⁾). Both in xxii. ⁽¹⁾ and in lxi. ⁽²⁾ the background is that of the N. Arabian oppression of Israel.

- 1 I will discourse of thy glory to my brethren, 23
 In the midst of the assembly will I praise thee.
 Ye that fear Yahwè, praise him; 24
 All ye of Jacob's offspring, honour him.¹
 For he has not despised [his prisoners], 25
 Nor rejected the cry of the sufferer;
 He has not hidden his face from him,
 But when he called unto him, he heard.
 His faithfulness I will not conceal in the great assembly, 26
 10 My vows will I perform before his worshippers,
 Hope on, ye sufferers! and ye shall rejoice, 27
 Let those that are zealous for Yahwè praise him.
 The Jerahmeelites shall seek eagerly for Yahwè, ·27 (end), 28
 The Ishmaelites shall do obeisance before him,
 All the princes of Misgour shall do obeisance, 30
 Before him shall all Arabians kneel.
 The offspring [of Jacob] shall honour him, 31
 His worshippers shall declare his righteousness;
 They shall relate to the next generation
 20 That he has wrought [for us] deliverance from Jerahmeel.

1-8. When the Messianic deliverance has taken place, the Israel within Israel (*i.e.* the 'Servant of Yahwè,' or the association of strictly pious Jews) will summon their 'brethren' (*i.e.* faithful Israel at large) to join them in praising God for his great deeds. *Ye that fear Yahwè*. Probably there is here no real antithesis to the 'seed of Israel,' as if proselytes were meant. In xv. 4, lxi. 16, *יִרְאוּ יְהוָה* is simply a term for worshippers of Yahwè.—*Prisoner, sufferer*, collective terms (cp. lxi. 34).

9. Closely parallel to xl. 11.—10. *My vows, &c.* In the light of cxix. 31 f. we see that the 'vows' consisted in songs of praise. Cp. l. 14, lvi. 13, lxi. 9, lxx. 2, cxvi. 14.—11 f. The deliverance is only real to faith. Hence the Israel within Israel, addressing all

who have learned the true lesson of suffering, bids them 'hope on,' and the time for rejoicing will come. Cp. lxi. 33.

13-20. The grounds of this confidence. The Messianic promise is certain; the most bitter of the foes of Israel will recognize that Yahwè alone has divine power, and accept him as their sovereign. And for itself Israel anticipates that its work of praise will never end. Age after age the message will be handed on that Yahwè delivered his people from its most cruel foe. Cp. xlviii. 14, lxxi. 18, cii. 19.—The editorial reconstructions of corrupt passages are of great interest. One of them (in v. 30, rightly read) implies the hope of the resurrection (cp. Dan. xii. 2). See crit. notes.

¹ And be afraid of him, all ye of Israel's offspring.

Critical Notes. 4. Omit last *etichus* of M (a variant).—5 f. Insert **אֶת־אֲסִירִי** (lxix. 34).—M **עָנִית**, *ἀν. λεγ.*, and unsuitable as the object of **שָׁקַץ**; cp. ix. 13, *ἐμίση*. Read **צִעֲקַת**. So the present writer in *JBL*, xv. (1896), p. 198; cp. We., *Skizzen*, vi. 170. **צ** precedes; **נ** comes from an imperfect **נָקַע** *ἡ δὲ ἑστῆς* = **רָנַת**.—9. M **מֵאֲתֶךָ**, 'caused by thee' (cxviii. 23)? Impossible. Read **אֶתְּךָ** (Gr., *ἀμετῆς*). **ו** fell out; **כ** belongs to the next phrase.—M **תִּהְיֶה**. Read (taking over **כ**) **לֹא־כִתְּוִתִּי** (xl. 11).

11. M **וַיִּשְׁבְּעוּ**. But if the figure of the great Feast (xxiii. 5) had been introduced, more would have been made of it. A reference to sacrifices is precluded by a couplet in a parallel psalm (lxix. 32). Comparing lxix. 33 (corr. text), read **וַיִּשְׁבְּחוּ**. For construction see xxxiv. 6 and xl. 4 (corr. text). Note *Pasek*.

13 f. M's **יָדִי לְבִבְכֶם לְעוֹ** is an editorial expansion of a corruption of **יִרְחַמְאֵלִים**. **יִרְחַב** and **יִשׁוּבוּ** are two competing variants (note *Pasek*); read **יִשְׁחַדּוּ**.—**כָּל־אֶפְסִי אֶרֶץ** is probably another editorial expansion; the original text must have had **כָּל־יִשְׁמַעְאֵלִים**; **אֶרֶץ** was perhaps attached after **אֶפְסִי** had grown out of **שְׂמַאי**. The verb to which **כָּל** belongs is **יִשְׁתַּחֲוּוּ**. For **לִפְנֵיךָ** read **לִפְנֵי**, with *Vss.*, except T, and Houb., Horsley, Halévy. Cp. Duhm. **כָּל־מִשְׁפַּחֹת** is analogous to **כָּל־אֶפְסִי**, i.e. it represents **כָּל־יִשְׁ**; **נֹוִים** is the editor's addition.—At this point in M (v. 29) comes a collection of corruptions of ethnics, viz. **כִּי לִיהוָה** = **יִרְחַמְאֵל**; **הַמְּלוּכָה** also = **יִרְחַ** (so in Ob. 21; see *Enc. Bib.*, 'Obadiah'); **וּמֹשֶׁל** = **יִשְׁמַעְאֵל**; **בְּנֵי־יִרְחַ**. Most textual critics simply insert **הוּא** (וְהוּא מֹשֶׁל); so G, *καὶ αὐτὸς δεσπόσει*. But the whole of v. 29 is weak.

15. M **אָכְלוּ**; G *ἔφαγον*. Most (Pinsker, Bruston, Gr., Du., &c.) read **אָדָּם**. Experience, however, warns us to reject slight remedies in such a corrupt passage. Beyond doubt, **אָכְלוּ** is a corrupt fragment of **יִרְחַמְאֵלִים**, originally perhaps a correction referring to our l. 13. **דְּשִׁנֵּי־אֶרֶץ** is also clearly wrong. Brüll suggests **שְׂכֵנֵי**, Smend and Renan **יִשְׁבֵּי**, Kr. **יִשְׁנֵי**, which We. does not indeed adopt, but considers to have been an early error, which produced the 'gloss' **לֹא־יָדָה**; Duhm **רָשִׁי** ('poor'). **אֶרֶץ**, however, must be an ethnic, viz. either **אִשְׁוֹר** = **בְּשׁוֹר** or **מְצוֹר**. The latter is the more probable (cp. on ii. 10). **דְּשִׁנֵּי** can now be corrected into **רִזְנֵי**. Read **יִשְׁתַּחֲוּוּ כָּל־רִזְנֵי מְצוֹר**.

16. M **כָּל־יִזְרְדֵי עֶפְרַיִם**. Probably suggested by the false reading **יִשְׁנֵי** (above). But an ethnic is wanted. Possibly **יִזְרְ** and **עֶ** both represent

corruptions of עֲרֵבִים (cp. lxxii. 9, corr. text).—The impossible words וְנִשְׁטוּ לֹא הָיָה represent another group of ethnics. וְנִשְׁטוּ (G S imply comes from יִשְׁמְעָאל, and לֹא הָיָה from יִרְחֻמָּאֵל. Originally perhaps corrections. נ miswritten for ל, פ for מ are frequent; so also is the prefixing of the second part of a corrupted word.

17 f. Between זָרַע and יַעֲבֹדֵנִי something has fallen out. T gives זָרַע יַעֲבֹדֵנִי; G Θ read זָרַע (so Houb., Bā.). Rather יַעֲבֹדֵנִי (cp. l. 4). So Du., who continues כִּלְזֹרַע יִשְׂרָאֵל יַעֲבֹדֵנִי; but the parallelism of יַעֲבֹדֵנִי and יַעֲבֹדֵנִי is imperfect. That כ and ע are confounded is certain (e.g. כָּל and עָל). Moreover, from our metrical point of view, we cannot afford to insert so much. For l. 18 we must utilize יַבְאוּ וַיִּנְדְּרוּ יַבְאוּ, only יַבְאוּ seems to have no special force. Read, for יַבְאוּ וַיִּנְדְּרוּ יַבְאוּ.

19. Wellh. suggests זָרַע עֲבָדֵי יִסְפָּר לְאֹדְנֵי לְדֹר יָבָא. This stichus is of course not to the taste of metrists. לְדֹר יָבָא (G γεωὴ ἢ ἐπαγομένη) is adopted by Bā., Che.⁽¹⁾ Du., but is not a probable idiom here; besides, Duhm's reading (יִסְפָּר וְנֹר) produces a tetrameter. Read probably יַסְפָּרוּ לְדֹר אֲחֵרֹן. The letters אֲדֹנֵי represent אֲרֹנֵי, a mutilated אֲחֵרֹן (cp. cii. 19). The scribe wrote 'לֹאח' in error, and therefore supplemented it by לְדֹר.

20. M לָעָם נִלְדָּה, i.e. to the people that shall be born (G J). The critics accept this, comparing the 'imitation' עַם נִבְרָא in cii. 19. Both phrases are questionable, and if genuine would have been elucidated by the author. Comparing Dt. xxxii. 6 f., we should rather expect them to refer to ancient Israel (Dt. xxxii. 6 f.), not to the children of living Israelites. נִלְדָּה surely comes from רָמַל, and לָעָם from מֵאֵל; both are fragments of יִרְחֻמָּאֵל. In Isa. xxxviii. 15, xlv. 23, עֲשֵׂה is a corruption of הוֹשִׁיעַ. For similar necessary corrections see Ps. xxxvii. 5, lii. 11, Isa. lxiv. 3 (the only passage where Duhm notices this). Here, however, it is best to read בִּי מִיִּרְחֻמָּאֵל הוֹשִׁיעֵנִי.

PSALM XXIII.

PENTAMETERS. A composite psalm, framed on the model of xxii. In xxii.⁽¹⁾ Israel was opposed by lions, and seemed to have no helper. In xxiii.⁽¹⁾ he is too happy in the felt presence of his Guide to dread even the darkest ravine (צִלְמוֹת) in xxiii. 4 and in xxii. 16 corr. text). In xxii.⁽²⁾ God's sufferers look forward to a feast (v. 27); in xxiii.⁽²⁾ the community pictures this feast with delight. It is the Messianic feast, as in xxxvi.⁽²⁾, which is referred to; the corrected text of ll. 1, 2

makes this clear. As in Isa. xxi. 6, the feast is spread in Zion, *i.e.* in the temple-courts, and as in Ps. xxvii. 5 the speaker's one desire is to be sheltered for ever in that home of peace. Who is the speaker? In xxiii.⁽¹⁾ Israel as a matter of course. There can be no private feast in the kingdom of God; this is one of the 'Guest-psalms' (*OP*, 236). In xxiii.⁽¹⁾, as the text stands, there is nothing to prevent a primary reference to the second or idealized David, *i.e.* the Messiah; in xviii. this personage (probably) gives thanks for his deliverance from the darkness of Death-land. But there is also nothing to suggest this. In lxxx. 2 Yahwè is called the "shepherd of Israel," and repeatedly the same figure is expressed or implied (see on l. 11.; Isa. xl. 11 is specially parallel). The shepherd's tending, moreover, is said to be 'for his name's sake,' and his full name is 'Yahwè the God of Israel.' But of course a secondary reference would have been permitted by the poet to the individual, in so far as his joys and sorrows arose out of his position as an Israelite, *i.e.* in so far as he lived to show forth God's glory (cf. Isa. xliii. 7). See the fine description of a 'lamb of God' in *Ecce Homo*, ed. 2, p. 8.

For the national reference see the Targum, Theod. Mops. (in *ZATW*, '85, p. 94), Kimhi, Hengstenb., Ol., Reuss, Smend, Cheyne, Ba., Coblenz, &c. The composite origin has been maintained by von Ortenberg (*ZATW*, '87, p. 308) and Frupp (*JQR*, 1892, p. 672). The latter well says, 'The table, the oil, the cup, the temple, have nothing to do with the shepherd life of 1-4, and the divine goodness and mercy that follow (6) are not the care and guidance that lead (1-4).' Probably the small fragment which constitutes xxii.⁽¹⁾ was felt to require a supplement.

XXIII.—1.

Marked: Of 'Arab-ethan.

1 Yahwè is the shepherd [of Israel]; | [no good thing] do I lack.

In [a place of] tender grassy pastures— | there he makes me lie down.

To fountains of living water | [Yahwè] leads me to drink;
He guides me in the paths that are right | for his name's sake.

Even if I walk through a glen darksome as Hades, | I fear no hurt;

[? Neither lion nor young lion do I dread?] | for thou art with me.

* * * * *

Thy pastoral rod, thy staff, | that tranquillizes me.

XXIII.—2. (*Fragment.*)

1 Before me thou arrangest a table | within thy courts; 5
My desire thou satisfiest with rich foods, | my cup thou fillest to the brim.

Surely goodness and loving-kindness will attend me | all my life long; 6

And I shall dwell in Yahwè's house | for endless days.

1 f. The Vg. gives 'Dominus regit me'; hence the Wycliffite, 'The Lord governeth me'; an unconscious ratification of the true view of the psalm, as the utterance of the Israel within Israel. The text, however, is incomplete; it suffers from the same corruptness as the close of Ps. xxii.⁽¹⁾ Line 1, for instance, runs in M's text, 'Yahwè is my shepherd; I lack not,' which is very abrupt and incomplete, if we compare it with lines 3 and 4. The supplied words are only conjectural. The figure of the divine shepherd is no doubt an ancient one; the ruler is his people's shepherd. In Gen. xlviii. 13 the phrase 'the God who tended me' is put into the mouth of Israel's reputed ancestor (Israel, not Jacob); Gen. xlix. 15, however, is corrupt. As the shepherd of his people Yahwè is described in lxxiv. 1, lxxix. 13, xc. 7, c. 31 cp. xxviii. 9, lxxvii. 21, lxxviii. 52, lxxx. 2, Is. xl. 11, lxiii. 13 f., Jer. xxxi. 9, Ezek. xxxiv. 41, Mic. vii. 14.

See introd.—**נֹשֵׁן** denotes the quality of the young sprouts of grass—sappy, green, tender (cp. 'Grass,' *Enc. Bib.*). In Joel ii. 23 **נֹשֵׂא** should be rendered 'sprout luxuriantly,' not 'become green.'

3. f. **Living waters, מֵי חַיִּים** (12 times in O.T.) properly = springing water (so Gen. xxvi. 19, RV), but wells being so often sacred to some supernatural being (W. R. Smith, *Rel. Sem.*, 135, 166), late writers could use 'springing water' as a symbol of the blessings promised by their religion (see on xxxvi. 10, and cp. John iv. 10 f.). Such a symbolic use is in-

dicated here by the parallel line. **מַעְגְּלֵי צֶדֶק** means, not only 'straight paths,' but 'paths of (religious) rightness,' or, as above, *paths that are right*. The same phrase occurs probably in xxxii. 8 and lxxvii. 5 (corrected texts); cp. also Prov. iv. 11, where **דֶּרֶךְ מַעְגְּלֵי יֵשׁוּר** corresponds to **מַעְגְּלֵי חַכְמָה**, i.e. paths of uprightness (in daily life). The 'right paths,' then, are the courses of action prescribed by God's law, of which it is said (xix. 8) that it 'revives the soul.' If Israel walks steadily in these paths, it will be rewarded by the sense of God's favour, and sooner or later by material goods. The ethical and the material sense may not yet be sharply distinguished, but we can see that the ethical sense is destined to become the exclusive one.—*For his name's sake*, i.e. as the God of Israel; cp. Isa. lxiii. 16, 19.

5. **צִלְמוֹת**, a favourite word in Job (iii. 5, x. 21 f.) for deep darkness like that of Sheol. Cp. xviii. 6b (corr. text), xlv. 20, cvii. 10, 14.

xxiii.⁽²⁾ 1 f. See especially xxxvi. 9, Isa. xxv. 6 (cp. introd.).—4. The individual cannot dwell in Yahwè's house for ever, but the community can. The psalmist thinks in the first instance of Yahwè's house on Mount Zion. There Israelites can best learn what communion with Yahwè means. But there is a greater Israel beyond the limits of Palestine. A larger conception of 'Yahwè's house' and of communion with God could not therefore help being formed. Cp. *OP*, 387 f., *JRL*, 231 ff.

לְאַרְדֹּךְ יָמִים, as xciii. 5; Lam. v. 20. Cp. xxi. 5.

Critical Notes. 1. Read **רֹעֵה יִשְׂרָאֵל** (lxxx. 2). **יֵשׁ** was probably omitted through its resemblance to **לֹא אֲחֻזֵּר**; probably the letters had been mixed up. Also insert **כָּל-טוֹב** (xxxiv. 11) or **טוֹב**. Change from objective to personal form of statement, as in cxxi.; 'Israel's keeper' (v. 4), then 'Yahwè is thy keeper, [O Israel],' 7. 5.

2. Read **נִי דַּ בְּמִקְדָּשׁ**; G *εἰς τὸν ἱερόν*. Then insert **שָׁם**; G *ἐκεῖ*. Metre.

3. M **עַל-מִי קִנְיָתָהּ יִהְיֶה לִּי נַפְשִׁי יִשׁוּבָהּ**. This might perhaps do for a line, were it not for the superfluous second verbal clause, which prevents perfect parallelism with // 2, 4. There are also exegetical difficulties.

'יֵשׁ' is indeed plain enough; the spokesmen of the community continually ask to have their 'breath brought back' to them, to be refreshed or revived (see on lx. 3). But what does 'מִי כֵן' mean? 'Water of rest'? The plural *might* be abstract (so G K, § 124*e*). But what a vague expression! Does it mean gently-flowing water? or water by which one can rest? or, taking the plural strictly, water with resting-places? For this sense of 'כֵן' cf. Nu. x. 33, 'the ark . . . went before them . . . to seek out a resting-place (כְּנוּחַה) for them.' The two latter explanations are preferable. The idea of tranquil waters would have been expressed differently (cp. Isa. viii. 6), nor was there any object in mentioning the calmness of the waters; the dangers of the flock arose from wild beasts, not from rough waters. But has not enough been said in l. 2 of the choice of spots to rest in? If, however, this objection be overruled, we still have to justify יִנְהִלְנִי. Friedr. Del (*Prol.*, 17 ff.) thinks that the sense required is 'he makes me to lie down,' and—to suit this and other passages (more especially Gen. xlvii. 17, 2 Chr. xxviii. 15, xxxii. 22)—compares נָהַל with Ass. *nu'alu*, a synonym of *rabûqu*, 'to lie down.' Craig (*Hebraica*, Oct. '93, p. 80) and R. D. Wilson (*Presb. Rev.*, Apr. '85, pp. 319 ff., where two roots נָהַל are assumed) have more or less followed Del.; Kau. (*Th. LZ*, Oct. 30, '86) rejects his view after an examination of the passages, which, though careful, is not keen enough in its criticism. Though agreeing with Kau.'s result, I am obliged to re-examine the passages. Observe, then, first, that G gives in Ps. xxiii. 3 and in Gen. xlvii. 17. ἐξοψέψουσιν; in Ps. xxxi. 4 διαθρῖψουσιν. In Gen. l.c. at any rate (see Ball in *SBOT*) and in Ps. xxxi. 4 G is right; we have to read תכלכלני, ויכלכלם. In 2 Chr. xxxii. 22 G has κατέναυσεν (cp. xiv. 6, xv. 15, xx. 30); read וינַח להם (so J, Bertheau, Kittel, &c.); and in xxviii. 15 we should read almost certainly (without G's help) ויכלכלם. There still remain Ex. xv. 13, Ps. xxiii. 2, Isa. xl. 11, xlix. 10, li. 18, and (התנ') Gen. xxxiii. 14. In all these passages, unless indeed Ps. xxiii. 2 be an exception, the sense 'to lead' or 'lead gently' (as a flock is led to drink) is satisfactory. I admit that, if we keep the text of Ps. xxiii. 2, the sense 'to lead' is inadequate. But the sense 'to support' or 'nourish' (G), derived from יָכַל, is equally so. Therefore כִּי מְנַחֵת (itself not a satisfactory phrase) must be wrong. We naturally look for help to II. Isaiah, this being a Deut.-Isaianic psalm. Isa. xlix. 10 contains the promise וְעַל-מְבוּעֵי מַיִם יִנְהִלֵּם. Now we have recovered the word which restores perfect sense, and we can also get rid of the troublesome little clause נַפְשִׁי יָשׁוּבָב. The word is מְבוּעֵי; נַפְשִׁי and יָשׁ are both miswritten forms of this word; יָשׁ may have been originally a *correction* of the already corrupt word which preceded it. Read, as l. 3, וְעַל-מְבוּעֵי מַיִם חַיִּים יְהִי יִנְהִלְנִי. יְהִי, represented perhaps by י, would easily fall out. מַיִם חַיִּים is accounted for

thus. מ in כנחות is the last letter of מים; נ and ו both represent י; the final ת, as so often, has arisen out of ם. חיים is not authorized by II. Isaiah, but is an improvement (see above).

7. Prefix conjecturally לא־אדאנ מִפִּיר, suggested by Ps. xxii.

8. M יִנְחֵנִי. But one who has such a Guide has nothing to sorrow for. Read יִנְחֵנִי (cf. on cxxxviii. 7); Isa. xiv. 3 is just parallel. נח and נחם confounded, as in Gen. v. 29 (see Ball), and the passages cited by Nestle in *Erp. T.*, viii. 239, x. 48. Gr. הִנְחֵנִי (repetition; see l. 4).

xxiii.⁽¹⁾ 1. M נִגְד צִרְרִי. 'A very picturesque trait! They must look on quietly, how the table is spread, and how the psalmist sits down at it' (Hengstenberg). Rather, a blot on the psalm, only to be tolerated under necessity. If נִגְד is right, צִרְרִי must be wrong, because it is against parallelism. But נִגְד, too, is wrong. Read בִּקְרֵב חֲצִירֶיךָ. How constantly the psalmists localize their happiness thus! So l. 1 corresponds to l. 4.

2. M דשנת. No great reliance can be placed on M in such a case as this. Read probably תִּדְשֵׁן (Gr.).—M ראשי. But the verb should be סד or (Am. vi. 6) מִשָּׁח. דִּשֵּׁן is a special word of Proverbs (xi. 25, xiii. 4, xv. 30). In the two former passages it goes with נִפְשִׁי. Read certainly נִפְשִׁי; cf. on lxiii. 6 (same phrase). נ dropped out after the נ in שכנ (final letters very slowly became the rule); פ and ר were confounded; א was inserted by the editor.—M רִיחֶה (δρ. λεγ.). Read תִּרְחֶה. Cp. again on lxiii. 6.

3. M טוב. Point טוב, to match חֶסֶד (xxv. 7).

4. M ושבתי, implying a wrong exegetical view (cf. T), unless we suppose the points to indicate a preference for the perf. of ישב. Read וְיִשְׁבְּתִי (Gr., Kau., We.; cf. S J).

PSALM XXIV.

Two striking little chants (the latter incomplete) are here combined. Both are in trimeters, but while the first is in quatrains, the second is in triplets. Ps. xxiv.⁽¹⁾ is the counterpart of Ps. xv., except that it has what may be styled a theoretic introduction (ll. 1—4), which, it is barely possible, may have come from another hand. The chant describes the character which will be recognized by the divine Judge as a passport to Messianic blessedness. The theoretic basis is this. The God of Zion is also the creator and proprietor of the world. He is therefore not a God in the likeness of man, and cannot be hoodwinked or propitiated by the wicked. He is the Holy One, and requires holiness of his votaries, which includes the absolute renunciation of false gods, especially of the god of Jerahmeel (a lunar deity? See *Crit. Bib.* on Zeph. i. 5).

Ps. xxiv.⁽¹⁾ is a companion-passage to Isa. lxiii. 1-6. The divine Warrior has either returned from his victory over his and Israel's enemies, and stands before the gates of Jerusalem, or is about to enter in triumph the chief city of the Jerahmeelites. It thus becomes needless to look out for a victory which may have been celebrated by the singing of this triumphal song, or to select one of the two reported post-exilic rededications¹ of the temple—that in B.C. 520 (Halevy, *Rev. Semit.*, Oct. 1894, p. 297) or that in B.C. 165 (Duhn). The temple indeed is not referred to at all, and though the psalm is a song of triumph, it is nothing less than the great Messianic victory that is meant.

Stade (*Akad. Notizen.*, 70) endeavours to show that the division of the psalm into two independent songs is unnecessary. But all that he shows is that both passages have a broadly Messianic reference, *i.e.* that the editor had a good reason for combining them. In the revised text the combination is still more amply justified (note the reference in both passages to 'Jerahmeel').

The LXX. adds to the title *τῆς μῆνης σαββάτου*, *i.e.* *שבת אחד בשבת*, 'of the first day of the week.' This is supported by the Jewish liturgy; cp. *Kosh Aashana*, 31a, where R. Akiba connects this assignment with the reference of the psalm to the creation. On the Christian application, see *OP*, 204, 223; *Christian Use of the Psalms*, 99-109.

XXIV.—1.

Marked: Of 'Arab-ethan.

- 1 Yahwè's is the earth and all that it contains ;
The world, and those who dwell in it.
For he +alone+ founded it upon ocean, 2
And established it upon +ocean's+ streams.
Who may go up +to worship+ on Yahwè's mountain? 3
Or who may stand in his holy place?
He that has innocent hands and a pure heart, 4
That has not sworn to Jerahmeel ;
He shall receive a blessing from Yahwè, 5
- 10 +Yea,+ a privilege from his delivering God ;
Such a one shall lay low the wicked, 6
He shall trample on the profane ones of Jerahmeel.

XXIV.—2.

(The opening has fallen out.)

- 7 Lift up your heads, ye gates,
+Yea,+ lift yourselves up, ye portals of Jerahmeel, -7
That the King of Glory may enter !
10 Who, oh who, is the King of Glory ? 8
'Yahwè, the Strong One, the Hero,
'Yahwè, the Hero in battle.'

¹ Hupfeld's supposition of a reference to the first (pre-exilic) dedication is quite out of the question. Not to press the phrase *פתח עולם* (which seems to be corrupt), where is there any mention of the ark (cp. 1 K. viii. 3 fl.) ?

Lift up your heads, ye gates,
 +Yea, lift yourselves up, ye portals of Jerahmeel,
 That the King of Glory may enter.

Who, oh who, is the King of Glory?

'Yahwè, the God of Hosts,

18 He +alone+ is the King of Glory.'

1, 2. It is the privilege of Israel to have been brought into specially close contact with 'the everlasting God, Yahwè, the creator of the ends of the earth' (Isa. xl. 28). But who is the true Israelite? Both full-born Jews and (cf. Ps. lxxxvii.) proselytes need to know this, for Israel is growing out of a mere nation into a church. Those who enter the sacred precincts unbidden have good cause to fear, for this great God may hurl the thunders of his wrath upon them—nay, at a coming awful day, he *will* do so (see on v. 3-8; xv.).

3. **Ocean, יָם**, (see on viii. 9).¹

A 'mighty ocean' (Bab. *apru daninu*) encompasses the earth. Contrast Job xxvi. 7, where God is said to have suspended the 'north' (see *Enc. Bib.*, col. 1149, n.⁽¹⁾) on space (תָּהוּ? הַבָּלִים). The psalmist's view is no doubt the earlier one. So cxlvi. 6; cp. on civ. 5. —Streams, נְהָרוֹת. So xciii. 3; cf. נָחַל, xviii. 5; נָהָר (|| יָם), Jon. ii. 4. There is no sharp distinction between 'river' and 'sea' in Semitic; cp. *nāru marrātu*, 'the bitter stream' (see Del., *Par.* 182; *Enc. Bib.*, 'Merrathaim'). Homer, too, calls the world-ocean *potamós*.

7 f. God can see the stains on the hands and heart (conscience) of a criminal. The true Israelite constantly keeps hands and heart clean (xxvi. 6, 10, lxxiii. 13). The imitator in Isa. xxxiii. 15 omits the heart, but adds ears and eyes. כָּבֹד בְּרָלֶבֶת again in lxxiii. 1; cp. Job xvii. 9. Contrast Prov. xi. 9. —*Sworn to Jerahmeel*. The danger from Jerahmeelite idolatry was not confined to pre-exilic times. The power of Jerahmeel seemed to be a witness to his divinity.

10. A privilege, צִדְקָה, something that it is 'righteous' for him and not for others to receive, so perhaps Isa. liv. 17. There are Arabic and Himyaritic parallels. G adopts another equally special sense, viz. 'a gift of mercy,' *ḥanūṣūrah* (so 2, xxx. 2, and another Greek version at cv. 3, cxii. 3).

11 f. In what does the privilege consist? In laying low the oppressor—the 'profane' Jerahmeelites.

xxiv.⁽²⁾ 8. **Ye portals of Jerahmeel**. Does this mean the gates of Jerusalem; which was originally peopled by Jerahmeelites (see 2 S. v. 8, revised text), and in Isaiah's time could poetically be called 'Jerahmeel' (see Isa. xxix. 1, revised text, and *Crit. Bib.*)? or the chief city of the Jerahmeelites? Is the divine Warrior to be imagined at the end of his journey from the field of battle (cp. lxxviii. 19)? or is he just about to occupy the conquered hostile city? Either view is possible, but the latter (cp. lx. 11) seems the more probable.

9 ff. **King of Glory**. The divine glory is meant (Isa. iv. 5, Ezek. iii. 23, &c.; cp. אֱלֹהִים, xxix. 3). The questioner in l. 10 is, not the personified gates (Bé.), but a bystander (cp. Isa. lxiii. 1 f.). The answer is given, not by an angelic choir (Theodoret), but by the poet, who is imaginatively present.—*The Hero*. Cp. lxxviii. 65, ciii. 20, Ex. xv. 3.

17. **Hosts, צְבָאוֹת**, i.e. perhaps all the supernatural or superhuman forces in the world in whom the Jews of the psalmist's age believed. Cp. *Enc. Bib.*, 'Amos,' 'Names of God.'

Critical Notes. xxiv.⁽¹⁾ 8. Omit **אֶשֶׁר**, editorial insertion. The following words, **לֹא נִשָּׂא לִשְׂוֹא נִפְשׁוֹ**, not only afford a poor climax to l. 7, but contain a very doubtful idiom (cp. Hupf.-Nowack). After this comes another little clause, which, though inadequate as a climax, is better Hebrew. According to analogy, it may be regarded as a superior various reading. **נִפְשׁוֹ** and **נִשָּׂא** are both corruptions of an incompletely written **נִשְׁבַּע**. As to **לִשְׂוֹא** and **לְכַרְמָה** it is no doubt plausible to view them as alternative and equivalent expressions. But much more probably **לִשְׂוֹא** comes from **לֹא נִשְׁבַּע**, and **לְכַרְמָה** from **לְכַרְמֵל**, as in cix. 2, &c., from **יִרְחַמָּל**. 'Swearing to (or by) Jerahmeel' (the god of the Jerahmeelites) was a heinous offence (see *Crit. Bib.* on Zeph. i. 5). Read therefore **וְלֹא נִשְׁבַּע לִירְחַמָּל** (a relative clause). [**נִפְשִׁי**, though supported by MSS. and edd., and by Saad., Ibn Janah, Rashi, and Kimhi, has no critical value, being plainly suggested by Ex. xx. 7; see *Id.*]

11 f. **מִדְּרָשׁוֹ** (Kt.), **דְּרָשׁוֹ** (Kr.), and **פְּנִיָּה יַעֲקֹב**. Two doubtful phrases. The latter is supported by 'A S E' S' J and Vet. Lat.; S, however, inserts **אֱלֹהֵי**; while T reads **פְּנֵי יַעֲקֹב**, and G **פְּנֵי אֱלֹהֵי י'**. Houb. and most moderns follow S; Duhm prefers G; Whitehouse (after J. S. Bright) sees an allusion to Gen. xxxii. 31, and proposes **פְּנֵי כִיעֶקֶב**. The latter is a less superficial correction, but does not go to the heart of the problem. Evidently the mischief is centred in **יַעֲקֹב**, which is plainly corrupt. A corruption of what? The answer is suggested by l. 8. As in some other passages, **יַעֲקֹב** must have displaced **יִרְחַמָּל**. **דְּרָשׁוֹ** is also too improbable to stand. What we require in ll. 11 f. is a description of the blessing referred to in ll. 9 f. The text must have been nearly as follows: **סֵלָה זֶה יִרְדֵּי רִשְׁעִים וְיִכְבֹּשׁ חֲנָפֵי יִרְחַמָּל** at the end is no 'musical note' (G *διὰ ψαλμοῦ*), but a corruption of **חֵמֶל** = **יִרְחַמָּל** (a correction perhaps of **יַעֲקֹב**). We shall often have a similar experience.

xxiv. 2 8, 14. **מִפְתָּחַי עוֹלָם**, a vague expression, variously interpreted as 'ancient' (Ew., Del., B., &c.) and as 'everlasting doors' (G, J, Hengstenberg, Hupfeld). But what appropriateness has either title in this context? Perles (*Anal.*, 68) proposes **פ' אֵלֶּם** 'gates of the temple porch' (2 Chr. xxiv. 7). This is in connexion with his theory that the psalm commemorates the restoration of the temple cultus by Hezekiah—a restoration of which we know nothing from trustworthy sources. In *Enc. Bib.*, col. 1409, note 1, I proposed **עֲלִיּוֹן עוֹלָם** 'portals of the Most High,' comparing Gen. xvi. 33 (J²), where Abraham invokes Yahwè as **אֱלֹהֵי עוֹלָם**, which cannot possibly be correct, and is emended by Renan into **עֲלִיּוֹן עוֹלָם**. The two passages are no doubt analogous; but after completing my revision of Ps. lxxviii., I see that thorough criticism requires us to read in both passages neither **עוֹלָם** nor **עֲלִיּוֹן**, but **יִרְחַמָּל**, a word which we often meet with in mutilated fragments like **עֵלֶם** or **אֵלֶם**. See *exeg. note*.

PSALM XXV.

QUATRAINS of trimeters. Each couplet of a quatrain begins with a letter of the alphabet, but there is no **Q** couplet (cp. Ps. xxxiv.), and the **P** couplet is only produced by a very plausible conjecture, for the text apparently gives two couplets for **Q**, but none for **P**. There is also (as in Ps. xxxiv.) a supernumerary **D** couplet, which many suppose to be a liturgical appendix. It is certain, however, that we no longer have it in its integrity, because (1) the appendix is not in the metre of the psalm, (2) to use 'Elohim' instead of 'Yahwe' is not the want of the psalmist, and strange in Book i. of the Psalms, and (3) 'Israel' is nowhere else mentioned in the psalm. (On the analogy of a late Jewish custom Lagarde¹ supposes the supernumerary couplets in Ps. xxv. and xxxiv. to be separate acrostics, indicating 'Pedahel' and 'Pedaiah' as the names of the respective writers (cp. *Ex. Bib.*, 'Pedahel,' 'Pedaiah'). These couplets, however, admit of a safer explanation, not indeed as implying a difference of pronunciation between **D** and **Ḍ**,² but as completing the respective quatrains. Certainly the principle invoked by Lagarde might easily be carried to very inconvenient lengths, and produce very undesirable additions to the literary history of the Israelites.

The psalm is described by Bathigen as 'a series of sayings with petitions for help against the enemies, guidance in the right way, forgiveness of sins, preservation, and liberation.' The second and third of these subjects have, if we adopt the revised text, to be omitted, and in their place instruction in the principles of Yahwe's dealings with Israel, and the punishment of the sins of Israel's oppressors should be introduced. The speaker is the pious Jewish community (cp. ll. 1, 3 with l. 5), or more strictly the inner circle within that community (see on Ps. xxxix.). Note also (1) the phrase 'for the sake of thy name' (l. 21) the name intended is 'Yahwe, the God of Israel,' and (2) the epithet **יְהוָה** 'pious,'

'loyal' in l. 32 (revised text), cp. xvi. 10b, lxxvi. 2b. The apparent inconsistency in ll. 23-28 arose out of the exigencies of the acrostic form of composition. In ll. 2, 5 f., 9, 12, 13, 16, 22, 33, 37 f., 42, the most bitter national foes are mentioned by name.

Of 'Arab-ethan.

1

- 1 Unto thee, O Yahwè! do I cry,
 [Preserve] my soul [from] the Ishmaelites.
 In thee I trust, let me not be disappointed ;
 Let not mine enemies deride me !
 2
 3 Yea, let those of Jerahmeel be disappointed,
 Let the traitors of Jerahmeel turn back :
 Thy ways, O Yahwè ! cause me to know,
 Teach me the paths that are thine.
 4

¹ *Academy*, Jan. 1, 1872; *Symmikta*, 1877, p. 107. Kahls (22 und 23, p. 41), G. Hoffmann, and Duhm favour Lagarde. Cp., however, Geiger, *Jüd. Zte.*, x. (1872), pp. 133 ff., B. Jacob, *ZATW*, xvi. (1896), p. 153, note; Beer, *Indic.-ps.*, p. 30; Cheyne, *OP*, 248.

² Kon. *Lehrgeb.*, i. 37. Jerome (on Dan. ii. 45) remarks, 'Notandum autem quod P literam Hebræus sermo von habeat, sed pro ipsa utatur Phe, cuius vim Græcum φ sonat.' i.e. his teachers did not distinguish between **D** and **Ḍ**. Cp. Grimm, *Liturg. App.*, 8 f.

- Cut off the Jerahmeelites for their wickedness, 5
 10 For thou art my delivering God.
 Remember thy compassion, O Yahwè ! 6
 And hold back those of Jerahmeel.
 The sins of¹ Ishmael do thou remember,²
 Because of thy goodness, O Yahwè !
 Good and upright is Yahwè ; 8
 Therefore will he lay low Jerahmeel.
 He leads the sufferers in the right course, 9
 He teaches the poor his way :
 All his paths are lovingkindness and faithfulness 10
 20 To regards of his covenant and his admonitions.
 For the sake of thy name, O Yahwè ! 11
 Forgive not the iniquity of Jerahmeel.
 Who is the man that fears Yahwè ? 12
 Him will He instruct in the way that He chooses.
 He himself will abide in prosperity, 13
 And his offspring will inherit the land.
 The secret of Yahwè is for those that fear Him, 14
 And his blessing for those that love his name.
 Mine eyes are ever toward Yahwè ; 15
 30 It is he who will bring my feet out of the net.
 Look towards me, and take pity upon me, 16
 For I am one that is pious, one that suffers.
 Those of Jerahmeel afflict me,
 But do thou bring me out of my distresses !
 Attentive be thine ears to my weeping, 18
 And hear the sound of my sighs !
 Behold those of Jerahmeel, 19
 And those of Ishmael and of Cush :
 Preserve my soul, and deliver me ; 20
 40 Let me not be disappointed, for in thee do I trust.
 The wicked are consumed out of the land, 21
 And the Misrites Yahwè has cut off.
 He sets free³ * *

* *

¹ Jerahmeel and. ² According to thy lovingkindness.³ (Set free) Israel, O God ! from all his distresses.

4. **Devote me.** So xlii. 2, lxxx. 7; cp. xliv. 14, lxxix. 4, cxlii. 4—6. *The traitors*, cp. on ix. 6.—*Turn back*, i.e. let their attack be fruitless (cp. vi. 10, &c.).—7 f. The *ways* and *paths* of Yahwè are his course of action towards Israel and Israel's enemies. How deeply the mysterious ways of God preoccupy all thoughtful Jews is manifest from Psa. xlix. lxxlii. xcii. xciv. &c.—9. *For their wickedness.* Again and again (ll. 13 ff., 22, 41 f.) the psalmist emphasizes the fact that the Jerahmeelite oppression was contrary to the fundamental laws of morality (cp. Psa. x. xciv.).—10. **אלהי ישעי** (so Isa. xvii. 10) possesses a new force in the revised text.—13–15. Notice the beautiful parallelism of the couplets in the restored text. **יָקָר** might conceivably mean 'gracious,' but most probably there is a contrast between the 'goodness' and 'uprightness' of Yahwè and the evil, unrighteous, insincere character of the Jerahmeelites.

17–28. In the right course=

Critical Notes. 1 f. Sievers, in his metrical arrangement, finds l. 1 both short and unmetrical; following G (B A N) he takes in **אלהי** from v. 2. Bickell and Duhm admit the shortness, but omit **אלהי** as a superfluous addition, and, as l. 2, supply from v. 50 **אוֹתָךְ קִיַּיתִי כִלְיֹתַי**. Matthes (in Kue., *Ond.*, iii. 205) takes a hint from lxxxvi. 3b, 4b, and reads **אלהי אלה אלה נפשי אקרא**. The insertion of **אלהי** in l. 1 is good; but it has not been observed that **נפשי אלה** is deeply corrupt. Besides, we require, if it may be, a touch of historical colouring, and much more passion; and, from the experience we have already gained in Psa. i. xxiv., we can obtain this. Read **אלהי יהוה** **נפשי אקרא**. The **ר** in **שמרני** fell out, and what remained became **נפשי** (the same case again in xlii. 7a). **אלהי** together with **שמעאלים** (cp. G) represents **שמעאלים**.

4. M **יִעְלָצוּ**. But **יָעֵץ**, like Ass. *elēu*, always means 'to exult,' never 'to mock'; this too would require **בִּי**. Read **יִלְעָנִי** (Gr.); **לִי** follows quite regularly (ii. 4). G *καταγελασάσασάν μου*.

5. M **לֹא** **בְּלִי קֶרֶךְ** **לֹא**. Sievers suggests the omission of **כל**. On metrical grounds, however, as Sievers himself holds, this step is unnecessary. Apparently he feels the expression to be an awkward one; **כל** adds nothing to the sense. Besides, **נָם** ought to introduce a climax. Quite possibly **קֶרֶךְ** **כל** may come from **חֲלִמִיר**, i.e. **יִרְחֲמֵאלִי**. This suits all the conditions of the case, and should be right.

in 'the way that He (Yahwè) chooses' (l. 24). It is this that the עֲנִיִּים (i.e. pious Israel) find so hard to believe; they require much 'teaching'; 'the secret' (l. 27) is only revealed to those who practise the 'fear' and 'love' of Yahwè's name (cp. on v. 11). The 'wilderness' may be the right way to Canaan, suffering and oppression the prelude to the enjoyment of an empire. *He Himself . . . his offspring*, an inconsistency (see introd.), for, of course, the poet means Israel. Cp. Pa. xxxiv. (introd.). To 'abide' (לָחַץ) in prosperity' and to 'inherit the land' are synonymous. *The secret* (סֵדֶר), or 'the intimacy'; cp. Prov. iii. 32 f., and Frankenberg *ad loc.*

30. **The net**, fitly referred to in connexion with the בְּנֵדִים, 'traitors' (l. 6); cp. ix. 16 (note).

41. **Consumed out of the land.** The 'holy' land was 'defiled' by the presence of heathen (cp. xxxvii. 9, 38, and especially civ. 35).

6, 8. The second יבשו should be יָשְׁבוּ (cp. vi. 11). The very awkward ריקם of course = ירחמאל (cp. *Enc. Bib.*, 'Rekem'). The art. and the ם in הבנדים are editorial. — Read נארחותך (G 2 Sievers), for metre.

9. M הִדְרִיכֵנִי בְּאַמְתְּךָ וְיִמְדֵנִי. Ewald and Duhm omit לֹא as a repetition from v. 4b; but metre opposes this. That something is wrong is suggested by Pasek, but without the key we could not say what. A glance at ולמדני shows that it comes from ירחמאלים, and this is confirmed by our finding at the end of v. 6 one of the ordinary corruptions of ירחמאל, viz. כלהיום (cp. on xlv. 23, lvi. 2, lxxiv. 22). The truth is that אותך קויתי כלהיום (v. 5b), which has so embarrassed us all, and which Wellh. and Sievers have treated as an imperfect 1 couplet (G, in fact, prefixes *and*), is really a doublet to הִדְרִיכֵנִי וְיִמְדֵנִי. But what is it that underlies these two corrupt readings? Evidently a prayer against Jerahmeel; and since it is the 7 couplet, we cannot be wrong in correcting הִדְרִיכֵנִי and קויתי into הִכְרֵיכֵנִי, and בְּאַמְתְּךָ and אותך into בְּרַעְשֶׁתְּךָ (see on liv. 7).

12. M וְחִסְדֶּךָ כִּי מַעֲלֹם הָמָּה (placing חד in v. 6a). The sentence is 'very badly constructed,' says Sievers, but slight remedies such as he suggests are useless. Read וְחִסְדֶּךָ ירחמאלים (xix. 14). כִּי and כִּי both = יח, which, with מעולם (מאלים), represents ירח. הָמָּה (= חמר) also comes from ירח.

13. Note the warning Pasek. The editor has desiderated a contrite appeal for the forgiveness of Israel's sins. But the psalmist is conscious of Israel's rectitude, נעורי ופשיעי לא is a recast of ירחמאל ושמעאל; metre, however, requires the excision of ירח. זכר-לִי אֵתָּה is metrically superfluous, and seems to be a recast of אלתזכר; כחסד is doubtless editorial.

16. M עֲלֵינוּ יִרְחַם הַטָּמִים בְּדָרֶךְ. Obviously 'sinners' must be wrong. In ed. 1, following Bickell, I read חטאים, 'those that miss their aim' (so lately We., Du.). But this is difficult, and the context suggests a reference to Jerahmeel. בדרך belongs to a familiar type of error, and may (cp. בכרכרות, Isa. lvi. 21) represent ירח; so also may חטאים, through editorial manipulation. יוריד = יורה. — 18 f. For ענוים read אביונים (Gr.), and, for metre, read בלארחותיו (Sievers).

22. As in l. 13, the expression of penitence is due to the editor. Read אֶל־תִּשָּׂא לַעֲוֹן ירחמאל (cp. cix. 14). Fragments of אֶל־תִּשָּׂא became וסלחת.

28. M וּבְרִיתוֹ לְהוֹדִיעָם, 'intolerable' (Sievers); also inexplicable.

See Duhm's resource of despair. Surely **סוד** and **כרית**, **ליראיו** and **ליראיו** ought to be parallel. Read (*l.* 28) **וּבְרָכָתוֹ לְאֹהֲבֵי שְׁמוֹ**.

32. **מִי יִדְדֵהוּ**, 'an only one'? 'Desolate,' 'friendless' is an imaginary sense. Read **חֲסִיד** (Gr.); cp. lxxxvi. 2.

33 f. **מִי יִרְחִיבֵהוּ**, 'admittedly gives no sense' (Ba.). Neither **יִרְחִיבֵהוּ** ('have terrified,' Ba.), nor **יִרְחִיבֵהוּ** (Merrick, Hupf., Kau., We, Sievers, &c.), nor **יִרְחִיבֵהוּ** (Du.) is an adequate remedy. Both **לִבְבִי** and **יִרְחִיבֵהוּ** surely must be fragments of **יִרְחִיבֵהוּ**. Read **צָרָתִי יִרְחֵם** (cxvix. 1 f.), reserving the traditional **י** in **יִרְחִיבֵהוּ** for the next line (**וְכִמֵּן**)

35 f. *vs.* 18 and 19 ought to give the **ק** and the **ר** distichs, instead of which we have two **ר** distichs. Independently, Duhm and the present writer have sought to remedy this. Duhm (improving upon a conjecture of Ew.) supposes that *v.* 19 began with **קָדַם**, but was forgotten by the scribe, who afterwards wrote it in the margin, from which it was re-inserted in the text, in an altered form, after instead of before *v.* 18 (for **קָדַם אֵיבִי**, cf. xvii. 13, xviii. 19). But 'confront mine enemies' does not fit in well; on the other hand, **רָאָה** is quite natural (cf. iii. 2). The **ק** distich must have become partly illegible, and have been restored by conjecture. The result is a very poor, weak sense. Read, rather, comparing cxix. 2,

**קִשְׁבוֹת אֹזְנִיךָ לְדַמְעָתִי
וְשָׁמַע לְקוֹל אֲנָחָתִי**

37 f. In *l.* 38, **וְשִׁנְאָת חֲמָס שְׁנֹאוֹתֵי**, 'a hatred of (leading to) injustice,' is very strange. As we go on, we shall find more and more how fond the psalmists are of accumulating the ethnic names of their foes. One of these, 'Ishmael,' is frequently, corrupted into some word with **נ** instead of **ל**; another, 'Cushim,' as frequently assumes the disguise of **חֲמָס** (see e.g. Ps. xviii. 49). This suggests how to emend the rather poor words of *l.* 37. The whole couplet becomes ('Ishmael' being twice represented), **רָאָה יִרְחִיבֵהוּ | וְשִׁמְעֵאלִים וְכָשִׁים**.

41 f. *l.* 42 is metrically incomplete; *li.*, *Cha.* ¹¹, *Du.* supply **יְהוָה** from G. But this is not enough. The whole couplet is improbable. Whose 'perfectness' and 'uprightness' are meant? Yahwe's or Israel's? Either view can be defended. Just as the Zoroastrians had an Amesha-spenta called Obedience, so Israel might personify its loyalty and righteousness as angels (cp. xliii. 3, lxi. 8). Yahwe, too, is called **יֵשֶׁר** (Dt. xxxii. 4), and might be called **תָּמִים** (cp. xviii. 26). But all this is highly improbable. We must take the **ת** couplet here with that in xxxiv. 22, and read **תָּמִים וְשִׁמְעֵאלִים | וְכָשִׁים וְכָשִׁים יְהוָה**.

Note that **יָשָׁר** represents both **רָשָׁעִים** and **כִּי אֲרָץ**, and that **נִי** in **יָצָא** as often, = **בָּ**.

43f. Point perhaps **פָּדָה**. What follows ought to connect as well with the preceding passage as the corresponding couplet in Ps. xxxiv. See introd

PSALM XXVI.

TRIMBERS. Innocence and especially love to Yahwe's house claim their assumed recompense. The character described here is that of the pious community of Israel to which the psalmist belongs. Cp. Ps. i., but observe that in Ps. xxvi. the chamber of the scribe has not yet come into competition with the temple. The community is conscious of its separateness from the opposition-conclave of the lawless (see on v. 9; there is, however, some danger in resorting to the temple, and so gratifying the deepest longings of true believers. To suppose, with Ewald, that a prevalent sickness was the occasion of the psalm, would be a great mistake. Ver. 9 rightly understood points forward to the great Messianic judgment. Cp. Pss. xxv., xxviii., and partly ci. G prefixes **שָׁבַד רָעָה** **αἰσθηται** (*Δαειδ*), probably an interpretation of **לְמִשְׁחָה**, a corrupt form of **לִבְנֵים**.

Of 'Arab-ethan.

1

1 Right me, O Yahwè, for I walk in integrity,
In thy paths I waver not.

Prove me, O Yahwè, and try me,

2

Test my reins and my heart.

For thy goodness is my pattern,
In thy truth do I walk.

3

I do not sit +in conclave+ with men of falsehood,

4

•I do not commune with the impious.¹

I have a desire for the dwelling-place of thy glory, 6, 8

10 For thine altar, O Yahwè, do I long,

That I may publish with the voice of thanksgiving,

7

And tell out all thy wondrous works.

Snatch not away my soul with sinners,

9

Or my life with the shedders of blood,

Whose mouth talks of crimes,

And their right hand is full of treachery.

As for me, I walk +still+ in integrity ;

10

Set me free, [O Yahwè,] have pity upon me.

My foot stands on level ground,

11

20 I bless Yahwè in his temple.

¹ I hate the assembly of evil-doers,

And do not sit +in conclave+ with the wicked (v. 5).

8. Contrast lxxiii. 2.—3, 4. Cp. xlvii. 3.—5. לִנְדָּר עֲרֵנִי Cp. cl. 3.

חֶסֶד אֱלֹהִים (2 S. ix. 3), i.e. such goodness as God shows to his people is the standard of my acts (cp. Hos. vi. 6; Jer. xxii. 16).—6. *In thy truth*, i.e. in the only true, trustworthy course of action—that which Yahwè prescribes (lxxxvi. 11, cp. v. 9), the path of his commandments (cxix. 35), which are truth (xix. 96). Cp. Eccles. xli. 19.

7 f. *Men of falsehood*. Cp. l. 16; xxiv. 4; cxliv. 8.—*With the impious*. See on xiv. 1 (נָבֵל), and below, on ll. 13-16. שָׁוָא is parallel to נָבֵל here, as אָן in Isa. xxxii. 6.

9. Cp. xxvii. 4. The temple may be equally well called the 'dwelling-place' of Yahwè (lxxxiv. 1) and of his glory (cp. 1 K. viii. 10 f.). It will be noticed that the difficult phrase about 'washing the hands in innocence' disappears from the corrected text. We are thus not compelled to imagine an allusion to the rite prescribed in Ex. xxx. 17-21 (P). The reference in M to processions round the altar (cp. on cxviii. 27) also disappears. It is enough that the speaker loves those sacrifices best in which the most important element is thanksgiving (cp. xxvii. 6). See crit. n.

13-16. The true Israel deprecates being merged in the same body with the 'sinners,' or false Israelites, in its midst. Both classes may frequent the

temple, but outside the sacred precincts they form different societies (lines 7, 8; i. 1, 5). To join the company or conclave of the 'impious' would render a man liable to the same fate with them. Cp. on l. 18. According to M the unjust rich are the persons specially referred to; their 'right hand' is said to be full, not of 'treachery' (as in our text), but of 'bribes,' i.e. presumably those which they receive as judges; cp. Mic. vii. 3. But the description is not free from difficulty. V. 10a and b are not parallel, and in spite of cxxxix. 19, 24 (reading בָּצַע) it is not natural to describe 'a shedder of blood' by saying that his hands are full of 'bribes.' The idiom in v. 10a has also much strangeness. For the text here adopted, cp. cxliv. 7, 11.

17. אֶלֶךְ, 'I go on walking,' in spite of all temptations and hindrances.—פָּדֵנִי, cp. xxv. 22, where 'set Israel free' justifies the assumption that in Ps. xxvii., as well as in Ps. xxv., the true Israel is the speaker.

19. The ideas of breadth and levelness are connected; he who broadens a path will not have omitted to level it (cp. iv. 2, v. 9). Note the perfect עָמְדָה. Instead of saying, 'When my course meets with no hindrance, I will bless Yahwè,' believing Israel imaginatively realizes the future as if it were the present. *On level ground . . . in his temple*; fresh points of contact with Ps. xxvii. (vv. 11, 6).

Critical Notes. 1 f. Omit אָנִי, inserted from l. 17. There אָנִי is helpful and appropriate; here it is not wanted, and spoils the metre.—וּבִידֶה בְּמַחְתִּי. This does not cohere at all with לֹא אֲמַעַד, nor does it suit the address to Yahwè in l. 1. יְדֹה is not unfrequently misread, and really represents a fragment of some other word. Read here וּבְאַרְצֹתֶיךָ. Cp. xvii. 5.

8. מִנְאֲלִים. As Gr. and Herz. have seen, 'the hidden' (or 'self-hiders'?) cannot be a unique class-name = 'deceivers.' Gr. proposes נִעְלָוִים (cp. Jer. xv. 17); Herz. מְלַעֲנִים. G guesses (μετὰ παρανομούντων, as if דֹּלֵלִים. The right reading should be clear. מִנְאֲלִים = נִלְאָמִים = נִלְמִים = נִבְלָמִים. For an exact parallel see on lviii. 2a.

9 f. Verses 6 and 8 in M and G are extremely singular. 'To wash

the hands in innocence' is an unexampled expression for 'to keep the hands innocent'; nor can we say that 'to encircle the altar of Yahwè' is a suitable phrase for the parallel line. The cohortative **אסבכה** is unexpected (see, however, Kôn., *Synt.*, p. 92, § 198a); and the compound phrases in *v.* 8*a* and *b* (especially that in *b*) are also, though grammatically possible, hardly probable. Add to this that, if the psalm is composed of four-line stanzas, the two stichi of *v.* 8 seem to be superfluous. A comparison of *v.* 6 and *v.* 8 shows that *v.* 8 (apart from **יהוה אהבתי**) consists of corrupt dittographic corrections of **בנקיון כפי** in *v.* 6, and, **אסבכה** being suspicious, it becomes probable that **יהוה אהבתא** represents a marginal correction of the insufficient **יהוה** at the end of *v.* 6. A comparison of the || passages xxvii. 4, lxxiv. 3 suggests further that 'longing,' not 'loving,' is the idea which must have been expressed by the verbs of *v.* 6; in short, that **ארחץ** should be **אחפץ**, and that **אהבתי** should be **תאבתני**. It is now plain that the corrupt variants in *v.* 8 both represent **משכן כבוד**, *i.e.* **משכן** (rightly written once) assumed three corrupt forms, viz. **מעון**, **מקום**, and **נקיון**. Cp. on lxxiii. 13*b*.

15*f*. M **אשר-בידיהם זמה**. By rights this should make only a dimeter. But the chief difficulty is exegetical. Can this phrase mean 'whose hands show the marks of crimes'? Other objections are mentioned above. Comparing cxliv. 7, 11, read **אשר-פיהם דבר זמה**; **דב** is still represented in **בידיהם**. In *l.* 16 **שחר** should be **שקר**, completing the || to cxliv. 7.

18. Metre bids us insert **יהוה**, which (written as 'י') easily fell out after **פרני**.

20. M **במקהלים**. The plur. is suspicious; besides, **מקהלות** in lxviii. 27 and (place-name) Num. xxiii. 25 is corrupt. Read here **במרהיכלו**. Cp. xxvii. 6.

PSALM XXVII.

PENTAMETERS. Two psalms are combined, the one full of calm but deep joy in God and affection for the temple, the other (which is incomplete) a psalm of anxious supplication. In both, Israel is the speaker; the individualizing explanation of *v.* 10 (Coblentz, 169) is not at all necessary (see Bâ.) even if M's text be accepted, and is not favoured by the rest of the psalm, which is full of points of contact with psalms of the community. xxvii.⁽¹⁾ is specially parallel to iii., iv., xxiii., xxvi., lxi., lxiij.; and xxviii.⁽²⁾ to v., vi., xxxi., xxxv., xxxviii. For the references to Israel's foes, cp. Ps. lxxxiii. *V.* 13 is a liturgical appendix, like xiv. 7.

XXVII.—1.

Of 'Arab-ethan.

1 Yahwè is my light and my succour; | whom have I to
fear?

Yahwè is my life's fortress; | at whom have I to tremble?

When Jerahmeelites press about me | with Geshurites and
Mizrites, 2

When Arabians lie in ambush to kill me, | they +will+
stumble and fall.

If Ammon encamp against me, | my heart will not fear ; 3
If Jerahmeel assail me, | I will keep trusting in him.

One thing of Yahwè I crave, | that is my request¹— 4
That I may give thanks in Yahwè's abode, | and bless in
his temple.

For he hides me in his sanctuary—in the day of trouble ; 5
10 He covers me in the shelter of his palace, | from those of
Mizgur he guards me.

He exalts my head above the Arabians | in the covert of
his house ; 6

Now therefore will I offer in his palace | sacrifices of
thanksgiving.²

1. **My light.** Here only ; but
cp. 'thy light,' Isa. lx, 1, and for the
figure, iv. 7, xxxvi. 10. On מֵעוֹן, see
Ges.-Buhl, s.v., and cp. on xc. 1.

3. **Press about me.** Or, 'assail
me.' No doubt על קרב implies a
hostile intent, but not necessarily
'attacking'; cp. cxix. 150 (קרב) with
v. 95 ('waited for me'), 110 ('laid a
snare for me'). The object in the
present case is stated to be 'to behold
my disgrace'; for so we should most
probably read, not 'to eat up my
flesh,' an unnatural figurative expres-
sion, and in l. 4 we hear of 'ambush'
(a certain correction). Cp. lix. 4,
where the 'men of blood' (v. 3) are
represented as preferring ambush to
open warfare.

4. **Lie in ambush.** Cp. Jer.
iii. 2, where, however, the play on
words (ארב, ערבי) is wanting.—
They +will+ stumble and fall. The
perfects are best taken, not as recording
past experience (Hu., Ol., Kön.); but
as 'perfects of confidence.' See xx. 9
(המה כרעו).

5. Cp. iii. 7.—8. See xxvi. 12,
and cp. c. 4, 'Give thanks unto him,
bless his name.' To praise God is
pious Israel's chief pleasure and duty,
lxxxiv. 5, xcii. 1, cxlvii. 1, cv. 1-3, &c.
The correction adopted surely gives a
fresh spiritual beauty to the psalm.—
11. *He covers me, &c.* Cp. xxxi. 21,
lxi. 5.—13. *Sacrifices of thanksgiving,*
as cvii. 22. Hu. takes the phrase
symbolically (l. 14), but this is hardly
natural.

Critical Notes. 3. Let us first consider M's לאכל את-בשרי. 'את' as a mark of the accus. is exceedingly rare in the first half of the Psalter. If we add to this the fact that "to eat my flesh" is far too harsh in this context, I should be inclined to read לכלל בשר, the two הs having crept in through association of ideas' (Herz). Gr. retains M, but makes 'to eat up my flesh' = 'to slander me' (cp. v. 12), an Aramaizing and Arabizing sense

¹ To dwell in Yahwè's house all the days of my life.

² I will sing and chant hymns to Yahwè.

(see Ges.-Bu.), which we can hardly assume in Biblical Hebrew. The passage can, however, be corrected much more safely in the light of Ps. lxxxiii. and 2 K. xxiv. 2 (Cushites, Edomites, Migrites, Amalekites, or Jerahmeelites). **עַלִּי מְרִיעַם**, as in xcii. 12, represents **יְרַחֲמֵאלִים** (two beats); note Pasek. So also does **אֶת־בָּשָׂרִי לֶאֱכֹל** comes from **וְיִשְׁמַעְאֵלִים**, and **צָרִי** from **כִּצְרִים**. Read, therefore,

בִּקְרֹב יִרְחֲמֵאלִים | וְיִשְׁמַעְאֵלִים וּמִצְרִים

4. **וְאִיבִי** clearly represents first of all **עֲרִבִי**, but probably also **בְּאֶרֶב**, which is required to make sense (prefix to **עֲרִבִי**). For **הַמָּה** **לִי** read perhaps **לְהַמְתִּנִּי**.

5. **מַחֲנֶה**. But just before we have **תַּחֲנֶה**; note also Pasek. **תַּחֲנֶה מַחֲנֶה** is not beautiful, and how can **מַחֲנֶה** be fem.? In Gen. xxxi. 9 **הָאֶחָת** is an error (see Ball *ad loc.*). Read probably **עֲמֹן** (lxxxiii. 8).

6. **מִלְחָמָה** is clearly wrong. Read **יִרְחֲמֵאל**. So the last historical touch is added. M's **בֹּאֵת** (so too G) if unnatural; it is miswritten **בֹּטֵחַ**. The closing word **בֹּטֵחַ** is a misplaced correction of **בֹּאֵת**. It has expelled **בִּי**, which, however, is indispensable after **בֹּטֵחַ**.

7. The words omitted as a gloss (at the suggestion of Duhm) are nearly a verbal quotation from xxiii. 6. They overload the material to be brought into stanzas. See on / 8.

8. M **לְחֻזֹת בְּנִעְסֵי־י**. The sense of **נִעַם** (G *τερπνύτης*; S *κάλλος*) is disputed. Ges., *Theol.*, says, 'de sacrorum splendore' (so de Wette, Bā.); Hu., 'it is the kindness of a host towards his dependents or guests'; Del., 'the gracious self-revelation of Yahwè.' To each of these views there are obvious objections. The first mentioned, however, has at least the merit of accordance with the reference to the temple in / 8b. But the phrase is very odd Hebrew, and both here and in xc. 17 there seems to be corruption. As a remedy here Herz proposes **לְחֻסֹת**. **בְּמַעֲרִי**. Clearly **מַעֲוֵן** is right; in xxvi. 8 the mistake here made by M is made by G, which has *ἐμπόριον* (M **מַעֲוֵן**). But **חֶסֶד** is specially appropriated to trust in God, and unsuitable here. We want something which shall be parallel to the word underlying **בִּקְרֹב**. Surely **לְבִקְרֹב** cannot mean 'to visit in the morning' (cp. v. 4), as We. supposes; as in 2 K. xvi. 15, there must be corruption. G's *ἐπισκεπτισθαι* (**לְפָקֵד**?) does not help us; it is a conjecture suggested by the wrong reading **לְחֻזֹת** (*τοῦ θεωρεῖν*) just before. Is there no pair of verbs descriptive of the religious occupation which Israel most earnestly desires, i.e. as the gloss (see on / 7) suggests, dwelling for ever in Yahwè's house? Surely there is; and if we read lxxxiv. 5, it will be plain that the words indirectly suggested by the gloss are **לְהוֹדֹת** and **לְבִרְדֹּךָ** (see exeg. note). In the

former **הו** easily became **ח**, and, by transposition and exchange of **כ** for **ק**, **בְּרַךְ** (the latter word) as easily became **בָּקָר**.

9. **בְּסֶכֶה** (so most vss.): better **בְּסֶכֶה** Σ (so Ol., Now., Ba., We.), cp. xxxi. 21, I a. iv. 6. But the true reading as **בְּמִקְדָּשֶׁי** (cp. on lxxvi. 3).—10. **בְּסֶתֶר** is tautological after **יִסְתַּרְנִי**. Read probably **בְּסֶפֶת**; after **כ** had fallen out **ר** was naturally added. For **אֵהְלוּ** read **הִיכְלוּ** (see on xv. 1).—**בְּעֹז יְרוּמֵמִי**. Read **יִשְׁמְרֵנִי** (cp. on xviii. 49).

11. **וְעֵתָה** (v. 6), which in some MSS. is followed by Pasek, should open l. 12. **יְרוֹם** should probably be **יָרִים**.—Read **עֲרֵבִים** (l. 4).—**סִבִּיבוֹתִי** makes a very poor half-line. Γ *ἐκείσθησιν* (*καὶ ἔθυσσιν*), i.e. **סִבִּבְתִּי**, which Ba. adopts; cp. xvi. 6. Rather perhaps **בְּסֶתֶר בֵּיתוֹ**; such coalescing is nothing uncommon.

12. Read **בְּהִיכְלוֹ** (see on l. 10). **וּבְחֵי תְרוּעָה** (cp. Num. x. 10?), a most improbable phrase. Γ *θυσίαν ἀλαλαγμοῦ*, but also θ . *αἰνέσεως*, or θ . *αἰν. κ. ἀλ.* (see Swete). Cp. Job viii. 21, where M has **תְּרוּעָה**, but Γ *ἐξομολογήσεως* = **תּוֹדָה**. In Ps. cvii. 22, cxxi. 7 *θυσίαν αἰνέσεως* = M's **זֶבַח תּוֹדָה**. **תְּרוּעָה** comes from **תּוֹדָה**, miswritten for **תּוֹדָה**. So Herz. The closing words of v. 6 are evidently a later addition (Du.); they spoil the stanza.

XXVII. — 2.

- 1 Unto thee, O'Yahwè ! do I cry ; | have pity upon me, and
answer me ; 7
For my heart and my flesh languish, | my soul I pour out
+in tears . 8
[I say] do not thou hide | thy face from me ; 9
Be not angered at thy servant, | be thou my help.
Cast me not off, nor forsake me, | O God +who art+ my
succour ! 10
For mine acquaintance have forsaken me, | and who will
take me in ?
Show me thy way, O Yahwè ! | [redeem me, and have
pity upon me ;] 11
Lead me on an even path | because of Ishmael.
[In thy lovingkindness] abandon me not | to the greed of
my foes, 12
10 For the Ishmaelites vent their rage upon me, | and those
of Jerahmeel.

Liturgical Appendix.

May Yahwè grant me to see | the courts of his house. 13

¹ Be strong, let thy heart be firm ; | yea, wait for Yahwè.

2. Parallel to vi. 3, 4, 7^b. See also xli. 15, 'I am poured out like water,' with special reference to the heart, as here to the soul. In xlii. 5 the text is doubtful. In Lam. ii. 19, pouring out the heart 'like water' before Yahwè, i.e. expressing the inward sorrow, by which the central forces of a man are as it were dissolved, is represented as a means of acting upon the divine will.
-4. *Thy servant*, i.e. Israel, as xix. 12.

6. As in parallel descriptions, it is one of the most bitterly felt sorrows of the suffering but righteous community to be forsaken by the whole body of its friends. כִּידָעִי; cp. lv. 14, lxxxviii. 9, 19, where Israel is the speaker, and Job xix. 14. M's text, as generally understood, is beautiful, but is not strictly in place here (see crit. n.).—*Who will take me in*, i.e. as a guest or 'client,' with the claim to protection

which, among Semitic nations, appertains to a guest.

7 f. Cp. lxxxvi. 11, xxvi. 12, cxliii. 10, and see on v. 9.—9. בִּנְפֶשׁ צָרִי; cp. xli. 3, Ezek. xvi. 27.

10. *Geshur, Ishmaelites, &c.*, representatives of the malicious neighbouring populations. Cp. xxxv. 11, 12, liv. 4, 7, lxxiv. 3, and other passages.

13 f. Line 13 is a little prayer (to be sung by one part of the chorus?) which adapts the preceding composite psalm to general use (cp. xiv. 8). Pious Israel's one great wish is to enjoy unhindered participation in the temple services. To this is added an address (to be sung by the other part of the chorus?) to pious Israel, bidding it maintain the 'patience of hope' in Yahwè. Cp. xxxi. 23.

Critical Notes. 1. מ קוֹלִי אֶקְרָא. The words are united by the accents, but the supposition of a second subject is unnatural (cp. on iii. 5). G's τῆς φωνῆς μου ἥς ἐκέκραγα is not much better. Read אֶלֶךְ אֶקְ (see on iii. 5).

2. M is here very strange. T throws no light upon it. J gives, *Tibi dixit cor meum, quæsitivus cultus meus*. Ol., Ba., We., follow M, and render, 'Thine, saith my heart, is (the word), "Seek ye my face,"' which resembles a very doubtful view of xlii. 2 (end), held by Ol. and Bā. How is M to be corrected? We might plausibly suppose בִּקְשׁוּ פָנַי to be a corruption of פָּנֶיךָ אֶתְּ אֶבְקֶשׁ. There might have been two readings put side by side, which only differed in the order of the words. G in fact has ἐξέζητησα τὸ πρόσωπόν σου τὸ πρόσωπόν σου Κύριε ζητήσω. But for ἐξέζητησα there are the var. ll. -ησαν and ζητήσω; cp. 3 σὺ ἐζητεῖς τὸ πρόσω. μου. (Cp. further Ba., *Jahrb. f. pr. Th.*, '82, 618). But in G's time the text of the Psalms was already so corrupt that we must look behind both G and M; in fact, if we did adopt one of the two supposed readings, we should still have to explain לִי אֶמְרָ לְבִי, which, however, will not yield a satisfactory sense. The first thing that strikes us is the poor connexion between 'Thy face, Yahwè, do I seek,' and 'Hide not thy face from me.' It is not likely that פָּנֶיךָ occurred in two successive

lines, nor indeed that after the earnest appeal in *l.* 1, the psalmist thought it necessary to state that he 'sought Yahwè's face' at all. Let us remember the habits of the scribe, and look underneath אֲבָקֶשׁ. If the word *is* wrong, the word out of which it has been produced is אֲשַׁפֵּד. And since פָּנִי and פָּנִיד are no doubt competing readings, let us read פָּנִי, and correct it to נִפְשִׁי, which goes naturally with אֲשַׁפֵּד, and corresponds to לִבִּי in *l.* 2*a*. (The ש fell out owing to the nearness of another ש.) בָּקֶשׁ must also be wrong. It stands after לִבִּי; can we be wrong in correcting וּבִשְׂרִי; and so completing the triad 'heart,' 'flesh,' 'soul' (cp. xvi. 9 f.)? The whole pentameter should run, | כִּי אֶמְלֵל לִבִּי וּבִשְׂרִי | נִפְשִׁי אֲשַׁפֵּד. The initial ל in מִ'סֵּד, and the ר in אֲמַר, have come from the second syll. of אֶמְלֵל. See exeg. note.

3. To complete the half-line prefix אֲמַר (xci. 2. cii. 25), which perhaps fell out owing to the nearness of another אֲמַר in M (7. 8).

4. Read אֱלֹהֵת־אֲנִי בַעֲבֹדְךָ (Dt. 1. 37), and הִזָּה עֲוֹנֹתַי (G; Du.); ה and ת confounded.

6. מִבְּרֵאֲמִי וְאִמִּי עֹבֹתַי M. The sense of this often quoted passage is not clear. Is the clause hypothetical (Hu., Ew.) or historical? And are 'father' and 'mother' symbols of the nearest friends of the community of Yahwè-worshippers? Or are Isa. lxiii. 16 (cp. xliii. 27?), Jer. xxxi. 13 parallel passages, so that Jacob and Leah or Rachel respectively would be the parents intended, and the (rhetorical) complaint would be that the cults by which the people at large thought to compensate for the ineffectualness of the authorized cult of Yahwè had proved vain helps? And how could Yahwè be said to become Israel's protector at this advanced period of history? The very phrase, 'Cast me not off, nor forsake me' (*l.* 5), implies that Yahwè had given proofs enough of his protecting care for Israel. We must therefore also consider *l.* 6*b*, וַיְהִי וַיִּסְפְּנִי. Gr.'s אֶסְפְּנִי (G, προσελάβετό με) is no improvement.

If the speaker is sure that Yahwè either 'has taken him in,' or 'will take him in,' how comes he to fall again into the tone of anxious supplication? We should expect the happy declaration, 'Yahwè taketh me in,' to have been expanded (cp. Isa. xlix. 15), and to have been followed by jubilant praise. There is some error in the text, and many parallels suggest an adequate correction. Read כִּי־יִדְעִי עֹבֹתַי וְכִי הוּא יִסְפְּנִי. If כִּי־יִדְעִי were written דִּעִי, דִּעִי־אֲבִי and כִּי might easily become אֲבִי and אֲמִי respectively, and since נִי and כִי are constantly confounded, the מ in וְכִי would easily drop out as a repetition. And then it would be almost inevitable that וַיְהִי should become וַיְהִי.

7 f. To complete the line, insert פָּדֵנִי חֲנָנִי (xxvi. 11*b*). חֲנָנִי would very easily fall out before נָתַנִּי.—Read יִשְׁכַּעְמָל (see on v. 9, lix. 11).

9. Prefix **בחסד**, the three last letters of which resemble **שרר** in the preceding word, and would therefore easily fall out.

10. M **יְקוֹמֵץ**. Read **יְקוֹמֵץ**—M **עֲרִישְׁקָר**. Slander was no doubt one of the chief forms of the hostilities from which the Jews of Palestine suffered, according to the Psalter. But observe 1. that 'slander' and 'false witness' are not the same thing, and 2. that we cannot take this passage apart from xxxv. 11, where the appearance of a forensic reference is due to textual corruption. Read most probably **יִשְׁמְעֵאלִים**. M **יִפְחֵה**. **הַמֵּס יִפְחֵה** is a very doubtful *ἀπ. λεγ.*; see on xli. 6. Read probably **וַיִּרְחַמְּאֵלִים**.

11 f. M **לֹלֵא הָאֲמֵנִי**. The 'extraordinary points,' both above and below, bid us cancel **לֹלֵא** (Ginsb., *Introd.*, 333; cp. Baer's note, and Berlin in *JQR* xii. 732). G does not go so far as this, but it only recognizes **לֵה**, which it misreads **לֵה** (*καὶ ἐψεύσατο ἡ ἀδύα ἐαυτῆς*, v. 12). R. Josè (*Berachoth*, 41) only cancelled **לֹ**, i.e. read **לֵא הָאֲמֵ**; so Abbott (*Essays*, 24). Gr. takes **לֹ** to be a corruption of **לֵי**, which he attaches to v. 12); he too makes **לֵא** a prefix to **הָאֲמֵ**. None of these expedients produces a satisfactory sense. Whether we read 'I am confident' or 'I despair' (of seeing Yahwè's goodness), the clause does not fit on suitably to the preceding petitions. 'I am confident' says too much, unless indeed it were followed by 'for Yahwè has heard my supplication' (vi. 9), and even then some abruptness would be noticeable. Besides this, the prescribed cancelling of **לֹלֵא** has to be accounted for. In lxxvii. 2 **לֵלֵה** comes from **אֱלֹהִים**; most probably **לֹלֵא** has the same origin; most probably, too, the initial **הָאֲמֵ** in **הָאֲמֵנִי** springs from the **הִים** in **אֱלֹהִים** (which was written as a correction of **לֹלֵא**). And now the secret of **הָאֲמֵנִי** reveals itself. **הָאֲמֵ** has been just accounted for; **נִתִּי** must surely come from **יִתֵּן**, a mutilated form of **יִתְּנִי**.—M **לִרְאוֹת בְּטוֹב יְהוָה**. This cannot be right if **אֱלֹהִים** precedes. Another difficulty is caused by **בְּאֶרֶץ חַיִּים**, with which M G close the passage, and which is metrically superfluous, unless indeed, with Duhm, we prefix something to it by conjecture to form the last line of the psalm. **אֶרֶץ**, however, in M's text, is not unfrequently corrupted from something else, and the analogy of xiv. 7 leads us to suspect that // 11, 12 rather form a liturgical appendix. Most probably **בְּאֶרֶץ חַיִּים** (cxvi. 9) is a corruption of **חֲצֵרַת יְהוָה**. If so, **בְּטוֹב י** should certainly be **בֵּית י** (**ת** and **ט** confounded, **ב** ditto-graphed). Thus we get two variants **בֵּית י** and **חֲצֵרַת י**. Considering that **אֱלֹהִים** precedes, we should probably take something from each reading, and restore thus **חֲצֵרַת בֵּית י | חֲצֵרַת י לִרְאוֹת**. See exeg. note.—The gloss (*l. 12*) explains itself.

PSALM XXVIII.

PENTAMETER, with caesura; a composite psalm. xxviii.⁽¹⁾ is evidently a fragment; after imprecating a just vengeance on the wicked (cp. xxvi 9 f.), the psalmist probably described his own very different character, and uttered an earnestly believing prayer for his own deliverance 'according to God's righteousness.' V. 5, which is a mosaic of borrowed phrases, was apparently inserted by an editor to make the incompleteness of the fragment a little less visible. He must also have added xxviii.⁽²⁾, which is a jubilant hymn of thanksgiving, without reference to any definite circumstances. V. 8, 9, which are in a different metre (if they are metrical at all, which Duhm naturally doubts), form a liturgical appendix. It has been asked whether 'Yahwè's anointed one' (v. 8) is a prophet (Hitz.), a high priest (*OP*, 233, 350, note^a), a king (Hu., Del., Ba., &c.), or the entire people (Reuss, Gr., Beer). Certainly Hitzig's identification of the psalmist with the prophet Jeremiah is plausible, if the psalm be a literary whole; cp. v. 3 with Jer. ix. 7; v. 4 with xxv. 14; and v. 5 with xxiv. 6, xlii. 10, xlv. 4. But vv. 5 and 8 f. are later insertions, and, even apart from this, such points of contact only prove the acquaintance of later psalmists with the Book of Jeremiah. There is also a grave doubt whether **בְּיָשׁוּחִי**, 'his anointed,' in v. 8, is the correct reading.

XXVIII.—1.

Of 'Arab-ethan.

1

- 1 To thee, O my Rock! I cry, | hide not thy face,
Lest, if thou spurn me, I resemble | those that have gone
down to the pit.
Hear my supplicating voice | when I cry unto thee; 2
[Answer me,] when I raise my hands | towards thy holy
shrine.
Destroy me not with the wicked, | with the workers of
wrong, 3
Who speak to their neighbours of peace | while mischief
is in their hearts.
Give them, O Yahwè! the due of their deeds | and of
their evil practices, 4
As their hands have wrought, do thou pay them, | give
them their deserts.¹

XXVIII.—2.

- 1 Blessed be Yahwè! for he has heard | my supplicating
voice; 6
Yahwè is my Rock and my Shield, | in him my heart trusts. 7
With the sound of melody will I magnify him, | with songs
will I praise him.

¹ Because they regard not the deeds of Yahwè, and the work of his hands,
he will pull them down, and not build them up.

5

Liturgical Appendix.

Yahwè is a Rock for his people, 8
 He is rich in succour for his loyal one.
 Do thou give succour to thy people, 9
 Do thou bless thine inheritance ;
 Do thou tend them and carry them
 To the utmost age.

(xxviii.⁽¹⁾). 2. **If thou spurn me,**
 lit. 'turn in silence from me.' חשה
 applied to Yahwè, Isa. lxii. 1, 6, lxiv.
 11, lxx. 6; Hiph. xlii. 14, lvii. 11.—
I resemble, &c. So lxxxviii. 7 (corr.
 text), cxlii. 7.

3. C₁. xxxi. 23.—4. **Shrine,** דְּבִיר.
 The 'holy of holies' is meant, = the
parakku in the Assyrian temples. Cp.
 v. 8, 1 K. viii. 29, Dan. vi. 10; *OP*,
 320, 331.

6. **Speak . . of peace, &c.** So
 xxxv. 20, xii. 3, lv. 22. The *gloss*
 (v. 5) comes partly from Isa. v. 12b,
 partly from Jer. (see introd.) Note
 that Yahwè is spoken of in the third
 person, in spite of v. 3.

(xxviii.⁽²⁾). 1. **קול תחנוני**, as
 L. 3. The phrase, however, is common
 (xxi. 23, lxxxvi. 6, cxvi. 1, cxxx. 2,
 cxl. 7).

(Appendix). 5. **Tend them,**
 רַעַם. See on xxiii. 1, lxxx. 2.

Critical Notes. xxviii.⁽¹⁾ 1. יהוה, a scribe's error (note Pasek),
 corrected afterwards (צורר). M **אֶל־תַּחֲרַשׁ בְּמִנִּי**; tautological. Mis-
 written for **אֶל־תַּסְתֵּר פָּנֶיךָ** (cxlii. 7).—4. Insert **עָנִי** (B₁); metre.

6. M **תִּשְׁמְדֵנִי**. This use of **משך** is unexampled. Read probably
תִּשְׁמְדֵנִי (I became כ; cp. בדור for בכור, 2 S. xix. 44).

7. Insert יהוה (G^a; B₁).

xxviii.² 2. M **עָוִי**; G *ἁγιός μου* = **יְהוָה**. Rather צָרִי (see on App.,
 L. 1).

3. M **וְנִעְזַרְתִּי וְיַעֲלֹ לְבִי**. G *καὶ ἐζήτησεν καὶ ἀνέβη ἡ σῆψ μου, i.e.*
וְנִי וְיַעֲלֹ שֶׁאֲרִי. Here † in the second word of the text has dropped out,
 while **שֶׁאֲרִי** is a corruption of **שִׁירִי** [כ] in v. 7b, which changed places
 with **לְבִי**. G's text is evidently worthless. But is M's text very much
 better? It is plausible to take **וְיַעֲלֹ** as a (preferable) variant to **וְנִעְזַרְתִּי**.
 But **וְיַעֲלֹ לְבִי** is not enough for the first half of L. 3, nor would **לְבִי** have
 been repeated so soon; we need not therefore consider how to emend
 v. 4 as to form a parallel to **וְיַעֲלֹ לְבִי**. We must, of course, correct M,
 without help from G, simply by remembering the common errors of
 scribes, and assuming that **שִׁיר** in L. 4 is right. The remedy is plain.
 Read **בְּקוֹל זִמְרָה אֲנִדְלֵנוּ קוֹל**. **קוֹל** fell out, owing to the measures of **לְבִי**.
וְנִעְזַרְתִּי is a corruption of **וּבְזִמְרָה** = **וּבְזִמְרָה לְבִי**; **וְיַעֲלֹ לְבִי**, of **אֲנִדְלֵנוּ** =
אֲנִדְלֵנוּ.

4. Here **מִשִּׁירֵי אֲהוּדָנוּ** comes from **[ב] שִׁירִים**, and **אֲהוּדָנוּ** from **אֲהֻלָּנוּ**. The supposed parallels for **אֲהוּדָנוּ** are untenable (see *JBL*, 1899, pp. 210 f.). *Ll.* 3, 4 are now parallel to *lxix.* 31.

(App.) 1. **יְהוָה עֵץ**. Soon after follows **וּמִעַן מ'** (for which *G* reads **מִנֵּן**) is a correction of **עֵץ**. But a more probable correction is **צֶר**. What divine title could take the precedence of 'Rock' (see *xviii.* 3)? **י** and **ר**, **ע** and **צ** are confounded. Similarly *xlvi.* 2, *lix.* 10, 18, *lxxi.* 2, *cxxviii.* 14.—**מִכְנֹ**. Read **לִעֲמֹ** (cp. *xxix.* 11), with some MSS. *Bö.*, *Ol.*, *Hu.*, *Kr.*, *Dy.*, *Gr.*, *Bl.*, *Kön.*, &c., after *G S.* Cp. on *Isa.* *xxxv.* 8 (*SBOT*).

2. **מִשִּׁחוֹ**. Read probably **חֲסִידוֹ**; see on *ii.* 2, *xx.* 7*a*, *lxxxiv.* 10, *cv.* 15.

PSALM XXIX.

TETRAMETERS. If stanzas 2-4 stood alone, we might call this a hymn on the glory of God as exhibited in the thunder-storm. But in spite of Goethe's splendid development of hints derived from this psalm in its traditional form (see Prologue to *Faust*¹), the reference to the divine kingship in *v.* 10 at once makes it improbable that this was all that the poet intended. Theophanies too are commonly described under the image of a thunder-storm, to which we may add that another psalmist certainly interpreted *Ps.* *xxix.* as relative to the final consummation of the history of Israel and the world—the visible assumption by *Yahwè* of his sovereignty (see *xvi.*). A corrected text of *v.* 10*a* confirms this writer's interpretation, and makes the reference to *Yahwè*'s manifested sovereignty still more obvious, and a corrected text of *v.* 1*a*, which is based on the parallelism of many other psalms, and avoids the exegetical difficulty inherent in the traditional text, and also of that enigmatical passage *v.* 9*a*, finally removes all obscurity from the situation intended in the psalm. It may briefly be described thus:—Israel's waiting-time is over; *Yahwè* has announced himself by mighty acts as the king of Israel and the world. He now sends a message to the survivors of the Jerahmeelites; it is conveyed by a thunder-storm which bursts over the Jerahmeelite country to the south of Palestine. A vivid description is given of the awe-inspiring phenomena of the storm, and the sons of Zion and Jerahmeel are called upon (at least, according to a plausible conjecture) to join in singing praise to the great king; the latter, it is true, are also summoned to bring tribute. The two last lines sum up the grounds of this celebration. *Yahwè* is now visibly the king of the whole world, and his dominion will last for evermore. In a brief liturgical appendix the community prays for the realization of this glorious vision. *Ps.* *xvii.* (see introd.) is parallel.

There is therefore no occasion to regard our psalm as specially mythological in its phraseology. For the literary revival of a mythological interest in post-exilic times (*OP.* 202) there is abundant evidence (cp. on *xix.* 1-7), but the representation of thunder as '*Yahwè*'s voice' is too common and conventional to prove this; the inferior heavenly beings, of whom we hear in *Job* *i.* 6, *ii.* 1, disappear from the text of our psalm.

The supposed reference to the Deluge in *v.* 21 is also illusory. But there is a reference (*v.* 5) to the waters of the super-celestial ocean, which indicates an acquaintance with *Gen.* *i.* (*P*).

According to the title in *G*—*ᾠδὴ τοῦ (ἐξ ὁδοῦ) ἀκροῦς* (= *ἀκροαγγελίας*), our psalm was sung in the time of the second temple on the last day (*ἑξῆς*, *Lev.* *xxiii.* 6) of the Feast of Booths (but cp. *ZATW*, 1902, p. 130). Now, however, it is used as a Pentecost psalm.

¹ Doch ihr, die ächten Göttersöhne,
Erfreut euch der lebendig reichen Schöne, etc.

Marked: Of 'Arab than

- 1 Ascribe unto Yahwè, O ye sons of Jerahmeel,
Ascribe unto Yahwè glory and strength;
Ascribe glory, O ye Ishmaelites, unto Yahwè,
Worship Yahwè, Rehoboth and Cush. 2
- The voice of Yahwè sounds over the great waters, 3
[Yahwè,] the God of glory, thunders;
[His] voice Yahwè [utters] with power! 4
[His] voice Yahwè [utters] with majesty!
- The voice of Yahwè breaks the cedars, 5
10 Yahwè shatters the cedars of Gebalon (?);
He causes Gebalon to skip like a calf, 6
Sirion like a young wild ox.
- The voice of Yahwè cleaves [the rocks,]
[The stones he cleaves with] fiery flashes; 7
The voice of Yahwè makes the wilderness to tremble, 8
The wilderness of Kadesh Yahwè makes to tremble.
- The voice of Yahwè shakes the oaks to and fro, 9
[The trees of] the forests Yahwè strips:
* * * *
- 20 * * * *
[? Ye sons of Zion, exult in your king.]
Ye sons of Jerahmeel, chant hymns to his glory.
His seat Yahwè has taken to judge the world; 10
For ever will Yahwè hold his seat as king.

Liturgical Appendix.

- May Yahwè endow his people with strength! 11
May Yahwè bless his people with welfare!

1. Ye sons of Jerahmeel.

At the point of time assumed by the psalmist the 'fighting down' (Isa. xxy. 6) of Yahwè's 'arm' has taken place, and the surviving Jerahmeelites are expected to do homage to their all-righteous sovereign (cp. xviii. 45, lvy. 3, also xvi. 2). Another psalmist (xvi. 7) seems to paraphrase by **מִשְׁפַּחַת יְרֵמִיָּה** 'The ordinary reading (see crit. n.) is most

inappropriate, as Ol. long ago saw. There is no parallel (except indeed xvi. 7, which seems to be corrupt) for such an assumption of authority over superhuman beings. And strange in the highest degree is the direction to 'worship Yahwè in sacred adorning' (so M in vi. 26). Even earthly worshippers would not need to be reminded of the necessity of putting on festal attire; and to the celestials the reminder would be worse than needless.

4. Almost all critics retain M's **כְּהַרְרֵת קֹדֶשׁ**, and render 'in sacred attire.' But does the phrase **הָרֶקֶת** mean this elsewhere? In 2 Ch. xxi. 21 should we not render 'praising the sacred (or, divine) Majesty (i.e. the Ark, see lxxviii. 61) when it went forth'? The context, however, does not favour a similar rendering here. See crit. n.

5. **The voice of Yahwe, i.e. thunder**, with its attendant lightning and whirlwind. Cp. lxxviii. 34. — *The great waters*, i.e. not the Mediterranean Sea (Schroder, Ba.), nor the storm-clouds (Del., Hu., Driv., &c.), but the 'waters above the heavens' (xlviii. 44 cp. on civ. 3); so already ed. 1, after Reuss; Duhm agrees.

9 12. It is usually supposed that the storm passes from Lebanon in the north to Kadesh (l. 16) in the south. This, however, is a mistake. The psalm is altogether concerned with the Jerahmeelites. 'Gibalon,' which is often confounded with 'Lebanon,' was possibly a general term for the mountains on the southern border of Palestine (= 'Sirion'). See *Enc. Bib.* 'Sirion.' — *Liken it*, cp. cxiv. 4, 6. — *Like a man, wild as*, which climbs the mountains with ease (so Assyrian evidence).

13. **Cleaves the rocks.** &c., i.e. the rocks of the stony mountain

plateau to the S. of the Negeb (see 'Negeb,' *Enc. Bib.*). — 15 f. **יְחִיל**. So Snatch Shit. 17 (Heb.), but with **נִדְבָר לֹא אֶרֶצוֹ**.

17. **Shakes the oaks.** Cp. Isa. vi. 26. The poet ascribes all the effects of the storm to 'Yahwe's voice' (see on l. 5). According to M it is the premature calving of the hinds (**אֵילֹת**) which is referred to: cp.

Ewald's note. But elsewhere it is inanimate nature which is referred to, nor would the timid hinds have been the one exception to the rule.

21 24. See introd. The received text of l. 22 may have arisen under the influence of Isa. vi. 3. The editor doubtless thinks of the heavenly palace of Yahwe (xi. 4, xviii. 7). But the psalmist has in his mind the capital city of Yahwe's earthly empire. 'To judge the world' means 'to rule the nations.' — *The cat*, &c. Cp. viii. 8. **שֶׁ**, 5, 8. There is no reference either to the Deluge (Del., Ba., &c.) or to the heavenly ocean (Reuss, Du.; cp. l. 5). Such an abrupt reference to the Deluge is very improbable, while to explain **לְטוּבֵי** as if it meant 'in his upper chambers which are on (**עַל**) the flood'

is too bold. See crit. n. On the Appendix, cp. xxviii. 8.

Critical Notes 1. M **בְּנֵי אֱלֹהִים**; 'O ye divine ones'? But see on lxxviii. 7. Some MSS. (Kenn, de R.) have **בְּנֵי אֱלֹהִים** (So J S); cp. perhaps Hos. xiv. 26. This is a mere alteration to improve the sense. Read **בְּנֵי יִרְחָמָאֵל**.

4. Some change appears necessary. **בְּחִצְרוֹת קָ** (G S) is plausible, but is opposed by the , xvi. 8 f. In both passages read probably **רַחְבּוֹת וְכוֹשׁ**. Rehoboth and Cush are representatives of the Jerahmeelite race.

5. In . 3^d M **הָאֱלֹהִים רַבִּים**, a variant to the first clause, which supplies the missing word **רַבִּים** — 6. Insert **יְהוָה** (cp. l. 10). — 7 f. Read **קִלְקֹל**, and insert **יִתֵּן**. 9 f. Read (twice) **יִשְׁבֹּר** (cp. //, 15 f). **לִבְנוֹן**, i.e. a southern Lebanon, is possible, but see next note.

10 ff. For **לִבְנוֹן** and **הַלְבָּנוֹן** read **נִבְלָהוֹן** (see on lxxviii. 16 f.); transfer **נִבְ** from . 6^a to . 6^a, and read **וַיִּרְקֹד** (Bi., We.). The

reading וירקיד suggests that וירקיד was originally followed by a miswritten ירחמאל (ל = ד; ח = ק) שריון. שריון is a needless correction.

13 f. Insert צרים (צב precedes) and סלעים יחצב ב. Nearly so Bickell, Duhm.

17. M יחולל, transitive, against Job xxxix. 1. Read יקלקל (Ezek. xxi. 26).—M אילות. Against this, see above. Lowth, Secker, Street, Thrupp, Dy., Gr., Bi., Che.¹, Du. read אילות, but this plur. is nowhere found. Read perhaps אילים.

18. Read perhaps יחשף עצי יערם; i.e. easily fell out before יע. M's יערות was influenced by אילות; i.e. first אילים was corrupted into אילות, and then this produced יערות.

21. Supply conjecturally from cxlix. 2, בני ציון נילו במלככם, in antithesis to l. 22. The Israelites and Jerahmeelites are henceforth at one as servants of Yahwè (cp. lxvi. 2-4).

22. M ובהיכלו פלו אמר פבור, i.e. 'in his upper sanctuary all his ministers utter "Glory" before him' (T)? But can this be expressed in so few words? And is the sense suitable (see above)? Read ובני ירחמאל ומרו כבודו (cp. ll. 1-4). Other cases exist elsewhere of the confusion of זמר and אמר.

23 f. On M's למבול see *Psalms*¹, p. 379 f. Sense and metre gain by correcting it into לשפט תבל. שפט must have become illegible; לתבל was then conjecturally altered into למבול.—Read יושב.

PSALM XXX.

SIX stanzas, each of three tetrameters, and one closing dimeter. Pss. vi. and cxvi. are strikingly parallel. The prayer in ll. 15-20 is like an amplification of that in vi. 6, and the saying on the change from sorrow to joy of the similar saying in cxvi. 5. The title apparently connects it with a dedication festival, and most moderns (see e.g. Wellh., *Skizzen*, vi. 171 f.) agree in fixing on that described in 1 Macc. iv. 52 ff., which was the origin of a permanent institution (*τὰ δυνάμια*, John x. 22). חנכת הבית is therefore supposed to be a later addition to the title, though if so it ought to have come at the end. According to *Sopherim* xviii. 2 it was anciently sung at this festival. But there is no parallel for such a reference to a quite late institution in a psalm-heading, and experience warns us to distrust appearances in the headings. The common view of this obscure phrase (adopted in (P)) is wrong, simply because the text is incorrect. See Introduction.

The speaker is not an individual, as Hitzig, Duhm, and even Beer suppose, but the inner circle of the righteous 'poor,' which sometimes (e.g. xxii. 23. xxiii. 6) distinguishes itself from the great mass of Jews who, not being transgressors (פשעים) or traitors (בנדרים), may be called חסידים (*hasidim*, not yet a party-name), but who need to be stirred up and instructed. Note the parallelism between l. 13 and xviii. 37. Hitzig was struck by an apparent resemblance between the situation of the psalmist and that of Jeremiah at a critical period (he compared at one time Jer. xxxvii. 11 ff., at another Jer. xxxviii. 1-16). See the remarks against a similar theory on P's. xxxv.

Marked : Supplication of Sabbath. Of Arab-ethan. 1

- 1 I extol thee, O Yahwè, | for thou hast raised me ⁺from
the depth⁺, 2
And not suffered the Arabians | to rejoice over me.
O Yahwè my God, | I cried unto thee, 3
And thou didst heal me.
O Yahwè ! thou hast brought up | my soul from Sheol, 4
My life thou hast drawn up | from among those sunk in
the pit.
Chant psalms to Yahwè, | ye his loyal ones, and give thanks 5
To his holy name.
For if, when angry, he is furious, | when appeased he
shows us favour ; 6
10 Weeping ⁺has its turn⁺ at eventide, | but mirth ⁺comes⁺
in the early morning.
I indeed had said, | so careless was my heart, 7
'I shall never be shaken.'
But behold, in thy fury | thou madest mine ancles to fail, 8
Thou didst hide thy face, | I was filled with dismay :
I said, 'I shall not see thee, | O Yahwè my God,
In the land of the living.
What gain will my blood bring thee, | my going down into
the pit ? 10
Can the ⁺realm of⁺ dust give thee thanks, | or declare thy
faithfulness ?
Hear, O Yahwè, | be favourable, O my God, 11
20 Be to me a succour.'
My wailing thou hast changed | into dancing and [singing], 12
Hast loosed my sackcloth, | and girded me with joy,
That my lyre unto thee | may make ceaseless melody,¹ 13
⁺Yea,⁺ for e⁺ver will I thank thee.

1. **Drawn me up**, from Sheol (l. 5 ; cp. lxxxviii. 4-6). Clearly the national death and resurrection are referred to (cp. Hos. xiii. 1, vi. 2).—4. *Didst heal*. For the figure, cp. Dt. xxxii. 29, 'I wound, and I heal' ; Ex. xv. 26, Isa. vi. 10, Hos. vii. 1, xi. 3, Ps. vi. 3, xli. 5, &c.—*His name*.

Properly יהוה is the invocation of a divine name in worship, with the recital of the deity's titles to praise and gratitude (vi. 6, cii. 13, cxlv. 7 ; and cf. the *shirk* of the Moslems, Hughes, *Dict. of Islam*, 703 ff.) ; then the name itself, as here, cf. xcvi. 12, Ex. iii. 15, Hos

xii. 6. So *Ass. zikru* (constr. *zikir*), 1. the calling of a name, 2. a name.—
10. Cp. cxvi. 5. The language is proverbial, and may be applied to the ordinary vicissitudes of life. Here, however, there is a special Messianic reference. The 'early morning' is the last great deliverance which Israel will need to experience. When permission was given to rebuild the temple, it seemed as if the Messianic day had dawned (cp. *et.* 11, 12). But trouble returned, and again Israel was face to face with the danger of national extinction. Now 'mirth' has returned, and

Israel trusts that this time he will be able to 'thank God for ever' (l. 24).—
11. *No careless . . .* Cp. on xxxix. 4.—
—12. *I shall never . . .* So x. 6, xvi. 8, lvin. 3, 7. 13. *Mine ancles.* Israel speaks. Cf. xviii. 37 (the people, not the Messiah, nor David, is the speaker).—
—15 f. Cf. xxvii. 13, Isa. xxxviii. 11a.—
17. *My blood.* Clearly not the death of an individual by violence is meant, but national extinction. In l. 4 the figure of sickness is employed (see above).—
18. See on vi. 6, and ('dust') on xxii. 30.

Critical Notes. 2. מֵאִבִּי. Read perhaps עֲרִבִים, the psalm being so vivid.

6 f. For חֵיתִי מֵשִׁית read חֵיתִי מֵשִׁית (xviii. 17). כֵּש fell out between ית and יתי, which indeed coalesced. נִי comes from a dittographed כִּי.—
Read מִיֹּדְדִי (Kt.), with G & S. Kr. מִיֹּדְדִי postulates a new infin. יֹדֵד, in spite of l. 17.

9 f. M. בְּרֵנֶּה בְּאִפּוֹ חַיִּים בְּרֵנֶּה חַיִּים. The antithesis is imperfect; חַיִּים can neither be rendered 'a life time' nor 'life eternal.' Isa. lix. 7, 8, is not parallel. Γόγγυς, which is not נֶעְרָה (Gr.), but רֵנוֹ (Herz). Read בְּרֵנֶּה בְּאִפּוֹ יִחַנְנוּ בָרֵנֶּה. יֵס in חַיִּים easily arose out of יִחַנְנוּ.—
Omit יִלָּן, as unsuitable and unmetrical. It is a corruption of a dittographed לִבְקָר.

11. M. בְּשִׁלּוֹתִי, for בְּשִׁלּוֹתִי (Hu., Sta., &c.) a doubtful assumption. Ol. suggests reading בְּשִׁלּוֹתִי. But metre requires two beats. Read בְּשִׁלּוֹתִי לִבִּי and לִבִּי לִבִּי confounded.

13. M. יְהוָה בְּרֵנֶּה בְּאִפּוֹ חַיִּים בְּרֵנֶּה חַיִּים, which Ba. renders, '... thou hadst strongly founded my mountain' (i.e. Zion); יְהוָה, very strange. T, לְהַרְרִי עָן (cf. Ibn Ezra), so too Hu. If we go so far, we must also read בְּרֵנֶּה בְּאִפּוֹ חַיִּים, with Riehm, Che.⁽¹⁾, Kau., We. [SBOT], or בְּרֵנֶּה בְּאִפּוֹ חַיִּים (Giesebr., We. in *Skizzen*). But the sense requires a transition to Yahwe's anger. Read, with Gr., בְּרֵנֶּה בְּאִפּוֹ חַיִּים (same error in Ezek. xxix. 7). Gr. also reads בְּחֵרֶנֶּה; it is easier, however, to correct בְּרֵנֶּה; † became צ, נ became כ. Also for יְהוָה we must certainly read וְהֵנָּה, and for לְהַרְרִי עָן (which Gr. keeps) כָּרְסָלִי (xviii. 37; cp. on x. 6). ק passed into ה, ס into ע, ר was dittographed, and † inserted. [Tradition wavers; G & S read לְהַרְרִי עָן].

15 f. M. אֱלֹהֵי יְהוָה אֱלֹהֵי יְהוָה וְאֱלֹהֵי יְהוָה אֱלֹהֵי יְהוָה. The requirements both of metre and of sense are imperfectly satisfied. Something much more

forceful is required to link // 13 f. to // 17, 18. We can see from // 17 f. that the psalmist either takes suggestions from or gives suggestions to the author of the psalm of Hezekiah. Let us then suppose another point of contact between the two poems. Read **אֲמַרְתִּי לֹא אֶרְאֶה יְהוָה** **אֲמַרְתִּי לֹא** became indistinct. **אֱלֹהֵי בְּאֶרֶץ הַחַיִּים** became **לִי** (in **אֱלֹהֵי**). **אֶרְאֶה** became **אֶקְרָא**. **אֱלֹהֵי** became **וְאֵל**. **בְּאֶרֶץ** became **אֶת**. **הַחַיִּים** became **חַנּוּן** (cf. *l.* 9 *b*). **אֲמַרְתִּי** came off badly; it is only represented by **אֶךְ** in **אֱלֹהֵי**.

19-21. Read **חַנּוּן אֱלֹהִים**, and for **לִמְחֹל וּלְשִׁיר** read **לִמְחֹל לִי**. In 19, 20, G 2 give perfect (cf. Hi.). Cf. G iv. 2.

23. M **כְּבֹד**, *i.e.*, acc. to Bā., 'praise,' as in cxlix. 5(?). Read **כְּבוֹדִי** (Gr.). G ἡ δόξα μου, καὶ ἡ κατασκευῶ, from which Hu., Che.⁽¹⁾, We., Du. adopt **כְּבוֹדִי** (but see on vii. 6). Herz, **אֶדְרֹם** **וְלֹא אֶדְרֹם**.

PSALM XXXI.

HEXAMETERS.—Unoriginal in form as this psalm may be, it expresses (at least, its kernel, vv. 9-19) a very definite state of mind. Depressed, despised, slandered, insulted, persecuted, the speaker pours out his heart to Yahwe. In spite of his sighs and tears (which are 'before Yahwè,' *l.* 22) he still trusts on, for his past history has been to him a revelation of Yahwè's character. The admixture of an eucharistic element (vv. 2-9, 20-25) calls for remark. Are these thanksgivings anticipative? Are they not rather an indication of the unreflecting, mechanical manner in which the original psalm (vv. 9-19) was edited? Duhm, however, thinks that the fault belongs to the original writer, and the uncertainty is such that we can hardly venture on a disintegration of the psalm.

Who are the enemies referred to? Chiefly the idolatrous foreign oppressors of Israel (Arabian Misrites, *l.* 27); in v. 12, however, besides neighbouring peoples, those members of the Jewish people who have made dangerous concessions to non-legal or even pagan usages may be intended. Pious Israel ('thy servant,' v. 17) is therefore the speaker (see vv. 7, 15, 19-21); the reference to the speaker's 'guilt' in v. 11b arises from a slight corruption of the text.

The complaints remind us occasionally of the Books of Job and Jeremiah; Jeremiah has indeed been imagined to be the author (Hitzig). Cp. v. 11 with Jer. xx. 18; v. 18 with Jer. xvii. 18; cp. also v. 23 with Lam. iii. 54. Most of the earlier critics add v. 14a, Jer. xx. 10 to this list. But, as Bickell has seen, the words which now stand in v. 14a, and which are both unmetrical and ill-adapted to the context, are a later insertion (cp. on lxxix. 6 f.); probably they are also corrupt (see note). The psalm (see // 9, 28) is quoted from in Jon. ii. 4, 9. See also on Ps. lxxi. The probable reference to Ezek. xxxii. 19 ff. (see on *l.* 20) should also be noted.

Theodore of Mopsuestia acutely describes this psalm as 'a prayer of the people in Babylon for return.' With more probability Bā. and Beer refer it to the time of Nehemiah, when the Jewish community was harassed by a variety of opponents. This suggests an explanation of the difficult phrase **בְּעִיר כְּצֹר** (v. 22);

the words, however, are more than probably corrupt. Duhm on the other hand, reckons this among the latest products of the Psalter. This would be a safer view if, like Ps. xxxiii., the psalm had no title, and surely it is difficult to say positively that the phrases of the psalm cannot have already become conventional at the close of the Persian period. Perhaps too vv. 9-19 formed the original psalm, and the rest was added later (see above).

Deposited. Marked: Of Arab-ethan.

1

1 In thee, O Yahwè, I take refuge ; | let me not be disappointed for aye !

2

Rescue me in thy righteousness ; | * * * *

Bend down thine ear to me, | deliver me speedily, [O Yahwè !]

3

Be to me a sheltering rock, | from the sons of Mišur deliver me.

Yea, thou art my high rock, my stronghold, | * * * *

4

And for thy name's sake, do thou lead me, | do thou sustain me, [O Yahwè].

Free me from the net which they have hidden for me ; | thou art my shield, [O Yahwè].

5

To thy keeping I commit my breath, | my deliverer, thou faithful God !

6

The Mišrites and Ishmaelites oppose me, | as for me, I trust in Yahwè.

7

10 I will exult and rejoice in thy kindness, | * * * *

8

For my misery thou hast seen, | thou knowest the pains of my soul,

Thou hast not delivered me into the Arabians' hand, | but hast put my feet in an ample space.

9

Take pity on me, Yahwè, for I am in trouble, | * * * *

10

Mine eye is sunken with sorrow, | my soul and my body [are terrified].

Yea, my life is used up with anguish, | my years [disappear] in sighing ;

11

My strength fails through my misery, | and my bones [are burned up] like hay.¹

To my fellows I am a mark for insult, | to my neighbours a thing to toss the head at,

12

[My kinsfolk] and acquaintance keep away from me, | * * * *

Those that see me abroad [abhor me, | those that pass by] flee from me :

10 I am accounted as the dead Jerahmeelites, | I am become like those mortally wounded with the sword.²

13

¹ (My bones are fallen away) through the insulting of my foes.

² For I hear on all sides the chatter of the Arabians, | of Jerahmeel, of Ishmael.

- But as for me, in thee, O Yahwè, do I trust, | I profess,
 'Thou art my God': 15
 Before thee are all my tears;¹ | make thy face to shine
 upon thy servant.² 16, 17
 Let me not be shamed, for I invoke thee; | let the wicked³
 be given up to Sheol, 18
 Let the calumnious lips be struck dumb, | which speak
 against the righteous in haughtiness!⁴ 19
 How rich is thy liberality to those that fear thee, | thy
 recompense to those that make thee their refuge! 20
 In the covert of thy wings thou hidest them, | +yea,+ in a
 shelter from the tongues of the Arabians. 21
 Blessed be Yahwè! for he has shown me singular kind-
 ness | in the midst of Arabians and Mîarites. 22
 But I—in my consternation, I had said, | I am driven away
 from thy presence. 23
 Surely thou heardest my voice,—+yea,+ my supplication
 when I cried unto thee.
 30 +Therefore+ love Yahwè, all ye his loyal ones, | * * * * 24
 Yahwè keeps faith to the upright, | and requites those
 that show haughtiness.

Liturgical Appendix.

Be strong, take courage, | all ye that wait for Yahwè!

1-6. Full of conventional, but not, therefore, meaningless phraseology. Cp. vii. 2, xi. 2, xxv. 2, 20, xvii. 6b, xviii. 3, xxiii. 3 (note on כִּיכֹל, lv. 23. Lines 1-5 have been prefixed to Ps. lxxi.

8, 11, 12. Theodoret sees here a reference to past deliverances as the ground of present confidence. But the perfects may be expressions of confidence in the future. In l. 8, however, פִּדְיָתָה seems to be corrupt. To thy keeping, lit. 'to thy hand,' finer than 'to thy hands' (G, Lk. xxiii. 46). In Lk. i.e. a new turn is given to the sense. My breath, i.e. my life (Job

x. 12). Cp. 'breath of life,' Gen. ii. 7, vi. 17.

9. Surely Jon. ii. 9 alludes to our psalm, not our psalm to that of Jonah (Duhm).—12. In an ample space. Cp. iv. 2, xviii. 20, xxvi. 12.—11. אֲשֶׁר, for אֲשֶׁר יֵעָ, as often; G ὅτι.

14. Cp. vi. 7 and 4; my soul and my body (בְּטָנִי), cp. xlv. 26.

17-19. Cp. the descriptions in xxii. 8, xxxviii. 12, xli. 10, xlv. 15, lv. 14, lxix. 9, lxxxviii. 9, 19, Job xix. 13 ff., Isa. liii. 36.

20. It is usual to illustrate and

¹ Snatch me from the hand of mine enemies and from my pursuers.

² Succour me in thy kindness, O Yahwè. ³ Be shamed. ⁴ And scorn.

defend M by Job xix. 14^b, Hos. viii. 8, Jer. xxii. 28. But the expressions are not parallel; those in v. 12a are strange in the extreme. 'I am forgotten like a dead man out of the heart': מְכֻלָּב is otiose (Duhm compares מְכַפֵּר,

Dt. xxxi. 21, but there מְכַפֵּר adds something to the sense = 'so that the mouth utters it no more'). 'Like a lost or perishing vessel.' Hebrew writers, however, say 'like an unvalued vessel.' Comp. Jer. xxii. 28. The idea, too, of v. 12a is unsuitable. The context shows that the speaker is not forgotten. What is true is that those who insult and abhor him, and who plot against his life, consider him as good as dead. As the dead *Jerahmeelites* (see crit. n.). The reference (as in lxxxviii. 6, cxliii. 3) is to some great slaughters of *Jerahmeelites* or *Edomites*, possibly those mentioned in 2 S. viii. 13, 1 K. xi. 15 f., 2 K. xiv. 7. As l. 20b shows, the psalmist is thinking of Ezek. xxviii. 10, xxxi. 17, xxxii. 19 ff. (see *Crit. Bib.*).

21. **Thou art my God.** Israel's public confession of faith (xvi. 2, De. vi. 4).—25. See lvi. 9. The new reading gives a fine sense and one adapted to the context; it relieves us from the double use of 'hand,' and it is linguistically defensible. As a proverb in vague but suggestive English, however, we can, of course, retain the familiar words of A.V., which have been illustrated by Browning in *Rabbi Ben Ezra* (stanza 1), just as A.V.'s equally seductive rendering of a corrupt

reading in cxxvii. 2 has been glorified by Mrs. Browning.

24. Cf. xii. 4, xciv. 4. שָׁקֵט, like Ass. *šāqirtu*, may mean 'calmness.'—25. *How plentiful* . . . Cf. xxxvi. 7. The abrupt transition suggests that either the writer corrected or completed his own work in a later mood, or that an editor (a master of metre like himself) did this for him. Line 26 does not indeed flatly contradict l. 24, but it implies that the speaker has taken the calumnies too much to heart. Why should Israelites for a moment lose the serenity which befits the dwellers in Yahwe's court? It was in 'trembling haste' that the psalmist in the name of Israel had spoken so excitedly. Cf. Introd.—26. Cf. lxi. 5, xxvii. 5, Isa. iv. 6. *The tongues of the Arabians.* Cp. v. 14, cxx. 3 f.

28. בְּחַפְזִי. So cxvi. 11; cp. xxx. 7a. There is an allusion to (b) in Jon. ii. 5. See crit. n.

30. **Love Yahwe.** The inference from Israel's experience is that all Israel's members should worship and obey Yahwe alone. The expression is ritual in its origin; hence the love of Yahwe can be commanded (see *OP.* 378).—31. אֲמוּנִים. ἄσφαλιστοι ἄσφατοι Kúptos; also 2 J Hitz, Del., We., Duhm. 'A T J' followed by Street, Hak (*Rev. sem.* iii. 36), and Kautzsch, 'the faithful.' Duhm supplies לְאַתְּמִי; see, however, crit. note.—32. Cp. xxvii. 14, xxxiii. 18b, 22b.

Critical Notes. 3, 6, 7. Restore יָהוָה (י'), which fell out after י.

4. מִבְּנֵי מִצְדּוֹת לְקִשְׁעֵי לִבִּית. The connexion is on both sides not smooth, and some historical colouring is desirable. Read מִבְּנֵי מִצְדּוֹת לְקִשְׁעֵי בְּנֵי. מִצְדּוֹת בְּנֵי is dittographic; בֵּית and בְּנֵי are sometimes confounded.

6 f. מִנְחָנִי וְתַנְחֵלֵנִי. Two synonyms. Read וְתַכְלֵלֵנִי (lv. 23; Sirach xlv. 24, xlix. 9). See on xxiii. 2. S implies וְתַנְחֵלֵנִי.—M מעֵי. The psalmist has adopted from xviii. 3 צֹר, מָעוּ, מְעוּדָה; can he forget to quote מִנְחָנִי? G ὑπερσυστολής μου.

8. M פִּדְתָה אוֹתִי; the perfect and the אַת with suffix are both unnatural. Read מִפְּלִטִי. This became אֶפְדֵּתִי. תִּי was dittographed

and **א** transferred. **פדית** remained. Omit **יהוה** (י repeated from **אבות**). [Wellh., *Skizzen*, vi. 172, sees the difficulty, and boldly cancels 'א ב א'.]

9. For M's **שנאתי**, G S J T, Houb., and many moderns (e.g. König, *Eint.*, 74) read **ת**— . But the whole half-line is suspicious. What can **השמרים** mean here (Jon. ii. 5, **כשמים**)? And why this isolated reference to idol-worship? Lagarde's correction from Isa. v. 12 is clever, but unsuitable. Halévy is on the right scent, but he only proposes **שנאונִי**. Probably we should read thus, **וַיִּשְׁמְעוּ אֱלֹהִים, שִׁטְמוֹנִי כַצָּרִים**. Cp. an error in xxv. 19b.

11 f. M **בַּצָּרוֹת יָדַע בְּ** is unnatural here. We.'s **בַּצָּרוֹת** depends on ix. 10, x. 1, where, however, the pointing is wrong. G *ἵσσωσας ἐκ τῶν ἀνταγῶν τῆς ψυχῆς μου*, against parallelism. Read **עֲצָבוֹת מ—אויב**. Read **עָרְבִי**.

14 ff. Insert **נִבְהֵלָה** (vi. 4) with Bi.; T, Kenn., Houb. also supply a verb.—Insert **פָּנוּ** (xc. 9). For **בִּיעֲנִי** read **בִּיעֲנִי** (x; cp. l. 11) or **בִּיעֲנִי** (G.S., Ba., Du.). For **עֲשֵׂנוּ** (repetition) read **נָחַר** (cii. 4).

17. M **מִכָּל-צוּרֵי הָיִיתִי חֲרָפָה וְלִשְׁכֹּנִי מֵאֵד מֵאֵד**. As metre shows, **מִכָּל-צ** (moved to v. 11) is an interpolation from vi. 8b. Read **לָרַעִי הָיִיתִי חֲרָפָה וְלִשְׁכֹּנִי כְנֹד רֹאשׁ**. **רַעִי** easily fell out after **רִי**. Lag., Bi., **כְּנֹד**. But metre requires **רֹאשׁ** (so xlv. 15). Herz **כִּוְרָא** (before Duhm's work).

18. M **וּפָחַד לִמִּידַעִי**; short and poor. Read **חֲדָלוּ קְרוֹבִי וּמִידַעִי** (cp. Job xix. 14, rightly arranged [see Beer]). **חֲדָלוּ** fell out.

19 f. M's **נִדְדוּ כִמְנִי רֵאִי בַחוּץ** evidently contains parts of two half-lines. Complete the first by **תַּעֲבֹנִי** (Job xix. 19); the second by **הָעֵבְרִים**.—M **נִשְׁכַּחְתִּי כִמֵּת מִלֵּב**; most awkward. Cf. lxxxviii. 5 (corr. text), cxliii. 3, and read, comparing **נִחְשְׁבֵתִי, יִרְחַמְאֵל = בִּלְעָם**. See exeg. note.—M **כִּמֵּתִי יִרְחַמְאֵל**. See exeg. note.—M **כִּבְלֵי אֲבֵד** (so G). Read **כִּחְלֵי** (Ezek. xxxii. 21, &c.). See on lxxxviii. 6. At this point the Heb. text (M G) makes an insertion, derived from Jer. xx. 10, where (as here) the text is corrupt, and (see *Crit. Bib.*) to be restored thus,—**פִּי שִׁמְיִיתִי**. This has been linked to the context by another insertion (see M). opening with **בְּהוֹסֵדִם** or rather (G T, Gr., La., see on ii. 4) **בְּהוֹעֵדִם**.

22-24. M **בִּירְדָּה עֵלֵתִי**. In 1 Ch. xxix. 30 **עֵתִים** appears to mean 'critical times,' and if the parallelism prescribed a word with this meaning

in *l.* 25, we should have to read עָתִי with Nowack. But considering 1. that we do not expect such a word in *l.* 25, and 2. that the only other passages (ix. 10, x. 1) in which the fem. plur. form עֵתוֹת occurs are corrupt, we have no other course but to correct the text. Gr. proposes עֲתָרִי (see on lxxx. 16). But even this does not produce a perfect sense, unless we venture to correct בִּידֶךָ into בְּשִׁמְךָ. The clue to the true reading is supplied by lvi. 9. Read לִנְגִידְךָ כָּל דִּבְעוֹתַי. Then follows a short unmetrical insertion, הִצִּילֵנִי וְנֹה. *V.* 17a (עֲבֹדֶךָ) makes a good parallel to 'I profess, thou art my God.' Again, a little insertion follows (וְרוֹשִׁיעֵנִי וְנֹה). Verse 18a is right, then comes an inserted יִבְשֵׁי. For יִדְמוֹ read, not יִרְדּוּ (cf. G S), but יִסְנְרוּ (cf. *l.* 12, and see on lxiii. 11).—After עֵתָק עַל-צִדִּיק M G read עֵתָק, which seems to be a corruption of a dittographed עַל-צִדִּיק. [Duhm omits 'עַל-צ' as a variant to עֵתָק.] M G append וְבוֹחַ.

25 f. M's אִישׁ-צִפְנָת is a variant to אִישׁ תִּצְפֹּנָם (see *z.* 21, M). We need not therefore trouble ourselves to render צִפֹּן differently in two successive Massoretic verses.—M פִּילָתָה. Read פִּעֲלָתָה.—M appends נִגְדַּת בְּנֵי אָדָם, not a gloss, but miswritten and misplaced. The text is still further disarranged in M by the tautological prefix תִּסְתִּירָם (derived from xxvii. 5); note Pasek.—M פִּנִּיךָ. Read כִּנְפֶיךָ (xvii. 8, lxi. 5), with Goldziher (*Mythos bei den Hebr.*, 137; Eng. tr. 117).—M מִרְכָּסֵי אִישׁ. Assyriology (cp. Del., *Ass. HWB*, s. v. *rikku*) cannot justify the impossible רִכְסֵי. Ol. suggests מִאֲנָשֵׁי רָכִיל (Ezek. xxii. 9; cf. on Ps. xvii. 3). G's *διὸ ταπαχῆς ἀνθρώπων* is a mere guess. T's נִידְדֵי springs from tradition, but from a faulty one; cf. its rend. of רִכְסֵי in Isa. xl. 4. Herz suggests מִרְנוֹת (cf. Herz's earlier view). The truth, however, probably is that מִרְכָּסֵי אִישׁ is simply a corrupt and misplaced duplication of מִרְבֵּי לִשְׁנוֹת עֲרָבִים, or rather (for this is probably the true reading) לִשְׁנוֹת עֲרָבִים (cp. on xxxv. 1, xliii. 1).

27. M בְּעִיר מְצוֹר. S ὡς ἐν πύλει περιφραγμένῃ. We., בְּעֵת מְצוֹר (or מִצָּר); Hal., בְּעֵת מְצִוֶּק. But the analogy of lx. 11 leads one to expect the Miṣrites to be mentioned. We have also to account for נִגְדַּת בְּנֵי אָדָם, now misplaced in *z.* 20. נִגְדַּת should probably be עֲרָבִים (see on xxiii. 5). בְּקֶרֶב בְּנֵי עֲרָבִים (so read!) is a variant to בְּעִיר מְצוֹר, comparing lv. 10!). Line 27b should therefore run, בְּקֶרֶב עֲרָבִים וּמִצָּרִים.

28. M נִגְרָתִי (ἀπ. λεγ.). Some MSS. נִגְרָתִי (cp. on lxxxviii. 6). Jon. ii. 5, נִגְרָשְׁתִּי; so Ε' ἐκβεβλημαι. This is more forcible, and suits 'עֵת מִנְּגֵד' best; so Gr., Hal., Du.

29. מ עלי־תֵר. As Herz points out, G T make this qualify עשה; from T he infers a reading יֵר, which (cp. Zech. x. 4) he takes to be a figurative expression for 'ruler.' But is this probable? It is true, the statement produced by עלי־תֵר ('according to abundance?') does not tally with lxii. 13. G arbitrarily gives τοῖς περισσούσις ποιοῦσιν ὑπερηφανίαν. We expect something like this,

אֲמוֹנִים נָצַר יְהוָה לְיֵשֶׁר | וּמִשְׁלֵם בְּלִעְשָׁה נֶאֱדָה

32 f. Line 33 does not fit on well to ll. 29, 31, and seems to be an appendix. So B. Jacob (*ZATW*, xvi. 153) and Grimm (*Liturg. App.*, 12).

PSALM XXXII.

TETRAMETERS (double dimeters). Evidently a composite psalm, for the didactic passage, vv. 8-10, has a new commencement, and is an utterance, not of Israel, but either of the poet or, much more probably, of Yahwe (see on v. 8). It contains an exhortation and a promise addressed to each individual Israelite—the influence of the individualizing educational movement recorded for us in Proverbs is unmistakable. Vv. 3-7 have also often been interpreted in an individualistic sense, and assuming this view to be correct, and that the speaker in vv. 8-10 is the same individual who has (*ex hyp.*) related his experience of the good results of confession of sin in vv. 3-5, we should have no difficulty in maintaining the unity of the psalm. This assumption, however, is untenable, not only from the point of view of a sound exegesis of vv. 8-10, but from that of a careful exegesis of vv. 3-5. If the longer passages of psalms in the same strain are rightly understood as utterances of the pious community (see e.g. vi., xxxi., xxxviii., cii.), we cannot interpret vv. 3-7 differently. The speaker must be Israel, whose body (*i.e.* organization) suffered so severely through calamities, but whom God delivered from the consequences of its sin, as soon as it frankly confessed its guilt (v. 5). The reference is manifestly to the captivity and its consequences, which may be regarded as extending to the time of Nehemiah and Ezra (cp. the confessions of sin in the Books of Nehemiah and Ezra). There may indeed be a flood of fresh troubles before the final deliverance comes, but the preservation of a remnant in the huge trouble of the past gives an assurance that no loyal prayerful Israelite will be washed away by the flood, and Israel as a whole gratefully counts upon the divine guardianship (vv. 6, 7). A liturgical preface (vv. 1, 2) and appendix (v. 11) are added (cp. xli.). For the individualizing application of v. 1 compare the inserted passage xl. 5; also the heading of cii.

The phraseology and ideas of both parts of Ps. xxxii. are characteristically post-exilic. The mere fact that חֲסִיד is used in v. 6 as a class-name is decisive;

so too is the extreme sensitiveness of conscience implied in vv. 3-5. Post-exilic also is the conception of the teachership of Yahwe (see *OP*, 236, 249). Nor is the survival of the retribution-doctrine opposed to this, as the Books of Job and Proverbs show. Cp. on Ps. li.—The corruptions of the text have led to much misunderstanding. Observe that only one 'Selah' is correct (v. 7).

XXXII.—I.

Deposited. Of 'Arab-ethan.

Liturgical Preface.

Happy is he whose transgression is removed, | whose sin is covered !

- 1 Watch over me, O God ! | pity me, O Yahwè ! 2
 [For] I am needy, | and my spirit is sad.
 When thou wast mute at my crying | my frame wasted
 away, 3
 For by day and by night fell heavily | thy hand upon me. 4
 Affrighted was my body | by the heat of thine indig-
 nation,¹
 I made known my sin, | I covered not my guilt. 5
 I said, I will confess | my transgressions to Yahwè ;
 My guilt thou didst remove, | my sin thou didst forgive.
 For this let prayer be made | by every loyal one to thee ; 6
 10 When thy floods² overflow, | such a one they cannot
 reach.
 Thou art unto me a covert, | from my foes mayest thou
 guard me, 7
 In the time of favour mayest thou set me free | from [all]
 those that encompass me.

Supplement [‘Selah’].

XXXII.—2.

- 1 I will instruct thee and teach thee | the way thou
 shouldest go, 8
 I will guide thee by my counsel | in paths that are right.
 Be not thou like the horse | and the senseless mule, 9
 Which by bit and bridle | are brought to thy side.
 Many are the pains | [of the evil-doer and] of the wicked ; 10
 But he who trusts in Yahwè | with lovingkindness will He
 encompass him.

Liturgical Appendix.

- Rejoice in Yahwè, | and exult, ye righteous, 11
 Shout ye, and sing for joy, | all ye upright in heart.

xxxij.⁽¹⁾ *Title.* With G transpose
 מְשִׁיבִי (see Introd.) and יָדָד.

1, 2. This seems to be the cry
 which afflicted Israel uttered according
 to L. 3. The usual reading in v. 26 is

‘and in whose spirit there is no guile.’
 This clause, however, does not fit on
 well to the statement that the forgiven
 man, whose sin is not reckoned to him,
 is truly happy. For if ‘no guile’
 means ‘no attempt to make oneself

¹ O God.

² Great waters.

out better than one is,' this negative characteristic may surely be assumed in the man whom the searcher of hearts has pardoned; besides which 'in whose spirit' should rather be, 'in whose mouth' (Isa. llii. 9). But this is not the only difficulty in M's text, which is very corrupt (see crit. n.).

3. The text reads, 'I was mute,' *i.e.* made no confession of sin. Such lackwardness was all the more remarkable because the speaker says (according to M) that he never ceased crying, and because in *v.* 4 God's conduct, not man's, is spoken of. Usually crying (xxii. 2, same word) is a synonym for impassioned prayer, and prayer implies confession of sin; usually too 'silence' is the term for Yahwe's inattention to the distress of his people (xxviii. 1, &c.). Duhm thinks that שִׁנְתִּי means 'the sore sickness which forced a cry of pain from me'; but how can this be?

9 f. See introd. The overflowing waters may be a figure for the divine wrath (Isa. xxx. 28, Nah. i. 8), but more probably (cp. Isa. viii. 7 f.,

xxviii. 2, 15, Jer. xlvii. 2, cp. Dan. ix. 26) here, as in xxiv. 4 f., an attack on Israel by foreign foes is meant. The exemption promised to the *hādīd* corresponds to that of the 'believer' in Isa. xxviii. 17.

11 f. The prayer in *ll.* 1 f. is virtually repeated, but in a calmer tone. The phrases are familiar ones; cp. xxvii. 5, xxxi. 21 (סִתַּר), xli. 8, xxv. 21, xxxi. 24 (נָצַר), xlix. 14, Isa. xlix. 8 (עַת רְצוֹן). 'Enccompassing' foes, as llii. 7, xxvii. 6, cxviii. 10-12. The 'time of favour' is the great 'Messianic' deliverance.

"xxxii. 1 f. Is it the poet (Calvin, Hu., Du.) or Yahwē (Ol., Ew., Hl., Ba.) who speaks? xxiv. 12 favours the former view so far as *ll.* 1 f. are concerned; xxv. 8, 12 the latter. But *ll.* 3 f. can hardly be assigned to a human teacher. Israel is likened to domestic animals in Hos. x. 11, xi. 4, Dt. xxxii. 15, &c., and contrasted with them, as here, in Isa. i. 3. See crit. n.

Critical Notes. xxxii. 1. As we have seen, *v.* 2b is quite out of place here. The second אֲשֶׁרִי followed by אָדָם is also unexpected; indeed the whole of *v.* 2a appears superfluous after *l.* 1. Nor are *vv.* 1, 2 at all a natural introduction to the following descriptive passage. Either they are a liturgical preface, or (since *v.* 2, as we have seen, is partly superfluous, partly out of place) the true beginning of xxxii.⁽¹⁾ underlies M's text of *v.* 2. Our first suspicion rests on אָדָם, which word is not unfrequently corrupt, and remembering the frequent severance of words by scribes, we correct אָדָם לֹא into אֱלֹהִים; אֲשֶׁרִי may easily have come out of שִׁכַּר נִי יִחְשָׁב in xl. 18 comes from חוֹשֶׁה (lxx. 2); here, however, it has more probably arisen out of חוֹסֶה. Read, therefore, שִׁמְרֵנִי אֱלֹהִים | חוֹסֶה עָלַי יְהוָה.

2. Read perhaps בְּרִאֲבִיז אָנִי | וְרוּחִי מְרֵה

3. כִּי הִחְרַשְׁתִּי being inconsistent with בְּשִׁנְתִּי, Gr. alters it into בְּשִׁנְתִּי. But שִׁנְנָה is not found in the Pss.; שִׁנְיָה too (xix. 13) is an *ἀπ. ἀγ.* Read כִּי הִחְרַשְׁתָּ בְּשׁוּעִתִּי ב' ע'. Omit כְּלָדִים as a variant to כִּי יוֹנֵם (*l.* 4). For שְׁרִיתִי, see on xxii. 2.

5 f. מִן מַיִם בַּחֲרִבִּי (בַּחֲרָבִי?) לְשִׁדִּי. 'My moisture' (רֹטְבִי) can only be justified (for לְשִׁדִּי) by a fanciful use of Arabic (see Lexicons); לְשִׁדִּי in Num. xi. 8 = *εἰς*, a kind of oil-cake. Hence Ol. and Bi. correct into לְשִׁנִּי. But this ought to be followed by לְחֵרֶשׁ

(cp. xxii. 16). Nor do they attempt to correct the suspicious *שׁוֹכֵחַ* *לִי שְׂדֵי* (פ - כ). Herz proposes *בְּחֵבֶר נָקִיץ* (or - כ). 'Shaddai ... like a vexed friend.' Surely the right reading is, *נִכְחַל בְּשָׂרִי*. The changes are all simple, and the sense is good. The *סִרָה* at the end of 7. 4 is probably a corruption of *אֱלֹהִים*. - M *אֲדִיעֶךָ*. But a historical present is not natural here. Read *הִדַּעְתִּי* (Br.; cp. G). M's reading was produced by the *אֲדָה* in 7. 9.

7. M *אֲדָה עָלַי*. Contrary to usage; it is not enough to quote *הַתְּהִידָה עַל* in Neh. Contrary also to metre. Read *אֲדִיעֶךָ* (cp. 7. 6). *לִי* in *עָלַי* represents *לִי*; the scribe afterwards wrote *לִיהוָה* in full after *פִּשְׁעִי*.

8. M *וְאַתָּה נִשְׂאת עֵץ חַטָּאתִי סִרָה* (Pasek after *וְאַתָּה*). The pleonasm *חַטָּי* is strange; and *סִרָה* is hardly to be expected here. Read *וְעֵינִי נִשְׂאת וְחַטָּאתִי סִחַתָּה אַתָּה* in M is a fragment of a dittographed *נִשְׂאתָה*. Nearly so Gr. *סִרָה* is misleading, as often (cp. Pss. xxxix, lxxviii.).

9. M *לֵעֵת מִצָּא רַק* *רַק* is supposed to belong logically to *אֱלֹהִי*, though separated by three words from it, and *לֵעֵת מִצָּא* to be equivalent to *בְּהִמְצָאוֹ*, Isa. lv. 6. But the three words *לֵעֵת מִצָּא רַק* present the clearest marks of corruption, nor can *רַק* possibly mean 'surely.' Several corrections have been offered. (1) One, adopted by the writer in 1887-88, is due to Lagarde. *מִצָּא* he takes to be miswritten for *מִצָּר*. He then continues *קוֹל שֹׁטֵף*. But *קוֹל* ('at the sound of') is not what we expect. (2) Duhm supposes *רַק מִצָּא* to be a combination of two readings *מִצָּוֹר* and *מִצּוֹק*. (3) Gr. alters *רַק* into *רָצוֹן*. I think, however, that we can perhaps improve upon these. *מִצָּאֲרֹק* is a corruption of *צִנּוֹרִיק* (נו = ט), and this word, as also in xl. 8, is a corruption of *שִׁבְלִיק*. *כִּי־מִי־רַבִּים* is a gloss upon this, and *לִשְׁטָף* is the original out of which *לֵעֵת* has arisen (ש = ע, ט = ת). Cp. lxix. 16, where *שִׁטְף* and *שִׁבְלֵת* again occur together.

11 f. For *מִצָּר* read *מִצָּרִי*. - M *רַנִּי פִלְטִי* both here and in lvi. 8 must be wrong; and *רַנִּי* also, though attested by G. *רַנִּי* comes from a second *תִּצְרֵנִי*, which is a corruption of *לֵעֵת רָצוֹן*. Continue *תִּפְלֹטֵנִי מִכָּל־מְסוּבֵי*. Cp. G *ἀπὸ τῶν κυκλωσάντων με*. - The 'Selah' seems to state that a supplement is to be made here from another MS (לְשִׁלֵּם).

xxxii.² 2. M *אֲנִיעֶזָה עֲלֶיךָ עֵינִי*. G *ἐπιστημι ἐπὶ σὲ τοὺς ὀφθαλμούς μου*, perhaps reading *אֲנִיעֶזָה* (?); cp. Schechter and Taylor on the

Heb. text of Sirach iv. 28. But the material is not enough for a double dimeter. We must both correct and fill it up. Read probably **אֶנְחָד בַּעֲצָתִי בְּמַעֲנֵלִי צֶדֶק** (lxxii. 24, lxxiii. 3). **א** is the only remnant of the first word. **עֵלִי** and **עֵינִי** are two fragments of **מֵעֵנִלִי** (**מ** = **ני**). **ך** in **עֵלִיד** may come from **ק**, a fragment of **צֶדֶק**. Some such restoration is required by the sense. **עֵצָה** in Prov. xvi. 30 must also be corrupt.]

3 f. **מ תַּחֲרִי**, Read **תַּחֲרִי** (Gr.). **מ הִבֵּן**. Read **בִּינָה** (G *σύνεσις*; Gr.).—**מ עָדִיו לְבָלוֹם בַּל קָרֹב אֵלָיִךְ**. Surely **עָדִיו**, 'his trappings' (?) cannot be in apposition to **וּרְסֹן**! **בַּל** before **קָרֹב** (infin.?) is against usage. Hence von Ortenberg would take **ק** to be a proleptic perfect. He reads **עַד יִבֹּל קָרֹב אֵלָיִךְ**; for the rest he agrees with M (*Textkritik*, 6 f.). But **לְבָלוֹם** is a suspicious-looking *ἀπ. λεγ.*, and, not less than **בַּל** which follows, represents **יִבֹּל** or **יִבְלוּ**. As for **עָדִיו**, Herz has rightly seen that **ע** is a corruption of **צ**. He would read **צִדָּה לְבָלַע כִּבְלֵי קָרֹב**. But the sense of this is not satisfactory, and metrical requirements must be considered. **עָדִיו** (**צָדִיו**) and **אֵלָיִךְ** both contain elements of a forgotten word, viz. **לְצַדִּיק קָרֹב** is intrusive; as was pointed out in ed. 1, it is an interpolation suggested by the faulty reading **עָדִיו בַּל**. Read simply **יִבְלוּ לְצַדִּיק**. To defend G's *συναγωγὴν αὐτῶν* as a rendering of M's **עָדִיו**, seems to me extremely difficult. We. refers to **עָרִיךְ**, ciii. 5, which he renders 'thy mouth.' But see note on that passage.

5. Insert **לְמַרְעֵן**, or the like. **מ הִרְנִינוּ**. The form **הִרְנִין** seems to occur in lxx. 9, Job xxix. 13 as a trans.; in lxxxii. 2, Dt. xxxii. 43, also in Sirach xxxix. 35, as an intrans., and so also here. It may, however, be imaginary. In our passage metre suggests the irreproachable reading **הִרְעֵנוּ וּרְנֵנוּ**. In Dt. xxxii. 43 read **עִם עַמּוֹ רְנֵנוּ** (see G). The scribe began **הִרְעֵנוּ**, but, noticing his error, closed with **נֵנוּ**. Out of **הִרְנֵנוּ** arose **הִרְנֵנוּ**. In Job xxix. 13 read **יִבְרַכְנִי** (G); *zz.* 12 f. are an interpolation (Budde). Still the corruption was early enough to have existed in the Psalter of Ben Sira. **ב**

PSALM XXXIII.

TRIMETERS. The faithful are summoned to praise God for His mercies to Israel, whom the nations had purposed to destroy (v. 10). He has delivered His people; no wonder, for He is the Creator (v. 6) and knows the secrets of the heart (v. 15). Israel's unwarlike character is no disadvantage; it presupposes consciousness of its true and only strength, which is its persistent clinging to Yahwé. The 'purpose' mentioned in v. 11a is no doubt the establishment of Yahwé's kingdom with Zion for its centre.

The psalm is quasi-alphabetic, containing twenty-two couplets (cp. xxxviii. 1, cxlvi. 1, Lam. v.); there is a clearly marked division after v. 11 (//. 21 f.). It is full of points of contact in ideas and phraseology with late writings: **כִּנֹּר**, however, must not be used as evidence (see on 7. 13). It can hardly be of earlier composition than Ps. cxlvi. = c), which were collected and perhaps composed in the Asmonæan period; its resemblances to these psalms (cp. also cxv. 9-11, cxviii. 15, 20) are manifest. The phrase 'a new song' in v. 3, and the tenses in vv. 10, 13, 14 suggest a recent time of upheaval of nations, in which Israel had been fortunate, while (v. 16) kings and great warriors had fallen. Even apart from this, the extreme imitativeness of the psalm pushes its date further down than those among which it is placed.

That the psalm must be pre-exilic because of **כִּנֹּר** in v. 16 (Ba.), is a hasty inference. **כִּנֹּר** is quite indefinite. An early Maccabæan date is not inconceivable.

There are points of contact with psalms plausibly regarded as Maccabæan. If Judas Maccabæus is correctly represented in 1 Mac., he had faith in the divine power to give victory to those who were not strong, and he, and still more his supporters, could have joined in singing vv. 16, 17 (see *OP* 195). Still an earlier date is by no means impossible. Vv. 16, 17 might refer to the kings overthrown by Alexander the Great, or perhaps to the wars of the Diadochi (so Halévy, *Rev. sem.* iii. 45), and v. 10 to the cruelty of Artaxerxes Ochus towards the Jews, if this can safely be regarded as historical. The truth is that suspicions of a plot to destroy their national existence, and somewhat premature thanksgivings for full deliverance, are oft-repeated phenomena in the sacred lyric poetry of the Jews.

The circumstance that the psalm has no heading, either in the Hebrew or in 'A20 (Origen), has caused some surprise. Has **לְדָוִד** dropped out ('very probably,' Ba.)? or were xxxii. and xxxiii. originally one psalm (Venema, cp. ix. x.; xli. xlii.)? For the former view, G's heading, **שִׁיר דָּוִיד**, might be adduced, if we could place more confidence in G's accuracy in such particulars. For the latter, the strong resemblance between xxxii. 11 and xxxiii. 1 may seem to plead (cp. Gratz); but the metres of xxxii. and xxxiii. differ. More probably xxxii. was inserted after xxxi. by the latest editor just because of this (accidental) resemblance, and also because of the point of contact between v. 18 and xxxiv. 10; moreover, xxxiii. and xxxiv. may both be classed as alphabetic psalms.

- | | | |
|----|--|---|
| 1 | Sing for joy in Yahwè, ye righteous! | 1 |
| | The song of praise befits the upright. | |
| | Give thanks to Yahwè with the lyre; | 2 |
| | With the lute and the horn play unto him. | |
| | Sing unto him a new song; | 3 |
| | Strike the strings aloud with the clang of the horn. | |
| | For the word of Yahwè is right, | 4 |
| | And all his doing is in faithfulness. | |
| | He loves righteousness and justice, | 5 |
| 10 | The earth is full of the lovingkindness of Yahwè. | |
| | By the word of Yahwè were the heavens made, | 6 |
| | And all their host by the breath of his mouth. | |
| | He stored the sea in +vast+ pitchers, | 7 |
| | He laid up the ocean in treasures. | |
| | Let all the earth fear Yahwè; | 8 |
| | Of him let all the world's people be in awe. | |

- For he spake, and it came into being ; 9
 He commanded, and there it stood.
 Yahwè has annulled the purpose of the nations, 10
 20 He has foiled the designs of the peoples.
 Yahwè's purpose will stand for ever, 11
 The designs of his heart to all generations.
- Happy the nation whose God is Yahwè, 12
 The people he has chosen for himself as a heritage.
 Out of heaven Yahwè looks down, 13
 He beholds all the human kind ;
 From his firm habitation he gazes 14
 Upon all who dwell on the earth—
 He who knows the recesses of their hearts, 15
 30 Who takes note of all their works.
 A king is not victorious through a great army, 16
 A warrior does not win escape by mightiness.
 A horse is not to be trusted for victory, 17
 Nor can it rescue by its great strength.
 Nay, the eye of Yahwè is on those that fear him, 18
 On those who put their hope in his lovingkindness,
 To deliver their soul from pestilence, 19
 And to keep them alive in famine.
 Our soul waits on for Yahwè ; 20
 40 He is our Rock and our shield.
 Yea, our heart rejoices in him, 21
 Yea, we trust in his holy name.
 Let thy lovingkindness, O Yahwe, rest upon us, 22
 According as we have put our hope in thee.

1 f. Terms for pious Israel ; cf. xxxii. 11 (appendix), xcvi. 12, cxlvii. 1, and especially cxi. 1. On instruments, see crit. n., and cf. Del. *ad loc.* ; Driver, *Isaiah and Amos*, pp. 234 f. ; We., *Psalms* (appendix) ; and art. 'Music,' in *Enc. Bib.*

5. A new song. See introd., and cf. xl. 4, lvii. 9 (corr. text), xcvi. 1, cxliv. 9 (from v. 26 and v. 30), cxlix. 1, Isa. xlii. 10, Judith xvi. 13, Rev. v. 9.

7-18. Yahwè's moral attributes ; his creatorship. The favourite post-

exilic themes. — Right, or 'upright,' 'truthful,' cf. xix. 9. So in xxv. 8, xcii. 15, Yahwe is 'upright.' — Note parallelism of 'word' and 'doing.' To will, with God, is to speak, and also to do. — Creation by a word ; cf. cxlviii. 5, Gen. i. 3 ff., Isa. xlviii. 136 ; Eccles. xliii. 26, and the well-known Bab. parallel *see* 'Creation,' § 27, *Enc. Bib.* — 10. So cxix. 64. — 13. The laying-up of the waters, winds, &c., in store-chambers (cxxxv. 7, Jer. x. 13, Job xxxviii. 22, Enoch xli. 4) took place at Creation. See Karppe, *Journ. asiat.* ix. ('97), 75. 'Sea' is not a

term for the 'waters above the heavens' (Hitz.); the parallel word תְּרוֹמֹת (plur. excellentior, like יָמִים in xiv.

2) clearly means the earthly ocean. True, in Job xxviii. 37, the 'pitchers of heaven' are the clouds, and the store chambers of the winds, the snow, and the hail are, of course, celestial. But the terrestrial waters too were kept in reservoirs, and these could equally well be called 'pitchers' and 'store-chambers,' or 'treasuries.'

20. See introd. — 21. Cp. Isa xl. 8,

xlvi. 10, li. 6, lv. 8 ff. — 22. Cp. Jer. xxi. 11, Isa. lv. 8 f. — 23. Cf. caliv. 15, Dt. xxxiii. 29. — 24. Cf. lxxiv. 2, Dt. xxxii. 9, and see on lxxxi. 8.

25—28. Cf. xi. 4, xiv. 2, cii. 20. — 29. Cf. on vii. 10. — 31 and 33, 32 and 34, are parallel. The two couplets generalize from facts of recent experience. Cf. xv. 8, cxviii. 10, Prov. xxi. 31. 35. Cf. xxxiv. 16. — 37. 'Death,' i.e. probably 'pestilence' (Jer. xv. 2; cf. 2 S. xiv. 3).

39. Waits on, חִכְתָּה (cvi. 13).

Critical Notes. 1. מ בִּנְבֵל עָשׂוֹר. G εν ψαλτηρι δεκαχόρδῳ; 'A (Field) εν ψαλτῳ δεκάδον. In M (but not G) of xcn. 4 the נֶבֶל and the עָשׂוֹר appear to be distinguished, and Ibn Ezra (comparing xxxv. 14, Jer. xi. 19) supposes an asyndeton here. Jos. (*Ant.* vii. 12, 3) says that the ψαλτα has twelve φθόγγοι (cp. Gr., pp. 67 f.). But we only know עָשׂוֹר in the sense of 'ten days,' or, 'the day which completes the decad' (= the tenth day). Read certainly בִּנְבֵל וְעָשׂוֹר; cf. c. 3, and see on xcii. 4, cxliv. 9.

13. M כֶּנֶס (Isa. xxviii. 20). Miswritten under the influence of כֶּנֶד. Read certainly חֶסֶן (the usual parallel to אָצֵר).—M כֶּנֶד מִי (Ex. xv. 8; cf. lxxviii. 13). But parallelism and context are against this. All Vss. except E' (which agrees with M), presuppose כְּנָאד, 'after the manner of a wine-skin'; so Houb., Ēw., Ol., Dy., Gr., Che. ^b, Ba., Kau., Duhm, We. (*Skizzen*, vi.). This, however, is a strange expression. A comparison of Job xxxviii. 37 suggests the true reading כְּנֹדִי = בְּנֹלִי = בִּנְבֵלִים; the initial ב fell out. This suits the parallelism. See note above.

29. M הִיצַר יָחַד. הִיצַר יָחַד is difficult. Is it to be taken with לָבָם, as if 'the hearts of them all,' or with הִיצַר, 'who alone formed' (Duhm, cf. Ezr. iv. 3)? Parallelism is opposed to both views. Read יָחַד יִרְבֵּתִי. יָחַד became יָדַע, after which יָד easily fell out. כ, as often, became ה; ח became ד; transposition followed.

31. M הַמֶּלֶךְ. Omit the article (cf. G). [So Duhm.]

40. M עָזְרָנוּ. More probably צִוְּרָנוּ see on xxviii. 7 f., and esp. lxxviii. 35.

PSALM XXXIV.

AN alphabetic psalm in eleven quatrains of trimeters. The earliest editor probably considered it to be the twin-psalm to Ps. xxxv., for the original title which we seem to discern underneath the absurd title relative to an occasion in the

life of David represents Ps. xxxiv. as commemorating the flight of hostile Jerahmeelites and Geshurites. These foes are expressly mentioned in Ps. xxxv., where the danger caused by them is vividly described. The reference in xxxiv. 8 to the 'angel of Yahwè' who 'encamped' (in the past) around faithful Israelites might in fact naturally be connected with a similar reference in the prayer in xxxv. 5, 6. It is only Part I., however, which has the character of a hymn of praise; Part II. is more like a sermon. After v. 11 (close of Part I.) G. plausibly gives a διδασκαλία (see crit. n. on L. 20). As in Ps. xxv., the Y couplet is wanting, and there is a supernumerary D couplet, which, however, is wanted to complete the last quatrain.¹

The speaker in L. 11 (cp. xxv. 16b) calls himself a 'sufferer' (סֹרֵר) who cried to God on a special occasion and was answered. The view (OF; 248; so too OL, Now.) that 'each pious Israelite' is meant here fails to do justice to the nationalistic character of the psalm. The 'sufferer' is, not indeed Israel simply, but the inner circle of the pious (see on xxi. 26), which alone thoroughly deserved the name of Israel, and which had among its chief functions to pray for Israel as a whole and to lift up the standard of those who were behindhand in religious attainments. They cry as one man to Israel's God, and He delivers the whole community (which is no doubt relatively righteous) in answer to their prayers (II. 7 f., 33 f.). Then the community, in its wider sense, realizes Yahwe's loving-kindness, ceases to bluish at its 'desertion' by its God (L. 10), and joins in the grateful songs of the association of the סֹרֵר ('suffering ones').

The association referred to contained, not only ordinary prayerful and obedient Israelites, but psalmists, wise men, and prophetic writers. The author of Ps. xxxiv. is at once psalmist and wise man; hence he addresses his readers in the affectionate style of the wise men towards their disciples (Prov. i. 8, ii. 1, iii. 1, &c.). This helps to account for the emphasis laid on the reality of earthly retribution.

The whole poem is as markedly post exilic as Ps. xxv., to which it has so strong an affinity. In this connexion we may note the changed meaning of מַלְאָךְ דָּוִד (II. 8, 9), which originally meant the personal revelation of Yahwè, but here (as in xxxv. 5f.) most probably means the protective angel of the community, Malachi's הַכֹּהֵן הַיְחִיד, cp. Zech. iii. 1 ff., and Nowack's note. With respect to Lagarde's theory as to the name of the author, see introd. to Ps. xxv. Cp. a 'Note on Ps. xxxiv. and xxv.' by E. G. Hirsch in the *American Journal of Semitic Languages*, April, 1902, which came out too late to be considered in the critical notes.

Of 'Arab-ethan. When the hosts of those of Jerahmeel and of Geshur fled.

- | | |
|---|---|
| I will bless Yahwè at all times ; | 2 |
| Be his praise continually in my mouth ! | |
| Of Yahwè let my soul make her boast ; | 3 |
| The sufferers will hear and rejoice. | |
| With me magnify Yahwè ; | 4 |
| Together let us exalt his name. | |
| Zealously I approached Yahwè, and he answered me, | 5 |
| And rescued me out of all that I dreaded. | |

¹ K. J. Grimm, *Liturg. App.* 8 ff., after a consideration of most other theories, comes to the conclusion that v. 23 is a later addition, designed to provide the psalm with an auspicious close. I would rather say that the original poet had this design in framing the couplet, for I take the stanzas to be each of four, not of two lines.

- Look unto him and ye will be cheered, 6
- 10 Ye cannot be put to the blush.
There is a sufferer who cried, and He¹ heard, 7
And delivered him out of all his distresses.
- The angel of Yahwè encamped 8
Round about those who feared him and rescued them.
Taste ye and see that Yahwè is good ; 9
Happy the man that takes refuge in him.
- Fear Yahwè, O ye who seek him, 10
For those who fear him suffer no lack.
Those that deny come to poverty and are famished, 11
- 20 But those that zealously approach him cannot lack any
good thing.
- Come +my+ sons, hearken to me, 12
The fear of Yahwè let me teach you.
Is there any one that desires life— 13
That covets days of enjoyment of happiness ?
- Guard thy tongue from evil, 14
And thy lips from speaking guile.
Shun evil and do good, 15
Seek peace and pursue it.
- Yahwè's eyes are toward the righteous, 16
- 30 And his ears toward their call for help. .
Yahwè's face is against evil-doers, 17
To cut off their name from the earth.
- The righteous cry, and he hearkens, 18
And rescues them out of all their distresses.
Near is Yahwè to the broken-hearted ; 19
He delivers those who are crushed in spirit.
- Many are the misfortunes of the righteous, 20
But from them all Yahwè rescues him.
All his bones Yahwè guards, 21
- 40 Not one of them is broken. 1
- The expectation of the wicked shall perish ; 22
The haters of the righteous shall be brought to ruin.
Yahwè sets free the soul of his servants ; 23
None shall come to ruin that takes refuge in him.

2. Israel's primary duty is praise ;
cf. xxxiii. 1 (יִשְׂרָאֵל = Israel).

4 f. The sufferers, or, 'the humble.' But see on ix. 13b. Are these עֲנִיִּים the individuals of whom יְהוָה עֲנִי (l. 11) consists? Or the members of the 'congregation' in the wider sense, i.e. all who frequent the temple and, with more or less strictness, recognize the obligations of 'righteousness'? The latter view is preferable (see introd.).—נִדְּלָהּ with ל; not so, lxix.

13 (accus.).

11. נָהַר, as Isa. lxx. 5. — זֶה

is demonstrative. The 'sufferer' is not even primarily (Ol., Beer) the psalmist as an individual, ἐστὶς ἄνθρωπος καὶ ὑποβάτης (Theodore), but the inner circle of the pious, which has the position of a teacher towards Israel at large. See introd., and *Jew. Rel. Life*, p. 125.

13, 15. The protecting angel (מַלְאָךְ יְהוָה) means here no more than this) has a host at his command, with which lately he encamped about Israel. כִּינֵם = 'perceive,' as Prov. xxxi. 18.

17. The benefits of the 'fear of Yahwè' (i.e. religion) are attractively set forth, as in Proverbs. Those who take part in the cultus are here bidden to 'fear Yahwè,' i.e. to cherish such an

awe of God as influences the conduct, on utilitarian grounds. It is not enough to 'seek Yahwè' formally (cf. l. 16-20); those who are 'strong' or 'rich' (G) shall 'hardly enter the kingdom of God'; the gate is too strait for them. To be 'strong,' it would seem, is equivalent to being an oppressor. He who would seek Yahwè must 'shun evil and do good,' must 'seek peace' (i.e. the welfare of the pious community) and pursue it, 'as zealously as if it were his individual gain. Thus דָּרַשׁ (= בָּקַשׁ) comes to mean, in l. 20, 'to approach Yahwè in a spirit of holy fear.'

29-32. Many critics transpose the Y and the D stanzas, in order to provide a suitable subject for צִיָּקוֹ, 'they cry,' in l. 33, where, as M's text stands, 'evil-doers' ought to be (and yet cannot be) the subject. Such a transposition is possible, on the analogy of Lam. ii. iv. and the alphabetic poem in Prov. xxxi. (G). But there is no such transposition in the parallel 25th psalm, and it is more natural that God's favour for the righteous should be mentioned before his disfavour for the wicked. See crit. n.

29 f. Cp. xxxiii. 18b, xviii. 6b.—

32. זָכְרָם, their name,' cp. ix. 7, xxx. 5.

35 f. Cp. li. 19, and especially Isa. lvii. 15.—41. See cxii. 10b. The 'expectation' is the destruction of the righteous.

Critical Notes. Title. Critics have wondered at the 'substitution' of 'Abimelech' for 'Achish.' Surely we have found the key to the riddle. The titles which now refer to David, originally referred to something suggested by the contents of the psalm. The earliest editor considered Psalm xxxiv. to refer to some flight of the N. Arabian foes of the Jews. A corrupt form of the title was afterwards rewritten.

9. Read וְנָהָרוּ, וְנִכְנְמוּ (G 'A S J), with Ew., Hu., Bā., Du., &c., on account of אֵל in l. 10. 'A is presumed for פְּנִיכֶם.

11. M יהוה שמע. Metre requires יְהוָה שָׁמַע (cf. on l. 33).

13. M דָּנָה, a participle, which acc. to Kon. (*Synt.*, § 149) the preceding virtual perfect (l. 12) shows to be a historical present. It is simpler to read דָּנָה.

17. M קָדַשׁוּ. In Eccles. xlii. 17 we have קָדַשׁוּ אֵל (used of

pious Jews), and in Dt. vii. 6, עַם קָדוֹשׁ (cp. Ex. xix. 6, &c.). But the phrase is still peculiar; קָדוֹשִׁים in xvi. 3 is also very doubtful. Read probably בְּקִשְׁיוֹ [מ].

19 f. מִפְּבִירִים. What a strange antithesis to 'those who are zealous for Yahwè'! Street in 1790 proposed כְּפִירִים; so too independently the present writer and Winckler (*AOF*, ii. 246). This correction is plausible in lviii. 7; possibly too we should read כְּבִיר in Ezek. xxxii. 2. In our passage one MS. (Kenn.) has 'perhaps' כְּבִירִים. But the parallelism justifies us in preferring Duhm's correction, נִפְרִים, the participle of an Aramaizing verb found in the Talmud (e.g. *B. Bath.*, 16b, in the sense of 'denying religion.' Cp. on xvii. 13; xxxv. 17; lviii. 7. —G inserts διάψαλμα after v. 11.

33. Prefix צִדִּיקִים (Street, after G). Probably this was mistaken for a dittographed זָכָרִים.

41 f. מִתְמוֹתֶיךָ רָשָׁע רָשָׁע, a strange expression. G S T presuppose תְּמוֹתֶיךָ. Herz, תְּמוֹתֶיךָ רָשָׁע רָשָׁע, hardly || to next line. Read תְּמוֹתֶיךָ רָשָׁעִים מְאֹדָּה (cp. on xxv. 21). Read יִשְׁכְּחוּ (see crit. n. on Ps. v. 11).

PSALM XXXV.

PENTAMETERS. A prayer against the speaker's enemies (see on l. 1 f.), together a description of their cruel behaviour, and of the speaker's self-humiliation before his God. See on title of Ps. xxxv. Again the question arises, is the speaker an individual or the inner circle of the Jewish community personified? Not a few have taken the former view. Thus Grätz describes our psalm as 'the complaint and prayer of a singer who was much respected and had a party of adherents (v. 27), occasioned by a false accusation brought against him'; and Duhm as 'the complaint of one of the "quiet in the land" who is maliciously persecuted by treacherous friends, together with a prayer for help.' But the individualizing expressions in vv. 11-17 are not stronger than those in Ps. xxii. 4, and the text which is brought out by the application of criticism is really very well adapted to be explained of the community, &c. it describes the religious practices by which the afflicted Jews sought to propitiate their God, and the contempt with which 'men of Belial' watched their conduct. The phraseology is that which we find elsewhere in passages which refer to the community. For instance, cp. v. 1 (רִיב) with xliii. 1, Jer. l. 34; v. 12 with xxxviii. 21; vv. 14 f. with xxxviii. 7, 18; v. 13 with lxix. 11 f.; v. 17 with xxii. 21; v. 18 with xxii. 23, 26, xl. 10 f.; vv. 21, 25 with xl. 16, Lam. ii. 16. Note also יְהוָה מִלֵּאד יְהוָה, v. 5, which also occurs in xxxiv. 8, for the angel who protects the community.

The points of contact with the Book of Jeremiah which have led some, with Theodore of Mopsuestia, to explain our psalm as referring to Jeremiah, are only fresh evidence of the interest aroused by the book which bears his name. (Cp. for instance v. 1 with Jer. xviii. 19 (יִרִיב), v. 12 with Jer. xviii. 20, v. 15 with Jer. xx. 10.) The psalmist is too imitative to be Jeremiah himself. Cp. Rahlfs, עֲנִי und עֲנִי in den Psalmen, 45 f., 50 f.

The date of the psalm is in fact shown to be late by its imitativeness. We may perhaps draw a subsidiary argument from the loan-word סֶכֶד (see on l. 3).

At any rate, the synonymous loan-word *תרתח* (*תרתח*) is only found in the late Book of Job (xli. 21). The ideas are characteristically post-exilic (see e.g. on II. 5, 10, 11, 14, 15). In *OP* 232, which is followed by Beer (*Ind. u. Gen. Psalmen*, p. lxviii.), the time of Nehemiah is suggested as the date. Ol., however, prefers the Syrian period. He admits that there is no definite reference to non-Israelitish foes, but further criticism reverses this judgment.

The text is in parts singularly corrupt; from one of the most corrupt passages (v. 11) Duhm infers that the poet had been accused of misversation of money; cp. on Ps. lxi. There are also a number of interpolations, the removal of which considerably improves the text.

Of 'Arab-ethan.

- 1 Preserve me, O Yahwè! from the Arabians, | [from] the
host of Jerahmeel.
Grasp the shield and the buckler, | and stand up as mine ally. 2
Draw forth spear and javelin | to confront my pursuers; 3
Say to me, [O Yahwè,] | I am thy deliverance.¹
Be they like chaff before the wind, | and let Yahwè's
angel pursue them! 5
Be their way in darkness, | and let Yahwè's terrors drive
them! 6
For without cause they have hid for me a net, | they have
dugged a pit;² 7
Let a pitfall take him unawares, | and in his own net³ let
him be caught!⁴ 8
But my soul will exult in Yahwè, | will be joyous at his act
of deliverance; 9
10 My +whole+ frame will say, | 'O Yahwè, +how+ peerless
thou art!' 10
[Yahwè] rescues the sufferer | from him that overmatches
him;
He delivers | and the needy from him that robs him.
Arabia and Cush vent their rage upon me, | the Ish-
maelites plunder me; 11
The Rehobothites requite me with evil, | they bring calamity
upon me. 12
So for my clothing I took sackcloth, | my soul I humbled;⁵ 13
With prayers unto [thee, O Yahwè!] | the roof of my
mouth became dry.

¹ Abashed and dishonoured be those that seek my life, 4
Let them retreat with shame that plot to harm me.

² Without cause, for my soul.

³ Which he hid.

⁴ In the pitfall; let him fall into it.

⁵ With fasting.

Like bulrushes by the river's bank, | so did I bend the head ; 14
Like reeds by the streams, | bowed down I went along.

But at my wound my haters rejoice, | they gather together
against me ; 15

20 Those of Jerahmeel surround me, | they cry, We have
swallowed him up.

At my supplications they deride [me], they pour
out scorn (?) ; 16

They gnash their teeth upon me¹ ; like a ravening lion. 17

Draw back my soul from the wicked, | my ~~life~~ from those
that deny !

Let not Arabia and Cush rejoice against me,³ | Ishmael
[and] Amalek ! 18

For it is not of peace that they speak | concerning the suf-
ferers in the land. 20

Like young lions they gnash their teeth, | and open their
mouths wide ; 21

They say, Aha ! aha ! | see ! we have caught him.

Thou beholdest it, O Yahwè ! be not still ; | be not far
from me. 22

30 Rouse thee for my controversy, O my God,⁴ | awake, for my
cause ! 23

Do me justice, according to thy righteousness, O⁵ my God, |
and let them not rejoice over me ! 24

Let them not say, Aha ! we have caught him ! | [Aha !] we
have swallowed him up ! 25

⁶Clothed with disgrace and infamy | be those that jeer
at me ! 26b

Let those sing aloud [together] for joy : that wish
well to my righteous cause ! ⁷ 27a

¹ O Lord.

² I will give thanks to thee in the great congregation ; 18
I will praise thee among a large concourse.

³ My causeless opponents. ⁴ And my Lord. ⁵ Yahwè.

⁶ Abashed and put to shame together be those that joy at my harm. 26a

⁷ Let them be ever saying, Great is Yahwe, who delights in the welfare of
his servant. 27b

And my tongue will utter thy righteousness, in the great assembly thy
renown. 28

1 f. The foes of the speaker are led, as usual, by foreigners (cp. *l.* 25). That their hostility takes the form of warlike operations, 'is not certain. They appear to prefer fraud to open assault, presumably because of a central authority, which, though it is weak or dilatory, they cannot venture to stir up. The psalmist himself knows but little of armed forces, or he would not combine the **מָגֵן** (shield) and the **צִנְהָה** (buckler).

—4. *To me*, lit. 'to my soul,' i.e. to mine innermost self.

5. **Yahwè's angel** is the leader of a host (cp. on xxxiv. 8). Swift is the wind, but swifter are the heavenly beings. It is an anticipation of the great judgment (i. 4; cp. Isa. xvii. 13), the hope of which pervades the later literature.

6. **Be their way**, &c. Darkness is an added horror; cp. **פֶּחַד לַיְלָה**, xci. 5 (doubtful); Jer. xxiii. 12. Their fate shall be to them (full of) terrors (**בַּלְדוּת**); they shall be thrust out into the gloom, and fall therein. See crit. n.

7. **A pit**, **שַׁחַת**, such as wild beasts are caught in. For the idea, cp. vii. 16 f., ix. 16.

10. **My + whole + frame**. Lit. 'my bones' Cp. vi. 3 (note), li. 10.—*How peerless*, &c. Lit. 'who is like thee,' viz. among the superhuman, divine beings (see on lxxxvi. 8; and cp. lxxi. 19, lxxxix. 9, also Ex. xv. 11, and perhaps the names Micaiah, Michael).

11. **The sufferer**. A characteristically post-exilic term for Israel. Cp. lxxviii. 5-7, cxlvi. 5-9.

12 f. **From him that robs him**, **מִגְנֹבֵהוּ**. The rich man has increased his wealth by despoiling the poor. Cp. lxxii. 11, Isa. lxi. 8. iii. 14.—*Arabia and Gnash*. Practically synonymous (see *Enc. Bib.*, 'Cush,' § 2).

14. **My good . . . with evil**. Cp. xxxviii. 21, cix. 5. The pious had fulfilled the duty of brotherly love

(**חֶסֶד**) to all fellow-Jews, but their opponents of Jewish race had treated them far otherwise. A split in the Jewish community is presupposed, such as we know to have existed during the time of the struggle of strict Judaism for victory.—*Brought calamity upon me*. Calamity is expressed by the figure of stumbling. The received text is impossible; 'childlessness' (see crit. n.) was certainly not the fate of the pious community.

15-18. Sackcloth for clothing, fasting (note the gloss), prayers and litanies, these were the rites and customs by which the speaker sought to propitiate Yahwè. Cp. lxix. *ll.* 23-26. Observe that it was for himself, not for his enemies (an aimless and unparalleled form of charity) that the pious community fasted and prayed. Cp. 'the sackcloth of my petition' (Baruch iv. 20) and note that **עָנָה נַפְשִׁי** is a phrase characteristic of the Levitical law (see e.g. Lev. xvi. 29, 31); cp. Isa. lviii. 5. **יָבֵשׁ חֲכִי**; xxii. 16 (lxix. 4). *Like bulrushes*, i.e. with a movement backwards and forwards. Cp. Isa. lviii. 5, 'To droop one's head like a bulrush, and to make sackcloth and ashes one's couch,—wilt thou call this a fast, and a day acceptable to Yahwè?' See crit. n.

19 f. **At my wound**, **לְפָצְעִי**; a figure for a national calamity, Isa. i. 6. Cp. *l.* 22; xxxviii. 11.—*We have swallowed him up*, as Lam. ii. 16.

21 f. See *Jewish Religious Life*, 119. The supplications are those referred to in *l.* 16. For *four out scorning*, cp. Job xxxiv. 7. *Gnash their teeth*, a sign of rage; so v. 21; cp. Lam. ii. 16, Job xvi. 9. **אֲרִיהַ כֶּרֶף**, as xxii. 14.

23. 27. **The young lions**, **כַּפְּרִים**, as xvii. 12, xxii. 21 (corr. text), lviii. 7.

25. **קִרְצָן עֵץ**, as Prov. vi. 13, x. 10, cp. xvi. 30. But see crit. n.

Critical Notes. 1. **יִרְיָה יְהוָה אֶת-יְרִיבֵי** (preceded by **פָּסַק**). **יִרְיָה** also in Jer. xviii. 19, Isa. xlix. 25, where G supposes **יְרִיבָה יְרִיבֵי**. On the analogy of xliii. 1, lxxiv. 22, read **לְחַם אֶת-שְׁמֵרְנֵי יְהוָה מִעֲרָבִים**—M.

לחמי. לחם is not used in Kal. (see on lvi. 2 f.). Read probably כִּמְחִינָה; ירחמאל; the intermediate reading was perhaps כִּמְחִימָה.

3. מִסֵּנֶר. The vss. all regard this as an imperative, and since 'shut to meet' &c. is impossible, Schwally (*ZATW* '91, 258) proposed חֲנֶר, Halévy (*Rev. sem.* iii. 47) עֹרֶה. Neither of these, however, is suitable. We expect the name of a weapon, not indeed the Scythian and Persian *sayarus* (Kenn., Ew., Hu., Bi., We., Du., &c.; see Herod. i. 214, and Sayce *ad loc.*; Xen. *Anab.* iv. 4 &c.), but rather some Babylonian weapon. The *tartahu* (a light javelin) is mentioned in Job xli. 21 (read תִּרְתָּח), and probably in Ps. xlv. 4, lv. 22; we may here, with reasonable probability, read שֶׁנֶּר, and find in it the Ass. *šukûdu*, a synon. of *tartahu*. See Delitzsch, *Assyr. HWB*, p. 656a.

4. Insert יְהוָה; 'fell out after נִפְשִׁי.—Omit v. 4 as a quotation from xl. 15 (Du.).

5 f. The text is in some disorder. Hu., Bi., Ba. are content with transposing דָּחָה (דָּחַס, Houb., Ol., &c.; *Ἐκθλίβων αὐτούς*) and רָדַפּס; יִדְחוּ in fact occurs in Jer. xxiii. 12, which is || to l. 6. This view has been put in its most plausible form by Rahlfs, עֲנִי und עֲנִי in den *Psalmen*, 44, and makes a possible text, but is nevertheless wrong. The unfortunates who are walking in dark ravines need no 'angel of Yahwè' to push them; unless an 'angel of Yahwè' bear them in his hands, they will certainly 'dash their feet against a stone,' and wound themselves. Nor, even apart from this, is the repetition of יְהוָה כִּלְאֵךְ at all probable. Rahlfs has also not investigated חֲלֻקָּהוֹת. This word only appears elsewhere in Jer. xxiii. 12, where it occurs in the same singular combination with 'darkness,' and in Dan. xi. 21, 34, where (like חֲלֻקָּהוֹת, v. 32) it seems to mean 'treachery' (cp. חֲלֻקָּה, 'flattery,' Prov. vi. 24). If the word is rightly read in Ps. xxxv. 6 and Jer. xxiii. 12, it should mean there, not 'treachery,' but 'terrible,' 'distressful' (cp. Isa. viii. 22). But these duplicated forms are open to suspicion; עֲקָלְקָלוֹת in lxviii. 14, in cxv. 5, and perhaps Judg. v. 6, are corrupt. In lxxiii. 18 the unsuitable חֲלֻקָּהוֹת has, by the present writer, long since been corrected into בִּלְחָהוֹת; can we be wrong in correcting חֲלֻקָּהוֹת here and in Jer. l.c. into חֲלָקוֹת, and 'ח' into בִּלְחָהוֹת? דָּחָה should not improbably be יִדְבִּיקֶם (l. 5^b), and l. 6^b should be וּבִלְחָהוֹת יִתְרַפֵּס.

7. Transpose שָׁחַת and רִשְׁתָּם, or rather רִשְׁתָּ (Bi.) with S, Houb., Hu., Bā., &c. In b omit חָנַם and נִפְשִׁי (metre).

8. For תִּנְאֲחֻהוֹ שׁוֹחָה (against parallelism) read תִּנְאֲחֻהוֹ שׁוֹחָה, and for וּרְשָׁתוֹ תִּלְכְּדוּ read וּבִרְשָׁתוֹ יִלְכְּדוּ. ת in תִּלְכְּדוּ comes

from ב, the ב in וברשתו; the final ו from י. Transposition.—For בשואה read בשוחה; like יפל-בה, it is a gloss.

11 f. Prefix יהוה (Du.).—ועני may be a corrupt fragment of כשיע (ני = כ; ו = י). Something has fallen out.

13. M עדי חכים, suspicious. Du. emends שקר יערי; cp. xxvii. 12. But xxvii. 12 is corrupt, and in both passages we should most probably read ערב וכוש. For יוכיח read יכבני (xxvii. 12).—M אשר לא־ידעתי ישאלוני. But the witnesses (?) surely did not come forward to 'ask' things of the defendant, and still less 'things that he knew not.' The sense usually given is very inappropriate. The mention of 'robbing' in l. 12 suggests ישלוני (cp. on lviii. 8). אשר לא־ידעתי comes probably from ישכנעאלים.

14. M תחת טובה, most obscure. Read רחבותים.—M שכול לנפשי. But can 'bereavement (comes) to my soul' be equivalent to 'I was forsaken by all friends'? Can שכול even mean 'bereavement'? Bā. renders 'childlessness (G ἀρετρίαν) was my lot.' But this does not at all suit. T alone is correct; כשול = כתקל, which Gr. actually reads. But נתנו כשול לנ' is metrically too long. Read הכשילו נפשי (obs. that ה precedes). The next word ואני has after it Pasek, which indicates that the preceding words were imperfectly written in the MS.

15. M G ואני. Read ואתנה; see lxix. 12, where the context shows that the trouble referred to was suffered by the pious Jewish community and not by its opponents. If, therefore, any one's "sickness" is referred to, it must be that of Israel, and we have to correct בחלותי. The present context, however, shows that the speaker at the time spoken of was able to move about. This leads us to suspect that the word may be intrusive; metrically indeed it is quite superfluous. G found even בחלותם troublesome; it gives ἐν τῷ αὐτοῖς παρνοχλεῖν μοι. But how shall we account for the assumed presence of בחלותי in the pre-Septuagint text? It undoubtedly arose out of a dittographed ותפלתי; observe that נפשי precedes ותפלתי, and that the same word in M is only separated from בחלותם by ואני, which, as the Pasek inclines us to suppose, was written indistinctly (it is a fragment of ואתנה). Another intrusive word is בצים, of which metre proves the superfluity. Plainly it is a gloss.

16. M ותפלתי עלי־חיקי תשוב. This is not enough for a line, and does not make sense. Bi., Che.⁶, Now. correct תשוב לי, 'thou wilt requite to me,' and Bi. appends יהוה. But this implies an incorrect view of the context, and in any case does not produce a parallelism. Herz

would read, **בְּתַפְלוֹת אֵלֶיךָ יִבֶּשׁ**. **וּתְפַלְתִּי עֲלֵיהֶם חֲבִי תִיבֶשׁ**. Better **חֲבִי** (cf. xxii. 16).

17. M **כָּרַע כְּאֶחָד**; Abbott **כָּרַע** (*Hermathena*, Feb. 1891, p. 69). But the descriptions in parallel psalms do not favour the reading. Herz's ingenious correction is **כָּרַע כְּאֶחָד**. It is some outward sign of humiliation before God which is required. But can **כָּרַע** mean 'to bow, or bend, the head'? Besides, to produce a hemistich of adequate length, something more had to be said connected with the **אֶחָד**. **כָּרַע** must, therefore, conceal **יָאֵר**. We must now extend our view. M continues **רִי הִתְהַלַּכְתִּי**. This cannot contain the point of comparison between the speaker and the river-reeds. **הִלַּכְתִּי** must be put aside for the present; **הָיָה לִי הַתִּי** comes from **עֲלֵשֶׁפֶת** (Gen. xli. 3, &c.). The right verb (instead of **הִלַּכְתִּי**) is **נִכְפַּתִּי**; cf. Isa. lviii. 5. **כ** in M's **כָּרַע** is a fragment of **כֹּן**. Read **בְּאֶחָד עֲלֵשֶׁפֶת יָאֵר כֹּן נִכְפַּתִּי**. Cf. lxix. 11 (corr. text).

18. M **בְּאֶבְלֵאִם**, the objective genitive (cf. **אֶבֶל עֵל**, Hos. x. 5). So Kon., *Sint.*, § 336m, and most! Ba. (after 'A), however, 'as when a mother mourns.' More and more extraordinary. Is there no remedy? **Ὁ ὡς μητέρα καὶ πῶς ἀπαισῶν**; hardly **וּכְאֶבְרִי וּכְאֶבְלֵל**; probably a guess. Herz ingeniously **בְּלֹא חֶפֶז** (Job xxv. 28). But patience. What follows in M? **קִדְרֵי שִׁחוֹתֵי**. Two mutually inconsistent symbolic verbs; elsewhere **קִדְרֵי** goes with **הַלֵּךְ**, not with **שִׁחַח**. Hence Riehm would transpose **הִלַּכְתִּי** and **שִׁחוֹתֵי**. The truth is that **קִדְרֵי** represents a stray portion of the right word to correspond to **אֶחָד**; **אִם** which precedes represents another portion. In Sirach xl. 16, the *codex unicus* reads **עַל נֶפֶת נַחַל**, but **נֶפֶת** should probably be **שֶׁפֶת**, and **נַחַל** should be **קִדְרֵמִיּוֹת**, 'reed-stalks' (Cowley, Neubauer). The latter is a new Hebrew word (T. B., *Shabbath*, viii. 1; *Erubin*, xlii. 1). Bringing over **כ** from **כְּאֶבֶל**, we obtain from M's text **כְּאֶמְקִדְרֵי**; this should be **כְּקִדְרֵמִיּוֹת**. **אֶבֶל** has still to be accounted for. This, as the parallel line shows, represents a description of the position of the reed-stalks. They grew by water—**עַל יְבֵרֵי מַיִם**. **אִם** which follows **אֶבֶל** in M does duty both for a portion of **קִדְרֵי** and for **מַיִם**; **מַיִם** in short dropped out from its resemblance to **כֵּית**, which was originally written where **אִם** now stands. **שִׁחוֹתֵי** alone remains. This is not enough for a hemistich. At last we can make use of the second part of M's **הִתְהַלַּכְתִּי** in l. 19. **שִׁחוֹתֵי** is a combination of parts of

¹ Bacher, however, defends the form with **ד** (*JQR*, 1897, p. 559).

the two words, שחוח הלכתי (xxxviii. 7 'ה' ; Isa. lx. 14 'ש'), which is the complement of כק' על-יבלי כים. Observe that Ben Sira, who may allude to our passage in Sir. xl. 16, uses the phrase על-יבלי כים in connection with the flower called *shushan* in Sir. xlix. 8. This writer is fond of the psalms.

19. For בצלעי read לפצעי with Herz (cp. xxxviii. 18, and for ונאספו read שנאי (ש' and ק' confounded, * and ו' inserted). G kai kar' εμῶι, corrupted from kai eis τριμύματα μου. So Herz.

20. ~~For~~ M's נכים ורא ידעת (G ננכים, πάττιτες) read בני נכרי ירדנאל כתרני (cp. on p. 114). The editor did his best with fragments of the text. For קראו בלענוהי read קראו וראדנו. Cp. l. 32 (v. 25). Lines 21 and 22, as restored, confirm one another. Ol., Bi., Che., Ba., Kau. read for נכים, נכרים, but 'aliens' have no place in this context, nor can we easily, with Bertholet (*Die Stellung*, 185) illustrate נכרים by lxx. 9, where נכרי is clearly equivalent to בנכרי' as if נ' could be applied to born Jews. On cxiv. 7 f., 11, see note.

21. For בחנפי רעני קיענב G apparently reads בקנני לענב (or ריענב). Since בחן cannot mean 'to vex,' critics in general have at once rejected this, though Wellh. adopts לענב ריענב (improbable). Herz proposes בקנני (from חנו) which is scarcely possible. We, doubtfully, נכרפי. Read perhaps for a בתחנני לענב רי (cp. xxii. 8 f.). לי fell out, ל being liable to confusion with כי (the letter which follows in M). For ~~ל~~ I propose יביעו [בזו], the former word corresponds to כיענו, while בזו fell out through its resemblance to ביענו. This, however, is only a possible and suitable conjecture.

22. Omit אדני (l. 17, an editorial insertion), and for כניה תראה read כניאריה כרף (xxii. 14); ת (=ט) may be a fragment of כרף. For חרף read חרקי (Bi.). Cp. on xvii. 5.

23. M כישאיהם. Ol., Dy., Gr., Che., We. trace here ש[א]ב, 'to roar.' But it is quite as easy and produces a better sense to read כרשנים. For יהדתי read חיתי (see on xxii. 21), and for כפרים read כפרים (xxxiv. 11).

24. Verse 18 (a hexameter) in M supplies the place of a lost line.

25. The constructions לי איבי שיקר and שנאי חנם are very questionable; the theories in Kön., *Synt.*, p. 236, n. 1, are improbable. Read אל-ישכחולי ערב וכוש ישכנאל ונעכלק. Cp. on xxxviii. 20, lxx. 5. Omit שקר שנאי, based on a dittographed שקר שנאי.

26. Omit וְ (Bi.), and read עֲנִי (lxxvi. 10); this was miswritten וְנִי; hence רַנְעִי. The improbable word רַנְעִי was unknown to the ancient interpreters (cp. S). נָנִיעַ (Hal., *Rev. sem.* iii. 50 f.) is not suitable.

27. מִ דְּבָרֵי יִחְשְׁבוּן. Bi. and Du. keep this, but it makes an unsuitable parallel to the next line. דְּבָרִי too is suspicious; in the parallel instances (lxx. 4, cv. 27, cxxxvii. 3, cxlv. 5) it seems to be corrupt. Read כַּכְּפִירִים יַחְרִקִי עֵן (cp. Lam ii. 19). The elements have been ingeniously worked up, so that no single word of the corrupt reading corresponds to any single word of the Hebrew text. — Omit the superfluous עֵלִי.

28. מִ רֵאֶתָה עֲנִנִי. Not a natural exclamation for these ruffians. Read probably רֵאֶה תַפְשִׁנֹּהוּ; cp. l. 32.

30 f. For הַעִירָה read עִירָה. In אֲדֹנִי (a gloss) has taken the place of הַקִּצָּה. — Omit יִהְיֶה.

32. אֲלִי־אֲמָרוּ בִלְעֲנוּהוּ (end of v. 25 is a correction of the corrupt אֲלִי־אֲמָרוּ בִלְעָם. For the obscure נַפְשִׁי ('our appetite'?) read certainly with Houb., Lowth, Street, תַּפְשִׁנֹּהוּ, a suitable | to בִּלְ. Metre requires הָאֵה to be supplied before בִּלְ.

33. מִ הַמְּנַדִּירִים. Read certainly הַמְּלַעֲצִימִים (see on xxxviii. 17, lv. 13). 34. In אֲמָרוּ יִהְיֶה metre. The insertions in v. 26a, v. 27b, and v. 28 (noticed by Du.) come from xl. 15 (חַפְצִי 'יִכְזֹּה' for חַפְצִי), xl. 17, and lxxi. 24 respectively. כִּלְיָהִים should be בְּקֶהֱלָ רָב; cp. on lxx. 20, lxxi. 8, 15, 24.

PSALM XXXVI.—I.

A FRAGMENT of a psalm on the wickedness of Israel's oppressors. For its tendency, see the opening note. The text is specially corrupt, and the original meaning may have been further obscured by editorial manipulation. Still the parallel passages, x. 1-7 and xiv., enable us to correct the errors with considerable probability. Like Ps. xiv. the passage is in pentameters.

Deposited. Of 'Arab-ethan.

- | | | |
|---|--|---|
| 1 | No judgment [of Yahwè] for the prince of Jeralhmeel, | 2 |
| | No God-given terror for the leader of Edom : | |
| | For Yahwè covers his eyes from the guilt of Ishmael. | 3 |

He speaks but of harm and deceit, | he has ceased to act
wisely :¹

Harm [and sorrow] and violence | are all his devices,

He persists in every bad course, | he abhors not evil.

1-3. The statement that there is *no judgment* for the tyrant reminds us of the complaints in lxxiii. 11 ff. (reading

וְאִמָּר). The psalmist is tempted to despair of a recompence for faith. Ps. xiv. is, therefore, only parallel in part, for there it is the oppressor who says that God is inactive—practically non-existent, but here it is a psalmist of Israel who, arguing from the experience of the moment, declares that there is no judgment. There too the psalmist points forward to a sudden terror (פֶּחַד)

which will beset the wicked, but here no such God-given terror is expected for the princes of Edom. So too in

x. 1 the psalmist does but complain to Yahwè that He covers His eyes, but here, forgetting his privilege of 'pouring out his complaint' to his God, the speaker lays it down as a fact that Yahwè has turned away, without attempting to alter the fact by the persuasions of believing prayer. *The prince of Jerahmeel* (cp. lxxviii. 22, cx. 6) is a personification of his people; cp. Isa. x. 12 ff. In llii. 3, 'Jerahmeel' is again personified; cp. also xiv. 1.

4-6. Cp. x. 4, 7.—לְהַשְׁכִּיל.

Cp. xiv. 2. הִישׁ כִּישְׁכִּיל.

Cp. i. 1, עָמַד.

Critical Notes. 1 f. M נֶאֱמַר-פֶּשַׁע, 'an oracle of rebellion'? But though נֶאֱמַר might, irregularly, introduce the title of a post-exilic prophecy, it is, from an exegetical point of view, not possible here; I marvel that Duhm should not see this. נֶעִים or נֵעִם (Kr., Gr., Diestel) however, is too slight a correction. Parallelism suggests that the initial נֶאֱמַר may represent אֵין; and the sense seems to require [יהודה] מִשְׁפָּט (cp. x. 5, 6). M רָדַע בְּקֶרֶב לְבֵי. G S J, and two edd. of T, pre-suppose לָבוּ, and a host of cities (Houb., Dathe, Lowth, Ew., Ol., Che.^o, Kau., Beer, We.) adopt this. This expedient, however, implies that the rest of the line is altogether, or nearly, correct, which is not the case. We shall find a number of cases in which לָב conceals a fragment of יִרְחֵא (see of lxxiii. 1, lxxvi. 6); קֶרֶב too (cp. בְּרֵכָאֵל, Job xxxii. 2) probably represents a part of the same word. Read יִרְחֵא יִרְחֵא (cp. lxxviii. 22, cx. 6).—M לִנְגַד עֵינָיו. Weak. Read probably לִנְגַד אָדָם; כ = נ.

3. M בִּיהַחֲלִיק אָרְו בִּעֵינָיו. Evidently corrupt: no help from the versions. What is the subject of הַח? Can אָרְו mean 'with reference to Yahwè'? Palliatives are We.'s suggestion of אֲמָרו (cp. Prov. ii. 16, vii. 5) and Buhl's of אֲלִירֵעָהוּ (cp. Prov. xxix. 5), for אָרְו (we might add אֲלִירֵעָהוּ, cp. cxlv. 12, lxxvii. 3). But בִּעֵינָיו is also suspicious, and the whole line has to be brought into fuller accordance

¹ To act well.

with lines 1 and 2. Remembering x. 16 we can hardly help reading, **עֵינֵינוּ הָעֲלִים אֱלֹהִים יְהוָה**. An imperfect ק might be misread as ס, and the corruptions of אֱלֹהִים in the Psalms are numerous.—**מִלִּמְצָא עֵוֹנוֹ לְשֹׁנָא**. The first word or the third is clearly superfluous, and neither word suits the context. We's **לְמַד** is too remote; Herz's **לְאִמָּץ** would require **לְבֹ**. Both **לִמְצָא** and **לְשֹׁנָא** appear to represent an ethnic, and that ethnic is **יִשְׂרָאֵלִים** (cp. on **לְשׁוֹנָם**, lxiv. 9). Read **כִּיעֵן יִשְׂרָאֵל**.

5. Sense and metre require **אֵין וְעָמַל וְחָסִים כָּל־בְּחַשְׁבֹּתַי**; note **לִמְצָא**. Cp. lvi. 6.

6. Read **בְּכִלְדָּרְךָ** (G., with Herz, who also suggests **בָּרֵעַ** (B precedes)).

PSALM XXXVI.—2.

TRIMETERS. A fragment of a meditation on Yahwe's lovingkindness and righteousness from which none are excluded (for God is the gracious Lord of the whole world), but which is specially to be felt in the temple. There faithful Jews can almost forget their perilous position; they are like guests at a rich banquet. But ere they depart, they pray for deliverance from their wicked oppressors, or, in other words, that lovingkindness and righteousness may still be displayed towards Israel. It is a mistake to suppose **v. 13** has come from another context. In the true text the connexion is unbroken. Note the allusion to P in **v. 7** (L. 4). P's **lxiii.** (corrected text) is parallel. This psalm supplements xxxvi.⁶; see L. 5.

- | | | |
|----|---|----|
| 1 | The lovingkindness is as high as the heavens, | 6 |
| | And thy faithfulness as the skies. | |
| | Thy righteousness is like mount Jerahmeel, | 7 |
| | Thy justice is like the great abyss. | |
| | Edom and Rephoboth thou wilt subdue; | |
| | How precious is thy lovingkindness, O Yahwe! | 8 |
| | The sufferers of thy people sing for joy. | |
| | Under the shadow of thy wings they find refuge; | |
| | They feast on the richness of thy house, | 9 |
| 10 | With the stream of thy delicacies thou refreshest them. | |
| | For beside thee is the fountain of life, | 10 |
| | By thy light we see light. | |
| | Preserve thy lovingkindness for those that know thee, | 11 |
| | And thy righteousness for the upright in heart. | |
| | Let not the foot of pride tread upon me, | 12 |
| | Nor the hand of the wicked put me to flight; | |
| | Let the workers of harm fall, | 13 |
| 14 | Let them be thrust down, and not be able to rise. | |

1 f. So lvii. 11, ciii. 11.—*Mount Zerahael*, i.e. the mountains of the Negeb. See crit. n. The received text, however, has 'God's mountains,' a fine phrase, though unsuitable in an address to Yahwe. Cp. xc. 2, Prov. viii. 25, Job xv. 7, Mic. vi. 2, Hab. iii. 6. The Elohim themselves dwell on a mountain (Ezek. xxviii. 14, cp. Isa. xiv. 13), and mountain-tops were specially sacred, like the stars (Isa. xiv. 13) and the cedar-trees (lxxx. 11, civ. 16).—*Thy justice*. The traditional reading 'thy judgments' is obscure; it might mean either 'thy punishments' or 'thy decisions' (see crit. n.) How is God's justice like the *great abyss* (Gen. vii. 11, P)? Because it is unsearchable (Rom. xi. 33, where 'thy judgments,' plural, occurs; cp. Job xi. 9, 'deeper than Sheol,' of the divine wisdom)? Rather because the 'great abyss' is the source of all the regular, beneficent waters of the earth. Thus solidity and fulness are the two qualities predicated of the divine righteousness. This 'righteousness' (Street, 'bounty') may be viewed as the carrying out in act of 'lovingkindness.'—*Edom and Rehoboth*, &c. An allusion to xxxvi. 10. The editorial substitute, however, is fine, 'Man and beast thou dost deliver.' **בְּהֵמָה** here means the animal world in general (Gen. iii. 14, Prov. xxv. 30, Eccles. iii. 19, 21, Ps. xlv. 13 [plur.], but lxviii. 22 is corrupt). But a reference to a concrete deliverance is required.

7. The sufferers of thy people.

The text-reading, 'the human race' (see crit. n.), if correct, would have to be explained on the analogy of xii. 24, xiv. 24, where the Jews represent the human race, as being the central people; lxx. 3 and 5 passages, which are corrupt, cannot be quoted here. But so soon after l. 5, where **אָדָם** is used, of men in general, without any implied reference to the privileged

position of Israel, this is not likely. Besides, on the analogies mentioned, the phrase **אָדָם בְּנֵי** would imply blame. See crit. n.

8. The spirit of Elohim is represented as if a great bird in Gen. i. 3; in Dt. xxxii. 11 f. Yahwe himself is likened to an eagle. Cp. xvii. 8, lvii. 2, lvi. 5, and the passage lxiii. 7; also Ruth ii. 12.

9. See on xxiii. 5. **דָּשֵׁן**; cp. lxiii.

6, Isa. lv. 2, Jer. xxxi. 13.

10. **נַחַל**, a perennial stream (see 7. 10a), metaphorically, as Mic. vi. 7, Job xv. 17. Cp. **נָהָר**, xvi. 5. *Thy deliverances*, **שִׁכְנִים**, as Isa. xxv. 6.

There is no reference to 'Eden,' as interpreters of M's text suppose.

11 f. **The fountain of life**. Cp. Jer. ii. 13, xvii. 13, Prov. xiii. 14, xiv. 27. The tree of life is not mentioned in the Psalms (but four times in Prov.). Both tree and river of life occur in Rev. xxii. 1 f. The Chaldean legend says that Istar found it in the nether world when she returned to revive Tammuz (*Du'ûzu*). *By thy light*, &c. Cp. iv. 7. Life and light are parallel; cp. Job iii. 16, 20, Ps. xlv. 20, lvi. 14. G finds the hope of immortality (*ἀφθάρτῃ σῶσι*; cp. *Ps. Sol.* iii. 16), and no doubt there is a Messianic touch in the expression. It is but a foretaste of coming bliss that can as yet be enjoyed by the pious.

16. **הִנְדָּנִי**. To 'wander' is a vivid term for exile or dispersion (lix. 13, Gen. iv. 12, 14, 2 K. xxi. 8), which involved for individuals the danger of beggary (cix. 10, cp. Prov. xvii. 8) and for the community religious inanition (cp. Hos. iii. 4).

17 f. See introd. and crit. note. The *workers of harm* are primarily the N. Arabians (see the parallelism in Ps. xiv., lines 7, 8).

Critical Notes. 1. M **יְהוָה בְּהַשְׁכִּים**. Here are two difficulties.

1. The unsyncopated ה, and 2. the omission of the 'tertium comparationis.' The parallels for the first (2 K. vii. 12, see Klo.; Neh. ix. 19) are very doubtful. lvii. 11 might suggest that **נִדָּל** had dropped out; but **בֵּה** suggests that **עַד** has been lost, and that prefixed to **עַד** was **בְּבֵה** (cp. ciii. 11). Psalm xxxvii.² being a fragment, **יְהוָה** was prefixed by the early editor to clear up the sense.—3. M **בְּהִירְרִיאל**. Read **בְּהִירְרִימָל**.

4-6. Read probably **מִשְׁפָּטֶיךָ**; cp. on lxxii. 1.—Read **יְהוָה**, with Hal.; **כ** precedes.—**מִתּוֹשִׁיעַ**, a supposed allusion to the deliverance of Noah and his animals. But if **מִשְׁפָּטֶיךָ** were correct, and meant 'thy punishments' (see above), we should not expect to find deliverance referred to. Read probably **אֵלֶם וּרְחֹבִית תִּכְבֵּשׁ** (see xxxvi. 4).—**יְהוָה** at the end of : 7 is a (correct) variant to **אֱלֹהִים** in v. 8.

7. **מִבְּנֵי אָדָם**, spoiling the structure of the stanza. **וּבְנֵי** does double duty. As a whole it represents a missing verb—**רִנְנוּ**, while **בְּנֵי** represents a word in regimen with **אָדָם** (?). **בְּנֵי אָדָם**, however, though retained by Du., cannot be original (see note above); **עֲנֵי יַמָּךְ** is the most suitable correction. Gr. **בְּנֵי אֲבִיוֹ**.⁴

9f. Read probably **יְרִיבֵי מִי־עֲדִינֶיךָ**. **עֲדִינִים** only here. 2 S. i. 24, Jer. li. 34 need correction. 'Very doubtful; perhaps connected with **עֲטִין**, Job xvi. 24' We ; but **עֲטִין** is even more doubtful. Read most probably **שִׁכְנֶיךָ** (Isa. xxv. 6). See note above.

13. **מִי־יִשָּׁךְ**. It is usual to render 'prolong,' and to group this passage with lxxxv. 9, cix. 12, Jer. xxxi. 3, Neh. ix. 30. In lxxxv. 6 this sense is suitable, but in the other passages it produces a forced interpretation. What we require here (and similarly in cix. 12, Jer. xxxi. 3) is 'Be faithful to thy covenant of lovingkindness, so that the arrogant and the wicked may not oppress me.' It would be a poor expedient to reach the sense by invoking the aid of Arabic, and rendering **יִשָּׁךְ** 'make firm.' Clearly we must read **יִשָּׁכֵר**; **י** and **כ** were occasionally transposed, so that **יִשָּׁכֵר** became **יִשָּׁךְ**; then **ר**, naturally enough, was mistaken for **ך**. In Neh. ix. 30, too, the text must be corrupt; the various supposed ellipses are equally intolerable. Read **וַתַּחֲסֵךְ**.

15. **מִתְבִּיאֲנִי**. Read **תְּבִיסֵנִי** (Gr., Hal.); cp. Isa. xli. 25 (*SBOT*).

17. **מִי־כָלוּ יְדָחוּ, שָׁם נָפְלוּ**, either referring to an early experience of the sudden collapse of the seeming prosperity of the wicked (Ol.), or perfects of prophetic certainty (Del., Ba., Davidson), or precative perfects (Kon., *Synt.*, § 172b). Kon. advocates the third view, as producing a connexion with v. 12. Du. suggests that v. 13 may be a remnant of the continuation of vv. 2-5; metre, however, does not favour this view. The probability is that **שָׁם** is a remnant of **רִשְׁעִים**. The eye of the scribe may have wandered to the preceding line, in which **רִשְׁעִים** was rightly given. The verbs should probably be **יָכְלוּ, יָדָחוּ, יָפְלוּ** [cp. Kon.]. The corruption of **ר** into **שָׁם** would lead to the alteration of the imperfects into perfects, perhaps with a reminiscence of **שָׁם פָּחַדוּ**, xiv. 5, where, however, **שָׁם** is certainly a corruption of **רִשְׁעִים**. The contrast between

l. 12 f. and *l.* 13 f. now becomes natural and striking. The psalmists constantly write, 'Let me be delivered, but let mine enemies be overthrown.'

PSALM XXXVII.

TRISIETERS. An alphabetical psalm (like ix.-x.), with only a few lacunæ. The four-line stanzas possess a pleasing symmetry, and warmth and sincerity of feeling. The psalm should be read with Pss. xxxix., xlix., lxxiii., cxi. f. Observe (1) the respect for poverty, unknown to the hymns of the Rig Veda, and (2) the insistence on the doctrine of earthly retribution, and on the imminence of a great and final judgment. Naturally there are points of contact between this psalm and the Books of Proverbs and Job. The awful mystery of Providence is, however, more superficially treated here than in Job. Like the author of Ps. xci. the psalmist sympathizes with the first speech of Eliphaz; hence perhaps his two references to personal experience (*vv.* 25, 35 f.; cp. Job iv. 12 ff., v. 3). Its alphabetic form, literary affinities, and didactic character alike prove it to be one of the later psalms. In three stanzas probably the Jerahmeelites are referred to by name.

On the treatment of the problem of retribution in Pss. xxxvii., xxxix., lxxiii. cp. Couard, *Th. St. n. Ar.* 1901, pp. 10 ff.

Of 'Arab-ethan.

- | | | | |
|----|---|---|----|
| | Be not incensed at evil doers, | | 1 |
| | Nor enraged at those who practice injustice ; | | |
| | For they will quickly fade away like grass, | | 2 |
| | And wither like the green herbs. | | |
| | Trust in Yahwè, and take refuge in him, | | 3 |
| | Seek lovingkindness and faithfulness ; | | |
| | Then wilt thou have enjoyment of Yahwè, | | 4 |
| | And he will grant thee thy heart's petitions. | | |
| | Yahwè redeemeth the crushed, | | 5 |
| 10 | Rely upon him and he will succour ; | | |
| | He will make thine innocence as clear as the light, | | 6 |
| | And thy just claim as the noonday. | | |
| | Wait quietly on Yahwè, and patiently expect him, | | 7 |
| | * * * * * | | |
| | Be not incensed at one whose course prospers, | | |
| | At the man who carries out +wicked+ devices. | | |
| | Desist from anger, forsake wrath, | 4 | 8 |
| | Be not incensed at Jerahmeel ; | | |
| | For evil-doers will be cut off, | | 9 |
| 20 | The Jerahmeelites will be rooted out. | | |
| | Yet a little while, and the wicked will be no more, | | 10 |
| | When thou markest his place, he will be gone. | | |
| | The sufferers will inherit the land, | | 11 |
| | And will enjoy an abundance of peace. | | |

- The wicked plots against the righteous, 12
 And gnashes his teeth at him ;
 The Lord laughs at him, 13
 For He sees his day ^{of woe} coming.
- The wicked draw the sword¹ 14
 30 ²To slay the upright in heart.
 Their sword will pierce their own heart,
 And their bows will be broken. 15
- Better is the little of the righteous, 16
 Than the great wealth of the wicked ;
 For the arms of the wicked will be broken,
 But Yahwè upholds the righteous. 17
- Yahwè regards the concerns of the blameless, 18
 And their possession will remain for ever ;
 They will not be put to shame in the evil time,
 40 And in the days of famine they will be satisfied. 19
- For those who are blessed by him will possess the land,
 And those who are cursed by him will be cut off.
 For³ Yahwè's enemies will perish like locusts,
 All of them will be crushed like moths. 20
- The wicked borrows and cannot pay back,
 But the righteous shows pity and gives ; 21
- The steps of the righteous are guided by Yahwè ; 23
 50 He tests him, and searches out his conduct ;
 Should he fall, he will not lie prostrate,
 For Yahwè upholds his hand. 24
- I have been young and now am become old, 25
 And never have I seen the righteous forsaken.
 The posterity of Cushan [will be cut off],
 The posterity of Jerahmeel [will be rooted out].
- Shun evil and do good, 27
 Seek peace [and pursue it],
 For Yahwè loves justice, 28
 60 And forsakes not his pious ones.

¹ And bend their bow.² To lay low the suffering and the poor.³ The wicked.

Those that practice injustice will be destroyed,
And the offspring of the wicked will be cut-off.
The righteous will possess the land,
And dwell therein for ever.

29

The mouth of the righteous utters wisdom,
And his tongue speaks what is right.
The law of his God is in his heart,
His foot will not waver.

30

31

The wicked watches the righteous,
And seeks ⁺occasion⁺ to slay him.

32

70 Yahwè will not leave him in his power,
Nor condemn him when he is judged.

33

Hope in Yahwè, and keep his way,
He will exalt thee that thou possess the land;

34

When the wicked are cut off, thou shalt look on.

I have seen a wicked man exulting,
And shouting for joy at his treasure ;

35

But when I passed by ⁺again⁺ lo, he was gone

36

80 When I sought him, he could not be found.

Preserve blamelessness, attach thyself to uprightness, . . . 37

For there is a future for a man of peace.

But transgressors are destroyed together,

38

The future of the wicked is cut off.

The deliverance of the righteous comes from Yahwè,

39

He is their refuge in time of trouble.

Yahwè helps them and rescues them,¹

40

He delivers them because they trust in him.

1 f. Almost a repetition of Prov. xxiv. 19; cp. also Prov. iii. 31 (תַּבְּחָר should, of course, be תַּתְּחַר, Gr.), xxiii. 17, xxiv. 1, Ps. lxxiii. 3. Here, at any rate, the 'evil-doers' are the Jerahmeelite intruders in Judaea. Cp. II. 18, 20, 56, 78.—אֵלֶּי־תִקְרָא ק means the glow of passionate excitement which would fain bring down fire

from heaven, and which, if unchecked, may lead to the denial of God's righteousness (see xlix. 6, 17, lxxiii. 3).

7. תַּתְּעַנֵּנִי. So I. 24. Cp. Job xxii. 26, xxvii. 10, Isa. lviii. 14.

9. נִדְפָּה; see crit. n. on Ps. ix.-x., I. 53. The third stanza is now consecutive.

11 f. Cp. Job xi. 17, Isa. lviii. 10.

¹ He rescues them from the wicked.

13. דֹּם (for דָּם) : cp. lxii. 2 (corr. text), 6.

18. Who makes haste, &c. See v. 16b, and cp. xlix. 16, lxxiii. 7 f. A distinct reference to the danger of seeking riches is indispensable in such a psalm. See crit. n.

23. The sufferers, i.e. 'the opposite party to the wicked,' as Joseph Mede (*Works*, 161) long ago saw. Cp. on ix. 13.—*Inherit the land*. Similarly ll. 41, 63, 74. Cp. xxv. 13, 1 Chr. xxviii. 8 (Mt. v. 5).

28. His day, i.e. the day on which he was to perish; cp. Job iii. 3, 'the day wherein I was to be born'; xviii. 20, 'astonished at his day (of ruin).'

29 f. For the idea, cp. vii. 15 ff., ix. 16 ff., xxxv. 8.

43 f. See crit. n.—45 f. The wicked man is so straitened that he cannot pay his debts. The good man is so prosperous that he can afford even to give to the (righteous) poor.

49 f. A quotation from Prov. xx.

241 cp. Prov. xvi. 9, xxiv. 16, Jer. x. 23.—*He tests him*. Cp. xxvi. 2.—

נָכַר is, of course, too large a term; the psalmist quotes a general statement, and then applies it to a special section of mankind.

53 f. Cp. Prov. x. 3, xiii. 25.—57 f. Quoted from xxxiv. 15.

69. צוּפֶה; cp. ix.—x., l. 53 (x. 8, (corr. text).—72. *Nor condemn him*. It is the controversy of opposed nations, in which Yahwè is the Judge (so Ol.).

77–80. See introd. The N. Arabian oppressors are accused of enriching themselves by violence, as in lii. 9, liii. 11 (corr. text). See crit. note.

82, 84. אַחֲרֵית, rendered *afterwards* by G in Prov. xxiii. 14, xxiv. 20. 'Future,' however, is probably the true meaning in the passages where it is usually rendered 'posterity.' 'The future . . . is cut off' (l. 84) is quite intelligible (so cix. 13; cp. Prov. xxiii. 18b). See Duhm's note, and Frankenberg on Prov. xxiii. 18.

Critical Notes. 5 f. מַעֲשֵׂה-טוֹב (from l. 57). Read וַחֲסֵה-בּוֹ.—

M שְׁכֵן אֶרֶץ וְרֵעָה אֱמוּנָה. Del., 'We., Kau., Dri., 'Dwell in the land, and cherish fidelity.' Ew., Ba., 'Then wilt thou dwell in the land, and have secure pasturage.' There is a similar division among the Greek interpreters. 'A S'. καὶ νέμον πιστῶν. Σ' καὶ ποιμαίνον διηρηκῶς. G, καὶ κατασκήσου τῇν γῆν καὶ ποιμανθήσῃ ἐπὶ τῷ πλούτῳ αὐτῆς (cf. G, v. 16), which only differs from 'A Se. in the adoption of הַמִּטָּה for אֱמוּנָה—a manifest error. In fact, 'A Se., Schultens, Ew., Ba. give an interpretation not wholly without plausibility. The adverbial use of אֱמוּנָה, 'securely,' presents no difficulty (Ges.—Kau., § 118 q), and the description of Canaan as a pasture is familiar to all (Ezek. xxxiv. 14 ff.; Mic. vii. 14). Del.'s view, on the other hand, supposes two quite dissimilar statements to be co-ordinated. Elsewhere in the psalm, 'dwelling in the land' is the happy prospect held out to the good; שְׁכֵן-אֶרֶץ, if correct, certainly ought to be a promise here. But, however plausible, Ew.'s explanation of רֵעָה אֱמוּנָה will not bear examination. If the image of a pasture had presented itself to the writer's mind, it would have found clearer expression (אֱמוּנָה is vague) and much more elaborate treatment. There is a corruption of the text, and it can very easily be healed. Cp. xxxiv. 15b, and correct שְׁכֵן אֶרֶץ accordingly into בָּקָשׁ חֶסֶד (cp. on l. 58). Similar letters in sound or appearance were

confounded. רעה is superfluous; it has arisen out of a dittographed חסד (ס and ע, ה and ה confounded).

9 f. M גול על-יהודה דרפד. One might plausibly read גל אל (cp. Jer. xi. 20, xx. 12?) with G S T. But, in the light of xxii. 9, we must read גאל יהודה לנרפה. ג in ונבה is a fragment of ה.—M יעשה. Read ישיע; see on xxii. 32b.

13. M והתחיל לו. The Hithpoel of חיל occurs elsewhere only in (a) Job xv. 20, and (b) Jer. xxiii. 19. But in (a) read כתהיל with Beer, and in (b) כתגולל with Giesebrecht. If התח were correct, it should mean 'suffer pain.' Read וחיל; ה and ל were dittographed. So, too, I should read in Job xxxv. 14b (for תחולל), where Beer's תחל seems less probable after דום (M דין).

18. M אך להרע, 'it tendeth only to evil-doing' (R.V., Driver). But the expression is 'very awkward' (Ol.), and it spoils the parallelism. Duhm (who renders 'only to one's own injury') compares the phrase in xv. 4c. The comparison is helpful, but only for emendation of the text. Read בירחמאל. The letters are shifted up in M. The י dropped out; ב, ה and מ became כ, ה and ע respectively. ירח is, in fact, often mutilated thus. Halévy, אין להרע.

20. M וקני יהודה הפה ירשו ארץ. Too long for a trimeter, and an undue anticipation of l. 23. 'Jerahmeelites' has once more been broken up and transformed; the proper verb was also first misread, then broken up and expanded. Read וירחמאלים ירשו (cp. lii. 7).

29 f. Omit להפיל עני ואביון and ודרכו קשתם (glosses). Cp. Duhm.—M ישרי-דרך. Read with G and 18 MSS. of Kenn. and de R., לב (vii. 11); Jer. combines the readings. The corruption was easy.

34. M המון; G πλοῦτον (πολύ). Read הון. B D B 'abundance, wealth'; cf. Eccles. v. 9, Isa. lx. 5. Siegfried (*Prediger*, 52) gives this sense to המון in Ezek. v. 12 (read vii. 12), but S S and B D B propose 'multitude'; 'noisy throng' seems the meaning (so Isa. v. 14). In Isa. lx. 5 המון ים should be עמים (xvii. 12). In Eccles. v. 9 המון is not a natural parallel to כסף; it is no doubt a *lapsus calami* for הון; the same correction is expedient in Ezek. xxiv. 19, xxx. 4 (in interpolated clauses; see Co.), for what gain would there be in choosing a less natural expression? It is possible that in G's time המון was already supposed to mean sometimes 'riches,' but this only shows how early הון and המון were confounded by the scribes, just as פי became פני and (the reverse process) עמוד became צור. B D B, therefore, should

notice that the text is repeatedly very doubtful. Read here דָּלָן.—M רַבִּים; unsuitable. The error was produced by דָּבָן. Read רַב (G, We.).

37. M יָכִי, an error produced by תַּכִּיכִים. Read דָּכִי (G, Gr, We.). Cf. *l.* 9; i. 6.

41 f. The transposition of *l.* 22 was suggested by Brull.

43 f. 'The whole verse (20) is no doubt corrupt' (Dy.). First, as to בִּיקֶר כְּרִים (point so; cf. Kon., ii. 1, p. 240). בִּיקֶר is an Aramaism (cp. Kon., ii. 1, p. 498) which occurs occasionally in late writings beginning with Jer. xv. 5, but nowhere again in Pss., except in xlix. 13, 21, where the text is corrupt. It is true, M points כִּי בִיקֶר, i.e. it takes יֶקֶר to be the constr. st. of the adj. יָקָר. This implies the rendering, 'like the most precious part of the (sacrificial) lambs,' i.e. the fat (so Kenn. takes it, *Remarks*, 191). A most unsuitable sense here. But surely the artificial phrase 'like the preciousness of the meadows' is hardly more admissible. כְּרִים does not mean 'meadows' (see on lxx. 14). Gr. proposes כִּירֶק הָרִים; cf. *ll.* 3, 4, and for דָּרִים, cxlvii. 8. But the reference to 'smoke' in *l.* 42 conflicts with this. Hence Burgess (1879) and Wellh. propose בִּיקֶר (Isa. x. 16), followed by כְּרִים, 'pastures' (Bur.) or בָּרִים, 'ovens' (We.). But is the sense produced natural? As soon as we have corrected *l.* 42, we shall see what the poet may have written in *l.* 41. We pass on, then, to בָּלוּ בִיעֵזָן כָּלוּ. The double בָּלוּ is very suspicious (cf. lxxviii. 3a); for the second we should have expected יִבְיָהֶם (cii. 4). But is בִיעֵזָן right? Certainly בִּ should rather be כִּ (G S J. many MSS.), and in Isa. li. 6 כַּעֲשֵׂן is a mistake for כַּעַשׂ; the verb which follows should be read נִרְכָּאוּ (see *SBOT*), and the same verb has probably been corrupted here into בָּרוּ. Read בָּלָם בִּיעֵזָן. Now we see how to correct כִּי בִיקֶר כְּרִים; this should be כִּי יֵאָבְדוּ אִיבֵי יָהּ בְּחִנְבִּים. For parallels see crit. note on xc. 96, and cf. *Enc. Bib.*, 'Locusts' and 'Moths.' Observe that the traditional rendering of the text is unknown to G (*ἀμα φῶ δολιχόσσηται αὐτοὺς καὶ ἐψήθησαν*).

49. M כַּעֲדֵי-גִבֹּר כֹּנֵנוּ (cf. Prov. xx. 24), against context. צַעֲדִי here does double duty. It forms part of two distinct words which stood together, viz. צָרִיק and מַצֵּ. ק in the latter word is represented by נ in גִּבֹּר. כֹּנֵנוּ should be יִבְחֲנֵנוּ, which belongs to *l.* 50.—M וְדָרְבִּי יִחְפֹּץ, a relative clause with אֲשֶׁר omitted (Ba.)? This seems to be against metre and parallelism. Perles, 'his way he makes straight,' com-

paring Job xl. 17 (?). Should we not read **חֲדָרְכֵּנוּ יִחַפֵּשׂ** (Lam. iii. 40), with Herz?

55 f. The words **וּזְרָעוֹ מִבְּקֵשׁ-לַחֵם** make a fifth line to the stanza. Duhm supposes it to have been misplaced; he puts it between v. 20*a* and 20*b*. He has also a very plausible suggestion for v. 26*b*, which, emending **זָרַעוּ**, he reads **זָכְרוּ לְבִרְכָּה** (rather short for a trimeter). He makes no objection to v. 26*a*, which describes the righteous man as constantly 'showing pity and lending,' though in v. 21 he is described as 'showing pity and giving,' and though after v. 25 we seem to require the mention of something more closely connected with the deliverance of the righteous from cruel enemies than the statement of the righteous man's constant compassionateness. But here, as so often, the most obvious solutions of textual problems are not the best. Possibly the editor had before him an already corrupted text. But he certainly wished, living perhaps long after the psalmist, to efface the indications of mere temporary national dangers, and it is possible that a more critical editor would still have discerned the ethnic 'Jerahmeel.' That **לַחֵם**, **כְּלִי-הַיּוֹם**, and **בִּרְכָּה** are elsewhere corruptions of **יִרְחֻמְאֵל** is practically certain; **לְבִרְכָּה** is still more plausibly viewed as a distorted **יִרְחַ**, and **וּכְלִי-הַיּוֹם** may very possibly be another. As to **מִבְּקֵשׁ**, the **ב** may possibly have come from **ר**, and belong to **לַחֵם** (a fragment of **יִרְחַ**), and **קֵשֶׁם** = **מִקֵּשׁ** (cp. **מִשֶּׁק** in Gen. xv. 2) is very probably a corruption of **בִּשְׁשֶׁם**. **חֲוֹנִן** seems an insertion from v. 21. Read, therefore, comparing line 20—

זָרַעַ בִּשְׁשֶׁם יִכְרַת
חֲרַע יִרְחֻמְאֵל יִשְׁרַשׁ

58. M **וּשְׁכֵן לְעוֹלָם**. Read **וּרְדָּפָהוּ שְׁלֹם**. Cp. on l. 6 From xxxiv. 15*b*.

61. M **וּשְׁכֵמָר**; so J S T. But the first word should begin with **ע**, and **נִשְׁכָּר** is elsewhere reflexive. After *eis tòn aiōna φυλαχθήσονται* G gives *ἄνομοι δὲ ἐκδιωχθήσονται* (so A¹ A R T; B wrongly *ἄμωμοι ἐκδιωχθήσονται*), i.e. **עוֹלָם נִשְׁכָּרוּ** (cp. Job xxix. 7, G *παράνομοι*; so Houb., Kenn., Hu., Hi., Ley, Bā., &c.). This is too short for a line. Hence Bi., Che. ¹¹, Du., Sievers insert **לְעוֹלָם**; **עוֹלָם** may have dropped out in M, **לְעוֹלָם** in G's text. But considering (1) that in l. 83 **לְעוֹלָם** does *not* occur, (2) that **עָלַ** in G generally = *ἄδικος*, once (Job xxix. 7) *παράνομος*, but never *ἀνομος*, and (3) that **עָלַ** nowhere occurs in Pss., while **עָשִׂי עוֹלָה** occurs in this very psalm (l. 2), Bö.'s suggestion to restore the latter phrase alone is to be preferred.

68 f. M G אֲשֶׁרִי אֲשֶׁר being fem., אֲשֶׁר (sing.) is more natural. So Houb., Gr. Cp. Job xxxi. 7, אִם תִּמָּה אֲשֶׁר. —M צוֹפֶה. Franken-berg (*ZATW*, xv. 125) צִפּוֹן. But see on x. 8.

77 f. M עָרִין, tautologically, for ע' is a synonym for רָשָׁע. G ὑπερυψούμενον, perhaps נִעְלָה. Duhm's reading עֲלִין = עָלִין, or perhaps rather עֲלִין, seems better. —M וּמִתְעַרָּה, 'emptying itself'? G S suggest מִתְעַלָּה (cp. יתעל, Jer. li. 3?) or מִתְנַסָּה. Herz remarks on the accumulation of ר, א, ע, ה, and ח in ll. 77 f., and suggests מִשְׁרֵשׁ. But since it is not the wicked ἀπλῶς whom at any rate the early psalmists denounce, but the N. Arabian oppressors, and since we have found the Jerahmeelites already spoken of (ll. 18, 20, 56), it is probable that מִתְעַרָּה is a corruption of יִרְחֵמָל (ל and ת are liable to confusion). —M כְּאֹרַח רַעְנָן; J, 'sicut indigenam virentem'; A, ὡς αὐτόχθων εὐθαλής (Field), Σ, ὡς ἐν ὄρυγῃ ὁ αὐτόματος ἀνατείλας εὐθαλής. G has ὡς τὰς κέδρους τοῦ Λιβάνου; and so G in Aphraates (Ba.); J (*Anecd. Maredsol.* iii. 1, 43), 'sicut cedrum (Vg., cedros) Libani,' i.e. כְּאֹרַח הַלְבָנוֹן. So Hi., Dy., Gr., Ba., Che.⁽¹⁾, Kau., Du.; but We., Driv.(?), כְּאֹרַח רַעְנָן. רַעְנָן is certainly an unfortunate word (see on lii. 10, xcii. 11), and some error is probable, but הַלְבָנוֹן (ה) is not the only possible one. If וּמִתְ represents יִרְחֵמָל, clearly רַעְנָן must have come out of a participle, and עֲלִין, the adopted reading in l. 77, at once suggests מְרַנֵּן (כ and ע easily confounded). כְּאֹרַח presumably has come from בְּאֹרַח (cp. lii. 9).

79. M וַיַּעֲבֹר. Read וַאֲעֹבֵר (G S J, Houb., Kenn., Hi., De., &c.).

81. Read יִשָּׁר, תָּם (G S, Horsley, Street, Schorr, Kr., Gr., We., Du.).

85 f. Read תְּשׁוּעָה (S J, Gr., Bi., Che.⁽¹⁾, Ba., Kau., We.); also צָרָה הוּא, and continue יַעֲזֹרֵם (Du.).

PSALM XXXVIII.

TRIMETERS. A psalm of complaint largely composed of reminiscences from Pss. vi., xxi., xxxv., also from Isa. liii. (see on l. 25 f.). We can hardly say that a 'deep' sense of sin is expressed in it; the psalm is by no means entirely what we mean by 'penitential.'¹ The speaker does indeed admit himself to be guilty (ll. 7, 8), but he only infers his guilt from the magnitude of his affliction; he has no definite idea in what his guilt consists. He can only sigh and groan—he cannot truly 'confess' his sins (see on v. 19), and before uttering his last almost despairing cry he refers, quite simply and naturally, to his good deeds. The opposition of the Arabians, too, is a returning of evil for good (v. 21). That the speaker is the pious community is surely certain. The variety of the details of the description shows that it is allegorical, and this is confirmed by the closing

¹ *Christian Use of the Psalms*, 113 f.

stanza, which is a prayer, not for the healing of a malady, but for deliverance from enemies. That critical scholars like B. Jacob and Duhm should think otherwise is strange (cp. on Ps. vi.). It is *plausible* indeed to suppose that when לְהִזְכִּיר ('to bring to remembrance') was inserted in the title, the psalm was regarded as one suitable for a sick man to use in the confession of sin (B. Jacob, *ZATW*, xvii. 52, 63 ff.). If, however, we reject the ordinary view which finds a reference to the 'askāra (Lev. xxiv. 7), it is best to explain לְהִזְכִּיר as a corruption of לְאֶזְרָחִי, 'of the Ezrahite,' and to suppose that there were two competing assignments of Ps. xxxviii., to David and to Ethan or Heman respectively. The case of Ps. xxxix. is exactly parallel. See also on Ps. lxx., title. In some MSS. of G, in the Syro-hex. text, and in the lately published Sahidic version, there is an addition to v. 21, which runs in the Greek thus, καὶ ἀνέριψάν με τὴν ἀγαπήν μου πρὸς τοὺς ἐβδελυμένους, whence derived we know not. See Field's *Hes.*, and Bb.'s note.

Marked: Of 'Arab-ethan: of [Ethan] the Ezrahite. Of the Ishmaelites.

- | | | |
|----|---|----|
| | | 1 |
| 1 | O Yahwè! punish me not in thy +full+ indignation, | 2 |
| | Nor chastise me in thy +full+ fury; | |
| | For thine arrows have sunk into me, | 3 |
| | And upon me thou hast laid thy hand. | |
| | Nowhere is my body sound because of thy wrath, | 4 |
| | Nowhere is my frame healthy because of my punishment; | |
| | For through my guiltiness my body is parched, | 5 |
| | Through my trespass my frame is become rotten. | |
| | My stripes are become noisome, | 6 |
| 10 | They fester because of my unrighteousness. | |
| | Through my guiltiness I am bowed down greatly, | 7 |
| | I walk about trembling continually. | |
| | For my loins are filled with anguish, | 8 |
| | [I have] no rest in my pangs; | |
| | I am benumbed, I am crushed exceedingly, | 9 |
| | I groan because of the sighing of my heart. | |
| | Lord! before thee is all my crying, | 10 |
| | My sighing is not hidden from thee; | |
| | The strength of my right hand has left me, | 11 |
| 20 | And the light of mine eyes is no more with me. | |
| | Mine enemies stand to behold my stroke, ¹ | 12 |
| | And whisper [gathered together] at my calamity; | |
| | Those that are intent on my harm speak insults, | 13 |
| | And talk of outrages continually. | |

¹ And my kinmen stand afar off.

	But I am like a deaf man that hears not,	14
	Like a speechless man that cannot open his mouth ;	
	I behave myself as a man that is stupefied,	15
	And in whose mouth are no arguments.	
	Yea, for thee, O Yahwè, do I wait ;	16
30	Thou wilt answer, O Lord, my God ;	
	For I say, 'Lest they rejoice over me,	17
	And jeer when my foot falters!'	
	I +indeed+ am set +ready+ for wounding,	18
	Pains continually await me ;	
	Yea, I moan because of my stroke,	19
	I pine away because of my punishment ;	
	Those of Jerahmeel are strong,	20
	Ishmael and Cush are many in number ;	
	They recompense [me with] evil,	21
40	Those of Rehoboth are at feud with me.	
	Forsake me not, O Yahwè !	22
	O my God ! be not far from me.	
	Hasten hither to my help,	23
	O Lord, +hasten+ [to] my succour !	

1 f. A quotation from vi. 2.--3. *Answer*. Cp. Job vi. 4a, xvi. 13. 4. *Thy hand*. Cp. xxxii. 4a.—5 f. Cp. Isa. i. 5 f. (of Israel).

35. **Benumbed** (נפונתי) ; cp. lxxvii., l. 11. — **Crushed** (נרכית) ; Cp. xliv. 19, and cp. on xxxvii., l. 9.

21. **My stroke**, ננצ' ; so l. 35 ; cp. lxxiii. 14. *J lepram meam* ; see Lev. xiii. 3. Cp. the description in xli. 7 f.

25 f. Cp. Isa. liii. 7, where the servant of Yahwè (*i.e.* the pious kernel of Israel) is described. This casts a clear light on the question as to the speaker in the psalm and as to the date. For Isa. liii. must already have been some time in circulation to be referred to in this indirect way. Cp. also xxxix. 10, where, however, it is the patient endurance of God's chastisement which is referred to. Here it is the reproaches of the enemy which the speaker suffers in silence, waiting patiently for his God.

28. תוכחות, 'arguments in self-justification,' as Job xxiii. 4.

29-40. The connexion of the distichs has caused some perplexity. Various proposals have been made (see Ol., Now., Du.), based on the supposition that here and there the poet mentally turns back and supports what he said before, but with insufficient explanation. The chief difficulty is caused by v. 19 (*ll.* 35 f.), which, in M, contains a declaration on the part of the speaker that he confesses his sins, *i.e.* (according to Ol.) is no longer an obstinate sinner as formerly. Ol. thinks that such a declaration is either to be connected with v. 16b (*l.* 30), or—a view which he seems to prefer—be intended as the justification of v. 18 (*ll.* 33 f.), 'I fear the worst and am full of grief, for I must confess that I have well deserved complete ruin.' Du. carries out these exegetical theories to their logical result, and makes the order of the verses, 16-19 ; 17-18 ; 20-21. Correction of the text, however,

permits, or rather requires, us to dispense with this. The course of thought seems to be this. The speaker makes no reply to his insulting foes because he waits for the divine interposition. To God, however, he *can* speak; God's honour is concerned. The calamity of Yahwe's servant will draw forth comments injurious to Him (cp. xiii. 5 [D], xxxv. 24 f.). In v. 18 (H. 33 f.),

which M again distorts, the speaker returns to himself and his sufferings, which have reached their extreme limit; he adds that the strong opposition to him has, from a human point of view, no moral justification (cp. introd.). Cp. xxxv. 12, cix. 5.

41-44. Cp. xxi. 12, 20, xxxv. 22, xl. 14, lxxi. 12, &c.

Critical Notes. Title. The triple assignment in the title is very remarkable. The third of the corrupt readings here represented is derived from G, which closes the title with *πρὸς τοὺς σαββατοὺς*. I take it that G's Heb. MS. had **עַל-הַשַּׁבָּת** = **עַל-הַשַּׁבְּעִיּוֹת** (= **לְשַׁבְּעֵי אֵלִים**). See introd., and on title of Ps. xvi.; so read also in Pss. vi. 1, xii. 1.

2 ff. Insert **אֵל**. That M's text is grammatical (Kon., *Synt.*, § 352 n) does not justify us in deviating from vi. 2 against metre. - Point **נָחַתוּ** (Du) - For **וַתִּנַּחַת** (very improbable after **נָחַתוּ**) read **וַתִּנַּחַת** (Gr.); G *ἐνταρρηπίδας*.

5 f. M **כָּתַם**. Kon (ii. 1, p. 98) thinks the pointing influenced by the much more common synonym **חָם**; according to rule, it should have been **כִּתָּם**. Since, as Kon. himself holds, **כָּתַם** in Judg. xv. 48 is incorrect, the only proof-passages for **כָּתַם** are Ps. xxxiii. 4, 8 and Isa. i. 6. A scribe's error is the cause; read **תָּכִיחַ**, and cp. *Isaiah* (Heb.), SBOT, pp. 110, 197. - M **חֲטָאתִי**, not quite suitable. Read either **תּוֹכַחְתִּי** or **חֲבוּרָתִי**. Cp. lxxii. 14.

7. M **בִּיַּעֲוֹנֹתַי עֲבָרוּ רֹאשִׁי**. In lxi. 3, 16 and elsewhere, being submerged by a flood is a figure for the danger, in which Israel was, of being cut off by some great national calamity. If, therefore, **עֲבָרוּ רֹאשִׁי** is correct, **עֲוֹנֹתַי** must be a corruption of **שְׁבָלִים**, 'floods,' or the like; the expression found in M is improper, even if, unjustifiably, we render **עֲוֹ** 'my punishments.' The corruption, however, lies chiefly in **עֲוֹ**. The simplest correction is **בִּיַּעֲוֹנֹתַי דָּרַב בְּשָׂרִי**; **ב** easily fell out after **כ**. This, however, is not so certain as the correction of the next line.

8. M **בְּכֶשֶׁף כָּבֵד יִכְבְּדוּ כִכְנִי**. This form of text is condemned by its inconsistency with the preceding line, however read. It also gives one beat too much; this, however, could be remedied by omitting **כָּבֵד** as an incomplete form of **יִכְבְּדוּ**. No one familiar with textual corruption can hesitate much as to the true reading which underlies the text; it almost certainly is **בְּאִשְׁכִּי יִרְקְבוּ עֲצָמֵי**.

9 f. The text is in some disorder. To produce two lines, we must transpose two words, reading **הַבְּאִישׁ חֲבוּלָתִי | נִמְקוּ מִפְּנֵי עוֹלָתִי**. 'חב' gives two beats. **עוֹלָתִי** is an easy and necessary correction. Ges.-Bu. no doubt gives **אֵלֶּת**, 2. godlessness, fault, Ps. xxxviii. 6 (cp. **נִבְלָה**), lxix. 6. But to make 'godlessness, fault' even plausible it would be necessary to find a passage, the context of which was not corrupt, where this sense was probable. The context of both the passages referred to is adverse to the sense (or, the *senses*?) claimed by Ges.-Bu. In xxxviii. 6 a word meaning 'sin, transgression,' and in lxix. 6 a word meaning 'crying' or 'groaning' are indispensable. On **אָוִיל**, cvii. 17, Job v. 3 (interpreted similarly by Ges.-Bu.), see crit. n. on the former passage.

11. M **נַעֲיִיתִי**. Ges.-Bu. finds the sense 'to be bowed down,' 'to bow oneself down,' in Ps. xxxviii. 7, Isa. xxi. ~~3~~. But in Isa. xxi. 3, 'to become giddy' is clearly the right sense (see Du.-Ki.), and here 'inverted parallelism' suggests that we should read **בְּעִנּוּתִי**. **נַעֲיִיתִי** (We.) is plausible, but does not connect so well with // 9 f.

12. M **קָרַר**, generally rendered 'as a mourner.' Rather **חָרַר**, and so xlii. 10, xliii. 2, and in Jer. viii. 21, xiv. 2, **חָרְרִי**. **חָרְרוּ**. — M **הִלַּכְתִּי**; cp. 1 K. xxi. 27. But **הָתָה** is better (Gr.); cp. xxxv. 14.

13 f. M **נִקְלָה**. G *ἐμπαιγμός*; 'A Σ ἀρπαγία; J *ignominia*; so Ba., *Schmach*. But this would be **קָרַח**. T **קָדַחְתָּא**, whence Gr. **דִּלְקָה** (= **דִּלְקַת**, 'a fever'). Most moderns, 'burnt' (partic.) = inflammation! Read **חִלְחָלָה** (Nah. ii. 11, or **חִילָה** (Job vi. 10)). — M **וְאִין מִתָּם בִּבְשָׁרִי**, an editorial makeshift which does not even provide a complete line (see 4. 6). Read perhaps **בְּצִדִּי** [**לִי**] **כִּנּוּחַ**; cp. Jer. xlv. 3, Lam. i. 3. The parallelism is excellent (cp. Isa. xxi. 3).

16. M **כִּנְהַמַּת**. If this be right, we must read **לְבִי** for **לִבִּי** (so H_i, Ol., Gr., Ba., Kau., We., Du.); **נָהַם** specially means the growling of the lion (Isa. v. 29, Prov. xxviii. 15). But the combination of **שָׁאֵן** and **נָהַם** is very improbable; 'I roar louder than a lion's growling' is unsatisfactory. Read, with Herz, **בְּאַנְחָת**; G *ἀπὸ στεναγμοῦ*. The repetition of **כִּ** in M illustrates the dittographic tendency. Note the good connexion with // 17 f.

17. M **תִּאֲוִיתִי**; against parallelism. Read **שִׁוְעִיתִי** (Herz); see on lxix. 6.

19 f. M prefixes **לְבִי סַחֲרָר**, which, with **כָּחִי**, would give four beats. It is rendered, 'my heart beats violently.' But this sense of **ס** is purely imaginary. Gr.'s **חֲכָרְכַר** is not very suitable, and

metre still protests. Looking closely at the preceding words, we see that לבסחרחר is an editorial patch on the basis of a corrupt dittogram of לאנסתרה. Now turn to l. 20. M's נסדם, in apposition to עיני, is—in spite of the accents—impossible. Hos. xiii. 2, Am. ix. 11, Zech. viii. 10, quoted in illustration by Kon. (*Synl.* § 349 i) are certainly all corrupt. Probably נמהם is a corruption of ימיני; נ comes from נ (repeated), the final כ = ני. Read in l. 19 לַח ימיני.

21 f. M אהבי ורעי. It is true that the unkind behaviour of friends is a recurring feature in the parallel descriptions (see on xxxi. 12). But here the poet is hampered by the structure of his poem,* and he can only find room for the conduct of Israel's enemies in general, among whom he may include Israel's false friends. Certainly the force of the passage gains greatly by the correction and the omissions here proposed. Read איבי, omitting ורעי (note Pasek) and וקרובי כרחוק עמרו, as glosses on אהבי. — M מבקשי נפשי. 'Laid snares' does not suit the parallelism, and נקש is probably non-existent. Ps. ix. 17, cix. 11 are treated elsewhere. In Dt. xii. 30 we should read תוקש. In 1 S. xxviii. 9 should be תמו מוקש. Read here ויתלחשו [יחד] לכבשול כתנקש נפשי (xli. 8, xxxv. 12).

23 ff. M הוות. Read חרפות. See on v. 10, lii. 4.—M כרמות. Read פלמות.—M אשכע. Read ישכע (Gr.).

27. M לאשכע. Read שפכו (Ezek. iv. 16, xii. 19).

32. Read ובכוט רנלי ילעינו (G *aut.*). M's עלי (ילע) may be a fragment of ילעינו, which word has become, in M, ינדילו (see on xxxv. 26, xli. 10, lv. 13).

33. M לרצלע לל dittographed. Read לפצע (xxxv. 15); G *lit.* μαστιγος.

35. M's יוני and חטאתי are unsuitable. The latter should be תוכחתי (see on l. 5 f.), the former probably ננעי. M's אנד (G *ἀνδραγατω*) should probably be אהנה, and אדאנ (G *μεταμετῶσ*) אדאב.

37 f. M G חיים. Most since Houb. and Lowth read חנכ; both readings, however, spring from ירחמאלים. Probably ואיבי is also a fragment of this word. Comparing xxxv. 19 (corr. text), read ירחמאלים יצמו ורבו שמעאל וכש.

39. M ומשלמי רעה. Read ושלמו עלי רעה (cix. 5a).—M תחת טובה ישטנוני תחת רדופי טוב; partly an accumulation of corrupt forms of רחבותים. Read רחב ישטנוני; cf. cix. 4a, * Rehoboth and Maacath are at feud with me.

44. Read לתשותי (Hi., Bi.).

. PSALM XXXIX.

Ps. xxxix. in its present form somewhat reminds us of Ps. xc.; in both psalms (see especially on Ps. xc.) the evidence of composite origin and of editorial manipulation is too strong to be disregarded. Ps. xxxix.⁽¹⁾ (pentameters) describes the mental agony of a large number of the more inquiring members of the pious Jewish community; xxxix.⁽²⁾ contains the tender pleadings of a member of a much less critical school of thought, inserted by the editor as an antidote to the dangerous freedom of the original psalm (xxxix.⁽¹⁾). The problem which troubled the original psalmist and those whom he represents was the inconsistency between the traditional orthodoxy and the facts of daily experience. It was an inherited belief that tightness was attended by prosperity and wickedness by adversity, but the oppression of the pious community by N. Arabian and even Jewish tyrants seemed to many to give the lie to this doctrine. Thus Ps. xxxix.⁽¹⁾ is to be grouped, both as to the subject and as to the mode of treating the subject, with Ps. lxxiii. (vs. 11-14), and, as regards the subject, to some extent with Ps. xxxvii. and xlix. Parts of Ps. lxxiii. (vs. 47-50) and cxvi. (v. 11) are also closely parallel, and the curious points of contact between xxxix.⁽¹⁾ and Isa. lix. should not be overlooked. So much at least may be assumed, that Ps. xxxix.⁽¹⁾ and lxxiii. were not widely separated by the date of their composition. But we can go further than this. Both psalms are later than the dialogues of the Book of Job, for both have been influenced by them; indeed, Ps. xxxix.⁽¹⁾ is like an abstract of the most thrilling parts of the complaints of Job. It should be added that xxxix.⁽²⁾ (if the last two lines are not later insertions) must also be fairly late, for Z. 7 comes from 1 Chr. xxix. 15, and Z. 8, with slight alterations, from Job x. 20 f.

In 'A Study in the Criticism of the Psalms' (*Expositor*, April 1899, pp. 252-263) I pointed out that Ps. xxxix. is one of those psalms which gain most from a thorough textual criticism. Since that essay was printed Duhm has independently arrived at somewhat similar results, though his textual criticism appears very incomplete. He is of opinion that vs. 9, 11, 13, 14 were inserted in xxxix.⁽¹⁾ from another composition, and that they may originally have formed the continuation of Ps. xxxviii. After omitting these verses, he finds in Ps. xxxix. a wonderful expression of a longing after immortality, which could not justify itself logically, and sprang from the writer's deep sense of the reality of his communion with God. In v. 5⁽¹⁾ Duhm reads **חָדַל אֲנִי**, 'whether I must cease to be.'

One may be allowed to doubt whether a keen criticism will permit us to adopt this view. **כִּתִּי אֲחַדֵּל**, 'when I shall cease (to be),' would furnish a better sequel to **כִּדַּת יָמֵי**; indeed, Gratz actually gets this sense out of **מִה חָדַל אֲנִי**.

But here, as in Isa. xxxviii. 11, **חָדַל** is certainly wrong (see crit. note). I fear it will have to be admitted that Ps. xxxix.⁽¹⁾ is as direct a denial of resurrection, and therefore also of immortality, as the 14th chapter of Job. No wonder that, partly by accident, partly by the skill of the ancient editor, this denial should have been veiled from later ages.

XXXIX.—1.

Deposited: Of 'Arab-ethan. Marked: Of 'Arab-ethan.

1 I said, 'Let me guard my words | that I sin not with my tongue;

Let me put a guard on my mouth | while the wicked confronts me.'

I was dumb, I kept silence continually, | but my pain awaked the more.

For my heart was astounded, | my reins were horror-struck.

Then I spake in my error, | * * * *

Make me, [I pray,] to know | the end of the Jerahmeelites. 5

Behold, my confidence thou hast overthrown, | my hope
[thou hast destroyed]: 6

My perfectness is as nothing before thee ; , surely a +mere+
breath is all piety !

Surely in gloom man goeth away ; , surely in darkness he
dies ; 7

10 He lieth down, [and will not arise,] | nor awake out of
his sleep.

[Some lines, say six, are wanting.]

In the midst of gloom I grope, | I am become like the owls ; 12

18 All my piety is like spiders' webs ; | surely a +mere +
breath is all piety !

[Conclusion wanting]

XXXIX.—2.

Editorial substitutes for missing passages of xxxix.¹¹

1 And now, Lord, what wait I for ? | My hope is in thee. 8

From all my transgressions rescue me, | expose me not to
the insulting of the impious. 9

I am dumb, I open not my mouth, | for it is thou that
hast done it. 10

Remove from me thy stroke, | by the might of thy hand
I am terror-struck. 11

Hear my prayer, O Yahwè ! hearken to my cry ; 13

Hold not thy peace at my tears ; |

For I am a sojourner beside thee, one devoid of rights,
like all my fathers.

Avert thy frown, that I may be cheerful again, ' before I
go hence and cease to be. 14

xxxix. (1) If. *Sauté*, &c. The speaker is constantly hoping for a just retribution to fall on the wicked (cp. Job v. 3). The longer it is delayed the more he murmurs inwardly against Yahwè. He strives, however, to restrain the expression of his thoughts, lest he should 'sin with his tongue,' and so cast in his lot with the transgressors.—4. Cp. lxxiii. 21, and see crit. n.—5. Cp. cxvii. 11.

6. The utterance begins in a tem-

perate style ; presently, however, it will become intemperate.

7 f. Cp. Job iv. 6, 'Is not thy fear of God, thy trust, And the perfectness [integrity] of thy ways thy hope?' Job ix. 22, 'He destroys the perfect and the wicked.' Ps. lxxiii. 13, 'Verily, I have cleansed my heart in vain.' Also cxvi. 11 (corr. text), 'I said in my haste, All piety is a lie (=disappointment).'²—9. Cp. on l. 17, also Job xix. 8, xxvii. 20.

10. Based upon Job xiv. 12; strange that this dark view has found expression even in a psalm, but not strange that an editor has corrected it.

17. A thrilling, even if not very poetical, expression of the psalmist's melancholy state of mind. Cp. Job v. 14, and especially Isa. lix. 10, 'We grope like blind men by the wall. . . . We stumble at noonday as in the

twilight.'—18. *Spider's web*. In Isa. lix. 5 f. (part of an inserted passage) the same figure is used of the works of the wicked.

xxxix. 1. Cp. xxxviii. 15.—3. *I am dumb*. Cp. note on xxxviii. 14.—7. (Quoted from 1 Chr. xxix. 15, though the reverse of this is, of course, not impossible. — 8. Based on Job x. 20 f.

Critical Notes. xxxix. ⁽¹⁾ 1. M דרכי, 'my conduct' (1 K. viii. 25)—too wide a term. Read דברי (Gr., Hal.); cf. on xvii. 4.

2. M אשכרה a second time! Read אשיכה (cf. 2 K. xix. 28), with Ol., Dy., Br., Gr., Che.⁽¹⁾, Ba., Kau., Hal., Herz. G ὁσμή.—M כחוסם, 'a muzzle' (ἀπ. λῶγ.). Most unsuitable. Read שקרה (cxli. 3a), with Herz. Cp. on ix. 21. As often, the two parts of the word are transposed; corruption followed.—M בעור. Read בעמוד (Gr., Herz). G ἐν φαντασίᾳ. Cf. עבר for עבר, 1 S. ii. 5; also on civ. 33, cxlvi. 2.

3. M דוכיה, a non-existent word (see on xxii. 3); כטוב. Both are obviously miswritten for תכיד. Cf. on cxxxi. 2. Hitz.'s ingenuity cannot rescue כטוב (a shortened formula!); cf. on xv. 4. Metre and sense gain.—M נעקר, 'thrown into disorder.' Read נער (נער), the only suitable word, reserving כ (כי) for next line.

4 f. M's text might pass if we could only correct בהניני so as to produce a complete parallelism; הנינ is non-existent (see on v. 2). Of course, בהניני will not do, and Gr.'s בני (suggested by S) is a most unexpected Aramaism (= בקרבי); cf. G, xxiii. 4a. Let us then look a little more closely at the text. Is the figure of the fire quite a natural one? In Dt. xix. 6, Hos. vii. 7, Jer. xx. 9 (cf. vi. 11), it denotes a craving for vengeance. But here the danger in which the speaker felt himself to be was that of uttering sceptical words as to the value of piety (cf. lxxiii. 13, 14). It was not a sin to be angry with God's enemies; but it was a sin to envy their prosperity. We cannot therefore correct בהניני alone; we must correct the whole couplet (ll. 4, 5), and the way to do so is plain from lxxiii. 21. Taking up כ (כי) from l. 3, read כי יתמה לבי (לכבי) וכליותי אשתומם. כל fell away from יתמה; כליותי from לו; כ. כל naturally passed into קר. Thus l. 4a arose. בהניני is a dittogram of בקרבי, which a scribe manipulated to make a show of sense. אש and תומם were transposed. ו naturally became ב, and ם became ד. The change of כ into ץ is rare; but an imperfect כ, in an older form of the square character, can easily be mistaken for a ץ.—To l. 5 prefix א. for metre and sense; it fell out easily after אש (in M).—בְּלִשְׁוִי מ. Read בְּשִׁלּוֹתִי, 'in my error' (Aram. שָׁלָה, 'error'). Cp. Prov. i. 32, where שִׁלָּה is || מְשׁוּבָה, 'turning away,' 'rebellion,' and ascribed to כְּסִלִּים.

6. Whether we assign v. 5 to xxxix.¹ or to xxxix.², M's text is very unsuitable. Is it conceivable that the psalmist means to ask God how long he (or Israel) will live? His temptation is to believe that God is on the side of Israel's enemies (the Jerahmeelites and their allies). The exact duration of Israel's lingering death cannot be prominent in his thoughts. Besides, the phraseology is very strange: that קץ and מדה are not parallel is obvious (see Hupfeld). Evidently the original text of the psalm had become in many parts very indistinct. The editor, discontented perhaps with what he could read, naturally 'restored' the indistinct parts in accordance with his own chastened feelings. L. 6 should probably run (inserting נא) **הודיעני נא יהוה | קץ ירחמאלים** (נא). This assumes that **ירחמאל** was written twice over; the first time it became corrupted into **יומדת**, the second into **ימי כהדיא**. V. 5b may originally have run, **אדעה | קץ ירחמאלים**, a variant to our line 6. Critics have been much troubled by the text of M G. For **חלד** (arbitrarily rendered by many 'frail,' 'perishable') Hu. reads **חלד**, rendering *quantilli sim ar* (cp. the commentators on Isa. xxxviii. 11, and see *SBOT ad loc.*). **חלד**, however, is a very doubtful word (see next note). On Duhm's emendation see introd.

7 f. 'Behold, thou hast made my days handbreadths, and my lifetime (?) is as nothing before thee' (M) is far from satisfactory. For **חלדי** G rightly reads **תחלתי** (*ἡμετέρας μοι*, and so in lxxxix. 48 (ἡ ἡμέρας μου). In xvii. 14, xlix. 2 **חלד** is equally doubtful (see notes), and in Job x. 20, xi. 17 we should read **חבל, חבל**. Thus **חלד** disappears altogether both from our psalm and from the O.T. as a whole. If so, and if **קצי ימי וימדת ימי** is wrong, we can have no interest in defending **טפחות** (note Patek). Probably the true reading is **בטחתי** (Isa. xxx. 15), and the context (v. 7) suggests **נתתה** for **נתעתה**. Then as to **ימי**. If **אדם** should be **חזק** (at any rate a probable correction), should not **ימי** be corrected into **תמי**? **חזק** and **חזק** are perfect parallels, and **חזק, חזק**, and (adj.) **חזק** are characteristic words of the Book of Job—the chief monument of the school of thought to which our psalmist belongs. Transpose **ימי** (**תמי**) and **חלדי** (**תחלתי**), and all becomes clear. The psalmist cannot have said, 'My hope is as nothing in thy sight,' but he may have said, 'My perfectness (**תמי**) is as nothing in thy sight'; and if he wrote in l. 9a, 'My confidence thou hast overthrown,' it is presumable that **תחלתי** should find a place in l. 9b, combined with a verb such as **האבדת** (Job xiv. 19).

8b. M **אך כלהב** **כל** **אדם נצב סלה**. Omit the first **כל**, with 'A 2 and many MSS. **כ** was dittographed (S, כהבל); then **ל** was

inserted under the influence of the **כל** before **אדם**. **אדם**, however, is deeply corrupt; as in Hos. xi. 4 (Gr.) and Ps. cxvi. 11 we should read **חסד** (**ס** and **כ** are pretty often confounded). The wrong reading **אדם** was suggested by **לח**. 10. **נצב סלה** comes, probably, from **בצלכות**, with which **ד**. 5 should open. **נצב** baffles all translators; a 'sort of copula between subject and predicate' (We) it cannot be, and Duhm's **עלהבל** **נצב** (a further predicate to **חלד**) is in the highest degree forced. Herz suggested **נצר**.

9. M **איש יתה אד-בצלם**; W F, '(Man walks) but as an apparition'; De Witt, 'Only a shadow (each goeth about)'. **צלם**, 'an unsubstantial image, as **לצמ**. 20' (Ba). But the text there is highly suspicious, and the only sure senses are 'image, sketch, model'; the etymology, too, is disputed (see the Lexx.). Nor is **ב** *essentially* natural in connexion with **הלך**. Read **אד בצלכות חלד איש**. 'The error has arisen from a faulty concatenation of the letters and the change of **ל** into **י**. **בצלם** then coalesces with the **ית** of the following word to form **צלכות** (an anonymous writer in *Journ. of Sacred Lit.*, new series, iv. 328-343). This view is confirmed by my own independent correction of the text of *II*. 13, 14. Ibn Janah (*Book of Rhet.*, s.v.) gives the right sense **בחסכה יתהלכו**, but obtains this (for **בצלם**) through Ar. **طلم**, 'to be dark.' So Donash; Menaheim ben Saruk, however, rightly explains **צלם** 'image.'—M **אד-הבל** **יהיין**. This does not suit the context. Something much more effective than a trite maxim on the vanity of human striving is required, even if we suppose *II*. 7-14 to have been written consecutively. First of all we want a parallel to **בצלכות**; next, a verb which shall explain **הלך**, and lead on to an adequate justification of **כל-חסד**. Read **אד-הבל ימות**. Cp. *lx*. 9, and see *exeg.* note on *I*. 19.

10. M **אצבר ולא-ידע כראספס**. Read probably **רביץ** [ולא-יקים]; **רביץ** of men, as *Job* xi. 19. Cp. *Job* xiv. 12. **ולא-יעור כשנתו**.

11 f. M's text may be rendered, 'With chastisements for guilt, when, thou disciplinest a man, thou destroyest, like the moth, all that he prizes'—a very strange interruption of a fervent personal supplication. Let us consider the parts of M separately. And first, **בתוכחות** **בתוכחות** **ת' על-עון** (note *Pasek*). Here the phrase **ת' על-עון** is very suspicious. There could be no doubt that the 'chastisements' were 'on account of guilt,' and in the parallel line we find a figure from the animal world. Somewhere in *I*. 13 there must once have been some very striking figure. Let us write the letters continuously as far as the *Pasek*, and scan them closely, **בתוכחות-עלעון**. Remembering what

goes before and what follows after, can we hesitate to read this (down to **ל**) **בְּתוֹךְ צִלְמוֹת** ? **עַן** remains. Connect it with the next group of letters, **עוֹנִיכֶרֶת**. This may represent **נִי = נִי ; מִ = מִ ; ש = ש**, however, is as yet unaccounted for. Next, then, take **אִישׁ וְתַכְסֵּם בְּעֵשׂ חַמּוּדוֹ**. This is too much for *l.* 11*b*; the latter part of it must belong to *l.* 12. **תַּכְסֵּם** occurs once again in the Pss., viz. in *lviii.* 9. Both passages are figurative, and in both **תַּכְסֵּם** can only be explained as a slightly corrupted fragment of **תְּנוּשֵׁכֶת**, 'screech-owls' (see on *lviii.* 9). In *Isa.* *lix.* 10 the same word for owls has become **אֲשֻׁכִּים**, parallel to **נִשָּׁף**, i.e. **יִנְשָׁף**. After making this correction, we see at once that **אִישׁ** can have arisen from **נִכְשֵׁלְתִי**. We have now only to explain **חַמּוּדוֹ**. This is not quite long enough for *l.* 12*a*. G has **ὡς ἀράχνης** = **כַּעֲכַבִּישׁ**. In truth, **עֵשׂ** is several times miswritten for **עַכְבִּישׁ** (see *Enc. Bib.*, 'Moth,' 'Spider'). This puts us on the right track. Should not **כַּעֲכַבִּישׁ** be **כַּעֲכַבִּישׁ** (cf. *Isa.* *lix.* 5; and see on *xc.* 9)? **חַמּוּדוֹ** should presumably be **חֶסְדִּי**.

xxxix.² 4. M **כַּתְנַרְתָּ תִּנּוּ** should mean 'strife'; see T, xxxi. 21. But the word is not Hebrew. G ἀνὰ τῆς ἰσχυρίας, i.e. **מִנְבֹרֶת** (Schwally, *ZATW*, xi. 258 f.).—M **אֲנִי כָלִיתִי**. Read **נִבְהַלְתִּי**, a more natural verb (*vi.* 2 f.).

8. M **הִדְעֵנִי**, 'besmear,' or (Kon., i. 380) 'press-to (thine eyes).' Rather **שַׁעַר** (Hu., Gr., Ba., Beer, Du.). [So now We. (*Skizzen*, vi. 173).] Cp. *Job* vii. 19, xiv. 6, and especially x. 20, where read **וְשַׁעַר** with G, Gr.

PSALM XL.—I.

PENTAMETERS. A thanksgiving for a deliverance out of great national danger which forms the climax of a long series of divine lovingkindnesses. How shall the speaker (*i.e.* the inner circle of Israel) display his gratitude? To material sacrifices Yahwè is indifferent; his delight is in thanksgiving (*l.* 14, 23). Thanksgiving therefore has been the chief employment of the association of God's Poor; in the full assembly of Yahwè's worshippers he has declared God's righteousness with the eloquence of one who 'delights' in the wonders of Yahwè's purposes. In return, let not Yahwè restrain his compassionate impulse to befriend and protect Israel. Parallel passages are—xxii.², xxx. 2-5, xxxiii. 3, *l.* 8-13, *li.* 18, *lxix.* acn. 6f., cxxxix. 18f. *Jer.* xvii. 7 is alluded to in a gloss (*v.* 5), and the supposed reference to *Jer.* xxxi. 33 falls with M's incorrect text of *v.* 8. (It is on *v.* 8 and *v.* 3 that Hitzig bases his theory of Jeremiah's authorship; on *v.* 3 see *exeg. note.*)

From this psalm and from *Pss.* *l.* and *li.* 3-10 we gather that there was a tendency in post-exilic Israel opposed to that chiefly represented by Ezra. It is not needful to suppose that the authors of these psalms were as violently opposed as Jeremiah to the sacrificial system; they may very possibly have held that sacrifices were provisionally enjoined for the 'hardness of men's hearts,' and

many members of the school doubtless dwelt with pleasure on the symbolic meanings which they were able to extract from the 'Mosaic' Law. Of this symbolism there is no trace in the three psalms here mentioned, and the attempt to symbolize, however inevitable, would ultimately have done much harm to Jewish theology but for the collapse of the entire sacrificial system at the fall of the temple. See further *OP*, 363-368; *JRL*, 250-257; Beer, p. xi.; Roy, 55; Sbrënd, *AT Rel.-gesch.* (2), 197 f.; Marti, *Gesch. der Isr. Rel.*, 262.

Roy's view that passages in Ps. xl. refer to the Jews of the Dispersion is attractive; Jews at a distance from the sanctuary would naturally be much comforted by v. 7. The speaker represents the strictest circle of Jews at Jerusalem, but he also addresses the 'amirim (v. 4b, corr. text) outside; these 'amirim are obviously Jews of the Dispersion. The Servant of Yahwè at Jerusalem has a mission of encouragement to faithful Jews at a distance from the temple, represented by those whose privilege it has been to come up as pilgrims to Jerusalem at the Feast. The correctness of Roy's view is not affected by his adherence to M's text of v. 4b. On this and other points of interpretation see *Christian Use of the Psalms*, pp. 123-141.

Deposited. Marked: Of 'Arab-ethan.

- 1 I had waited longingly for Yahwè, [to him I cried,] 2
He leaned [his ear] toward me, | and heard my cry.
He brought me up from the pit of ruin, | from the miry
bottom of the sea; 3
He planted my feet upon a rock, | made firm my steps;
In my mouth he laid a new song, | a praiseful song to our 4
God;
Look hither, ye humble, and be cheered, | and trust in
Yahwè!¹
Thou hast multiplied thy lovingkindnesses, O Yahwè²; |
and thy purposes in our behalf; 6
If I would declare and utter thy wonders, | they are too
many to recount.
In sacrifices and offerings if thou didst delight, | fat ones
would I choose me; 7a, b
10 Burnt offerings and sin-offerings if thou didst demand, |
surely I would bring them. 7c, 8a
In the wonderful things of thy purposes, | O my God!
I delight, 8b, 9a(part).
That I may publish the awful deeds of thy righteousness |
in thy habitation. 9

¹ Happy is the man that makes Yahwè his trust, and does not turn to vanities,
nor fall away to lies. 5

² My God.

I have heralded [thy] righteous dealing,¹ O Yahwè ! | my
lips I restrain not ;

10, 11

Thy lovingkindness and thy faithfulness I have not con-
coaled | from the great assembly.

Thou too, O Yahwè ! restrain not | thy compassion from me, 12 :

Thy lovingkindness and thy faithfulness, [O my God !] |
let them guard me continually.

3. Cp. lxi. 3, 15 f. Even if M were correct we could not explain realistically from the history of Jeremiah (Jer. xxxviii. 6-13). The next line proves that the language is metaphorical; the story of Jeremiah says nothing about a rock. The 'pit' referred to is a figure for Sheol (so בור xxvii. 1, xxx. 4, &c.). The 'sea' (ים, not יָם) is that which rolls above the world of the dead. בור הוּן and שֵׁט הוּן are names of two of the seven hells in the Talmud (*Eruvin* 19a); cf. on lxxxviii. 12. The revival of Israel spoken of dates from the completion of the temple (A.D. 516); the psalmist idealizes, and only refers to present dangers in the last verse.

5. Yahwè's mercies are an inspiration to Israel; but cp. Isa. li. 16, lix. 21. *A new song*; see on xxxiii. 3.—6. See introd., and cp. lxi. 33 (corr. text). *Purposes*; cp. xxxiii. 11, xcii. 5; Isa. lv. 8 f.

7 f. Cp. lxxxix. 2; Isa. lxiii. 7, and (7, 8) cxxxix. 18 f. The omission of v. 5 (cp. Jer. xvii. 7) as an individualistic application (see crit. n.) heightens the effect. Smend, however (*ZATW*, viii. [188] 108), regards v. 6 as the

explanation of v. 5; the 'man' who is there congratulated is the community, as xciv. 12. For כֹּבֶד הַבָּלִים and cp. xxxi. 7. Idol-worship is referred to; cp. Am. ii. 4 (בָּזֵב).

9. The 'sacrifices and offerings' spoken of seem to be (or to include) thank-offerings; but in l. 10 we read of propitiatory 'burnt-offerings and sin-offerings.' The psalmist implies that there were many Jews who conceived sacrifices of either class to be well-pleasing to God; but he holds, with Jeremiah and other psalmists, that God is, not indeed hostile, but at least indifferent to them (see introd.). חֲטָאָה,

here only, = חַטָּאת, G [τὸ] ἁπλ. ἀμαρ-
τίας, recognizing no distinction between חֲטָאָה (or חַטָּאת) and אֲשָׁם. On the archaeological points, see 'Sacrifice,' *Enc. Brit.*

12. Cp. xxvi. 7. נִזְרוֹת; see especially lxxv. 6, cxlv. 6.—13 f. Cp. xxii. 23; lxxi. 15 (corr. text).

16. Cp. xxv. 21, xlii. 3, lxi. 8; also (יִצְרוֹנִי) xxv. 21, lxi. 8; cp. xxxii. 6.

Critical Notes. 1 f. Insert אֶלֹהֵי שְׁוֹעֵתִי.—3. M שָׁאוֹן. Read שְׁוֹעָה in accordance with usage (Gr.).—M הִוָּן. יָן is inexplicable (see *BDB*). Read דָּהִים, and cp. Job xli. 22 f., where שֵׁט and יָם occur near together.—6. M יִרְאוֹ and יִרְאוֹ, for which Du. compares Isa. xli. 5. Parallelism requires רָאוֹ and נִהְרֶה (S vaguely 'shall rejoice'), and, for M's רַבִּים, עֲנִים; cp. lxi. 33 (corr. text), and (נָהַר) xxxiv. 6. For וַיִּבְטְחוּ read וַיִּבְטְחוּ.

Ver. 5, with its individualistic application (cp. xxxii. 1, 2) is a later

¹ In the great assembly.

insertion. Two errors may be noted. M's רַהֲבִים is inexplicable; a mythological term (as if 'Rahabs,' Gunkel, *Sch.* 40) is surely quite out of place here. Read הַבִּלִּים (xxi. 7) with Giesebr., *Gött. gel. Anz.*, Aug., '95, p. 40; Γ ματαιόητας.—M שָׁמִי. Read יִשְׁטָה אֶל; so in the main Gunkel; note parallelism.

7 f. M רַבִּית עָשִׂיתָ אֹתָהּ יְהוָה. The last two words are enclosed by Pasek, but the whole clause is in a bad form. Du. would simply omit אֹתָהּ, but his justification is too far-fetched. Omit אֹתָהּ as a corrupt fragment of a dittographed עָשִׂיתָּהּ and יְהוָה as a gloss on אֱלֹהֵי; and read הַרְבִּית חֲסִידֶיךָ. In a context like this חֲסִידִים is essential. Transfer נִפְלְאָתֶיךָ to line 8, as a substitute for the miswritten אֵין עֵרֶךְ אֱלֹד (an editorial 'correction' of a *miswritten* נִפְלְאָתֶיךָ; note Pasek).

9 f. For לֹא read לֹא=לֹ; for אֲזִנִּים read שְׁמִנִּים (so, in 1 S. xv. 9, We., Gr., Bu. read for כְּשִׁנִּים), and for כְּרִית read either בְּרוֹתִי (with Gr.) or בְּחֶרְתִּי. G's *karapriow* suggests בְּרָאָה; but 'ears hast thou created for me' would only be tolerable if in the parallel half-line we were to read something like לִבִּי חֲדָשָׁה. But a more probable view of the stanza can be obtained. G's σμα (not to be altered into σμα, which is given by 'Α Σ Θ) represents עֵצִים; now עֵץ can in a badly written MS. be confounded with שֵׁם. (Gr. arrives at שְׁמִנִּים somewhat differently).—For אֲזִנִּי הִנֵּה-בָאתִי אֵין read הִנֵּה הִבָּאתִי. Gr. keeps אֵין, and corrects בָּאתִי. But אֵין אֲזִנִּי must certainly be cancelled. These words are a variant to אֲזִנִּים כְּרִית לִי, as We. rather obscurely indicates. [Du. agrees.]

11 f. M אֵין וְנֹ, בְּמִנְלַת סֵפֶר כְּתוּב עָלַי, which We. connects with אֵין וְנֹ, rendering 'Mine ears hast thou opened by means of the book of the Law prescribed to me,' as if the psalmist meant that he found nourishment for his purified religious views in the sacred book of his people. The objection to this is threefold. 1, it implies the correctness of אֵין וְנֹ; 2, it gives an unmetrical and prosaic sentence; and 3, the sense produced is not natural. Ol. and Abbott offer a different hypothesis. They regard the above words as a marginal note¹ either on רְצוֹנֶךָ (so Ol.), or on לִי in כְּרִית לִי (so Abbott, who interprets, 'In a manuscript is written עָלַי'; similarly Bruston in *Du texte primitif des Psaumes*, '73, p. 109; cp. ZATW, '97, pp. 193 f.). The form of the marginal note does not seem to me natural, and in any case such a hypothesis is only permissible as a last resource. Having regard to similar textual phenomena elsewhere,

¹ Duhm, too, finds a marginal note—'Behold, I have read it (בִּינוֹתִי) in a roll of a book copied out for me'; an allusion to Jer. vii. 21 ff., &c.

should we not read **בְּנִפְלְאוֹת מַחֲשַׁבְתֶּיךָ אֱלֹהִי**? Thus we get a point of contact with *l.* 7 which is of the utmost value for the ideal unity of the psalm. **אֱלֹהִי** underlies M's **עָלִי** (cp. on xlii. 7); the verb which is required to complete the clause is **הִפְצַתִּי**, which in M is separated from **עָלִי**, *i.e.* **אֱלֹהִי**, by **לַעֲשׂוֹת רְצוֹנְךָ אֱלֹהִי**. What is the genesis of these last-quoted words?—**אֱלֹהִי**, of course, is an early editor's correction of **עָלִי**. The two remaining words must be combined with **וְתוֹרַתְךָ בְּתוֹךְ כְּתוֹב עָלַי**, which, now that this seeming parallel **עָלִי בְּתוֹךְ כְּתוֹב** has been transformed, we see cannot be right (indeed, **עָלִי בְּתוֹךְ כְּתוֹב** ought of itself to have awakened suspicions). One of the words to be accounted for ought of course to be a parallel to **נִפְלְאוֹת**; we may probably find it in **וְתוֹרַתְךָ**, for which read **נִרְאוֹת** (see on xlv. 5*b*). **עָלִי בְּתוֹךְ כְּתוֹב** is to be explained on the analogy of **סֵפֶר כְּתוֹב**; read **בְּכִלְכַּנְתֶּיךָ** (cp. on xxvi. 6, 8). **לַעֲשׂוֹת רְצוֹנְךָ** has arisen partly by transposition, partly by corruption of letters. The whole line should run—**לְהַשְׁכִּיץ נִרְאוֹת צִדְקֶךָ | בְּכִשׁ**.

13. M **צִדְקָה**; read **צִדְקָתְךָ** (B. **צִדְקֶךָ**); note Pasek, and see *v.* 11 (*ad init.*). M G insert **בְּקֶהֱל רַב**.—For **יְהוָה הִנֵּה** read **יְהוָה**.—16*a*. Insert **אֱלֹהִי** (metre).

Verses 10, 11 contain a number of miswritten dittograms and variants. **יָדַעַת** and perhaps, too, its complement **אַתָּה** come from a mutilated **צִדְקָתְךָ**, and **צַד** itself is a correction of **צִדְקָה** in *v.* 10. **לֹא-יִכְסִיתִי** is a variant to **לֹא-יִכְדַּרְתִּי**. **לֹא-יִכְדַּרְתִּי לִבִּי** comes, through editorial skill, from a miswritten variant **בְּקֶהֱל רַב**. **אֶכְוֶנֶתְךָ וְחִסְדְּךָ** (so read) is a variant to **חִסְדְּךָ וְאֶמְתְּךָ**.

PSALM XL.—2.

PENTAMETERS. A fragment of a psalm of complaint and supplication, which may have been added in dark days as an appendix to the preceding psalm, to tone down its apparently too optimistic contents. It is separated from this psalm by a passage condensed from xviii. 5, lxi. 2-5, which can hardly be in its original state, and may perhaps have been nearly as follows:—

For floods of Deathland snatch me away | without number,
Jerahmeelites and Miṣrites, | Zarephathites and Arabians.

We are thus delivered from the exaggerated description of the sins and calamities of the speaker, and the passage is brought into line with many others. **סְפוּנִי** for **לְרֹאוֹת**, **יִרְחַמְאֵלִים** for **וְלֹא-יִכְלֹתִי**, **עָלִי רָעוֹת** for **שִׁבְלִי מוֹת**, **אֶפְפוּ** for **מִשְׁעָרוֹת** (?), **עִמְלֶךָ** for **עָצְמוֹ**, and **עָבְנִי** for **עֲרִבִים** are all possible and partly even probable errors (cp. lxi., lines 1-12). The psalm-fragment appears again as Ps. lxx., where the title (rightly read) assigns it to 'the Ethanite.' Lines 2 and 3 are parallel to xxxv. 4, 21, 26.

Critical Notes. 1, 3. Omit יהוה and לְסִפּוּתָהּ (metre). For יִבְשׁוּ read יִשְׁבּוּ (vi. 11); parallelism.—4. M בְּשִׁתָּם. Read שִׁכְחָתָם (Gr.); cp. Ezek xxxv 15. The ב in בְּשִׁתָּם is dittographed from עֵקֶב. Omit לִי, which does not suit הָאֵחָ, and is wanting in xxxv. 21, 25 (Hu., Bi., Du.).

6. מִיֵּי אֲהָבִי is not quite right, either as a parallel to כִּבְקִשִׁי or as connected with תִּשֵּׁ. Read מִיֵּי אֲהָבִי; cp. cxix. 174, and continue יִשְׁעֶתֶךָ (ת comes from אֲהָבִי).

7. M יִחְשֶׁב. Read דִּשְׁעָה (lxx. 6; so Gr. The idea of God's providence would have received more elaboration.

PSALM XLI.

TETRAMETERS. The people of Israel is likened to a man who is dangerously sick, and whose sore disease is taken by malicious neighbours as a proof that he is forsaken by God. The sufferer makes his plaint to God, who will save him even in this almost desperate condition. *V.* 13 contains a reference to the Messianic blessedness of Israel.

The psalm has received a liturgical preface from an editor (the editor of Book I.?), to adapt this psalm, or so much of it as he retained, or as had come down to him, to the wants of his own age. The connexion between the preface and the psalm has been variously interpreted. If we adhere to M, we must either suppose the congratulation of *vv.* 2 ff. to be addressed to the *foreigner* who takes notice of helpless Israel (cp. Smend, *Z. A. W.*, iv. 173), or suppose them to contain a generalizing inference from the fact that the speaker of *vv.* 5 ff. has himself been relieved in dire distress (Coblenz, 146). If, however, we adopt the corrected text, all becomes plain. *Vv.* 2-5 are parallel, not so much to xxxii. 1 f. as to xli., which most probably describes the security of the pious and believing community. However much Israel may be tried, he has an indestructible inward happiness, based upon his piety. The psalm is parallel to Pss. vi., xxxv., xxxviii., &c., in which the speaker is certainly the community; for *v.* 10 see also on *lv.* 13-15. Observe that in *v.* 6^b the disappearance of the *name* of the speaker is hoped for; this suits the view here maintained much better than the view that some individual is intended, for on the latter theory we should expect to see a reference to the *posterity* of the speaker (cp. Smend, 111). Besides in *v.* 6^a (the correction is certain) there is a point of contact with lxxxiii. 4. The parallelism between *v.* 9 (see note on *l.* 15) and the story of Job is remarkable. Job's sickness was, to some readers at any rate (see Job xlii. 12, and cp. Isa. lxi. 7), a type of Israel's undeserved calamity. Duhm finds in the psalm a most unpleasant picture of the internal condition of the Jewish community; but this is because, like B. Jacob, he supposes the speaker to be an individual. As to the date of the psalm, it cannot be remote from that of *lv.* 13-15 and lxxxiii.

Deposited. Marked: Of Arab-ethan.

(*Liturgical Preface.*)

1	Happy is he who makes the Most High his confidence !	2
	In the day of trouble Yahwè will deliver him.	
	Yahwè will guard him and revive him ;	3
	To the greed of his foes He cannot surrender him.	
	On his bed of sickness Yahwè will support him ;	4
	His wailing +God+ will change for him into dancing.	

(Incomplete Psalm.)

	[Unto thee do I call,] O Yahwè, revive me ;	5
	Heal my soul, for unto thee do I sigh.	
	Mine enemies make a wily plot against me,	6
10	' O that he might die and his name vanish !	
	They come to behold, they speak falsehood,	7
	Against me they imagine evil.	
	They go abroad, they spread slander,	8
	My haters whisper againt me in unison—	
	' He has spread his bed in Sheol,	9
	From the couch of his bed he will arise no more.'	
	Even my friend takes pleasure in my stripes,	10
	My guest mocks at my wounds.	
	But thou, O Yahwè, revive me, and raise me up,	11
20	[And avenge me,] and give them their due !	
	By this I shall know that thou hast pleasure in me—	12
	That mine enemy does not triumph over me.	
	As for me, thou holdest me up continually,	13
	And causest me to stand in thy presence for ever.	

Devology.

Blessed be Yahwè, Israel's God,	14
From the age +of the past+ to the age +of the future.	

Amen, Amen.

2-5. See introd.—4. אֶל־יְהוָה, expresses the strong personal interest of the speaker. Surely God cannot deliver up Israel to his foes. Cp. xviij. 12, lxxiv. 19.—6. Cp. xxx. 12.

8 ff. There is no confession of sin here; the speaker takes up the attitude of Job. 'Healing' is asked because of the soreness of Israel's calamity (cp. vi. 3 f., xxxi. 10 f.). Israel's 'sighing' is not 'hid from' God (xxxviii. 10). *11.* 9 f. must be explained by lxxviii. (see above). The *enemies* are the neighbouring populations of Palestine, certainly not Jews who were hostile to the writer (Duhm).

11 f. The power of the 'enemies' is restricted; evidently there is a higher power, the Persian, which they can best

bring over to their side by slandering the Jerusalem community (cp. xxxviii. 13). The imaginary visit spoken of is not one of condolence but of malicious gazing (cp. xxii. 8, xxxviii. 21 f.). *Evil*, i.e. calamity.

15. *He has spread his bed, &c.* Israel, like Job, is to all appearance at the point of death. Correction of the text of *11.* 15 f. not only produces a perfect parallelism, but improves the connexion between the psalm and the preface. See crit. n.

17 f. The cruellest pang of all comes from a treacherous friend. It is doubted whether the party of unfaithful, worldly-minded Jews, or some neighbouring people (Ba. suggests the Edomite) is meant. The former view is preferable: (1) It accounts best for the phrase אוכל לחמי; (2) it is favoured by

the || passage, lv. 13-15; (3) it explains the separate mention of the offence referred to. Of course, the 'friend' (lit., 'man of my friendship') is a collective personality, like the speaker, and like the 'enemy' in l. 22 (cp. l. 9); see Ob. 7; Jer. xx. 10, xxviii. 22. *Has eaten my bread*, i.e. has enjoyed my hospitality. The worldly-minded Jews referred to had in times past gone in and out among their brethren, receiving the ordinary kindnesses of daily life. Cp. on lxxix. 9.

20. M has, 'Raise me up again that I may give them their due,' which

Bishop Perowne naturally finds offensive, and which Ba, unhappily illustrates by M's text of cxxxvii. 8 f. Contrast Dt. xxxii. 35; Isa. xxxv. 4.

21. בּוֹאֹת יָרֵעִי, 'ex hoc cognoverim.'

23 f. Upholdest, as cxxxvii. 24; continually, as lxxviii. 23; in thy presence, cp. xi. 7, xvi. 11, xvii. 15.

25 f. Cp. the doxologies after lxxii., lxxxix., cvi. Probably such formulae were used in the liturgy at the end of every psalm that was sung (cp. Neh. ix. 5).

Critical Notes. 2. M מִשְׁכִּיל אֱלֹדֵל; G ὁ ὁσιώσας ἐπὶ πτωχῶν καὶ πνίψας, i.e. אֱלֹדֵל וְאֲבִיו; כִּי אֱלֹדֵל וְאֲבִיו. The difficulty of the sense (see introd.) is an objection to this. Read הָשִׁם עֲלֵיו כְּחֹסְהוּ. The first step in corruption was the transposition of עַל and כִּי. Then הָשִׁם fell out through its likeness to מֹחַס. The suffix הוּ was indicated by a mark of abbreviation. Then the עַל in עֲלֵיו was repeated thrice as יַל, אַל, and דַּל. It was natural that עֲלֵיו should now be conjecturally corrected into אֲבִיו.

3 f. A variant יֵאֲשֶׁרְהוּ (for יִשְׁמְרֵהוּ) is half concealed in M's superfluous יֵאֲשֶׁר בְּאֶרֶץ (Kr. וְאֵשֶׁר). G μακάρισται αὐτός; T יוֹמִיבִינִיה. Similarly Herz.—תִּתְנֶהוּ should be יִתְנֶהוּ (G & S, Gr.). The address to Yahwè comes later.

5 f. M דּוֹי כָּל. The supposed noun דּוֹי in Job vi. 7 is corrupt (see Beer *ad loc.*). דּוֹי means 'sick,' thrice, and always with לָב. כָּל and דּוֹי belong together; ד is intrusive. Read חָלִי.—M מִשְׁנֵבוּ הִפְכָּת. בחֲלִי; most awkward. Cp. xxx. 12, and read יִפְּדוּ לְמַחֹל.

7 f. M G begin אֲנִי אִמְרָתִי, probably an editorial alteration. The original may have had לֶךְ קִרְאָתִי. Assume this, and ll. 7 f. become quite parallel.—M חֲנִי. With Gr. read חֲנִי (l. 3; vi. 3); so l. 19.—M G לֶךְ חֲטָאתִי; surely not the true ground of the complaint (see note above). Read probably לֶךְ נִאֲנַחְתִּי (cp. vi. 7, xxxviii. 10).

9 f. M יֹאמְרוּ רַע לִי. Read יַעֲרִיכֵם סָר עָלַי (lxxxiii. 4). Transposition and corruption of letters.—M מִתִּי יָמוֹת. מִתִּי is an incorrectly written יָמוֹת; it has supplanted לוֹ 'O that,' which fell out after לִי. So virtually Herz.

11 f. M וְאֶסְבֵּא וְאֵס. וְאֵס weakens the effect. Read בָּאוּ, and afterwards יִדְבְּרוּ.—M יִקְבֵּץ. Read יִחַשֵּׁב; M gives לִי רַעָה at end of v. 8; it is a variant to our l. 18.

15 f. M **דָּבַר בְּלִיעַל**; so **מָוֶה** in M in ci. 3. Does it mean moral or physical evil? G, *λόγον παράνομον*; but most explain 'a sore disease.' Lag. would read, **דָּבַר ב'**; cp. **דָּבַר הָוֶה**, xci. 3. But xci. 3 needs correction (see *ad loc*); and plausible as it may seem to render **דָּבַר ב'**, 'an incurable plague,' and to see an allusion to an etymology of **בְּלִיעַל** ('no coming up' = 'no cure'), the improbability of **יָצוּק בּוֹ** (which follows), and the want of a fit parallel for L. 16 bid us look more closely into the text. No doubt we should read, comparing cxxxix. 9 and especially Job xvii. 13 (**רִפְדָּה בְּשִׂאֵל כְּשִׁפְבוֹ יִצְעִי**), and in the next line, for the very poor **מִיָּעֶרֶשׁ כְּשִׁפְבוֹ**, **וְאִשֶּׁר יִכָּב**, we should read **מִיָּעֶרֶשׁ כְּשִׁפְבוֹ**. Cp. **עַל-עֶרֶשׁ יִצְעִי** cxxxii. 3.

17. M **אִישׁ שְׁלוֹכִי בּוֹ**, a poor paraphrase of **אִישׁ שְׁלוֹכִי**. L. 17 and 18 must be taken together. **הַנְדִּיל עָלַי עֵקֶב** (G *ἐμεγάλυνεν ἐπ' ἐμέ περυσίων*; cp. 2 K. x. 9) is impossible. **הַנְדִּיל** always means 'to act proudly.' Hence We. suggests taking **עֵקֶב** adverbially like **עָקֵב**. But such an appendage is not required, either for sense or for metre. Du. would transfer **עֵקֶב** (**עָקֵב** 'reward') to the end of the next line but one. But clearly **הַנְדִּיל** should be **הִלְעִין** (as xxxv. 26, xxxviii. 17, lv. 13), and **עָלַי עֵקֶב** comes from **לִכְבֹּאֵי** (**כִּי** and **עֵי** and **ק** confounded). Then it becomes plain how the second half of L. 17 should run,—**רָצָה בְּחִבּוּרָתִי**.

19. M **הִקִּינִי**. With Gr., read **הִינִי** (see on L. 7 f.).—After **הִקִּינִי** insert **וְהִנָּקְסִלִי** (Jer. xv. 15), which very easily fell out.—M **וְאִשְׁלָמָה**. Read probably **וְאִנָּקְמָה** (Gr.). The alternative is to read **וְאִנָּקְמָה וְאִשְׁלָמָה**.

23. M **בְּתַמִּי**. If correct, this is the first reference to the speaker's integrity. The reference would hardly have been isolated, and it is not favoured by the line. **לְעוֹלָם** suggests **תָּמִיד**, a rather favourite word of the psalmists in such a connection (see xvi. 8, xl. 12, lxxiii. 23).

BOOK II.

PSALMS XLII. AND XLIII.

PENTAMETERS. In feeling this is surpassed by none of the Temple-psalms, in perfection of form it is equalled by few. To make the right number of psalms it was broken into two parts; but the identity of subject, metre, and refrain, the interlacing repetitions, and the want of a heading to Ps. xlii., combine to prove that xlii. and xliii. formed originally a single psalm. The setting of historical circumstance in the psalm seems to be purely imaginary. The poet thinks himself back into the period which followed the great catastrophe, when the Edomites were establishing themselves by degrees in the Negeb (southland) of Judah, and displayed undying animosity to their Jewish kinsfolk. The Edomites are called here Jerahmeelites, partly from a love of archaism (see on lxxxi.), partly because the large district formerly occupied by the Jerahmeelites was passing into the possession of the Edomites, who, for their part, were forced to this migration by the conquest of Seir by the Nabateans.¹ Pss. lxiii., cxv., cxxxvii., cxl., are exactly parallel. In cxxxvii. and hardly less certainly in lxiii. the speaker (*i.e.* in cxxxvii. a band of temple-singers) imagines himself to have been carried captive into the Jerahmeelite (*i.e.* Edomite) region to the S. of Judæa, where Yahwe was not acknowledged. In Pss. cxv., cxl. the speaker (the Jewish community) is in his own home, but his happiness is marred by the neighbourhood of the treacherous Jerahmeelites and Arabians, who are ever seeking to entangle the Jews in strife (cp. xlii. 7, 16). All these three psalms express vindictive feelings; Ps. xlii. in this respect pleasingly contrasts with them. The speaker (*i.e.* a company of Jews dwelling among Jerahmeelite oppressors) only craves the divine guardianship and restoration to the house of God. Cp. on Ps. lxi.

It is obviously unnecessary to discuss theories of the occasion of our psalm which presuppose an uncorrected, or an imperfectly corrected, text. Ewald held that the psalm was the melodious farewell of the royal exile Jehoiachin, as in B.C. 507 he was being carried away beyond the ridge of Hermon. J. P. Peters considered the basis of the poem to be a psalm of the old temple of Dan (*New World*, June '93, p. 103). Hitzig (followed in 1891 by the present writer, *OP*, 114 f.) ascribed the psalm to a Jew taken captive by Scopas, an Ætolian mercenary in the service of Egypt, and delivered by Antiochus the Great on his victory over Scopas at the sources of the Jordan. Hitzig (followed by Duhm) even names the writer; he was the high priest Onías III., who suffered enough from 'men of guile and injustice' (xlii. 1, in M), and who would, of course, be prominent in processions to the temple (Hitzig, but not Duhm, retains אֲדָמָה in xlii. 5). All these theories, however ingenious, have to be abandoned.

As to phraseological points of contact with other poems, some, *e.g.* that supposed to exist in xlii. 7 (הָרַר כִּצְעָר), 'thou little mountain,' according to Hitzig and *OP* 115, 317), compared with lxxiii. 16 f., and in xlii. 7, 8, compared with Jer. ii. 4, 8, disappear, as a result of textual emendation. But one of the most interesting parallels remains, cp. xlii. 5, 9, xliii. 3 with lvii. 4. Fresh parallels

¹ See *Introd. to Bk. of Isaiah*, 210 f., with the literature there cited; Torrey, *JBL*, '98, pp. 16-26; Cheyne, *ib.*, 207 f.

now appear between xlii. 8a and lxxxiii. 4, cxi. 3; between vi. 8b and lxix. 10b; and between vi. 10, xlii. 2 and xlv. 25. Psalms xxvii. (note v. 13), lxi., lxiii., and lxxxiv. will also naturally be compared.

According to Roy (49 f.), Psa. xlii., xliii., lxi., lxiii., and lxxxiv. were produced by Jews of the Dispersion, who longed to become pilgrims to Jerusalem. This view is plausible, but hardly necessary. Many pious Jews of Palestine might, in difficult times, be prevented from resorting to the temple, and it is generally presupposed in the Psalter that visits to the temple are for the purpose of thanksgiving for national mercies.

Deposited. Of the sons of Korah.

1

- 1 Even as the hind crieth in pain | towards running streams, 2
 So in pain my soul crieth | toward thee, O Yahwè !
 Thirsty is my soul for Yahwè, | for the God of my life ; 3
 When shall I go in and behold | the face of Yahwè ?
 My tears have been to me as+ food | by day and by night, 4
 While they say to me continually, | Where is thy God ?
 Send forth thy lovingkindness, and thy faithfulness, | O
 Yahwè, let them lead me, 5
 Let them bring me in the midst of the singers to the house
 of God,
 With ringing cries of thanksgiving, | the jubilation of
 keepers of the feast.
 10 Why faintest thou, my soul ? why fittest thou within me ? 6
 Wait on for Yahwè, that he may cause me to see | the
 habitation of God.
- Preserve me, [O Yahwè] my God, | from the tribe of the
 Arabians, 7
 From the race of the Jerahmeelites | rescue thou me.
 Rouse thee, O God of my succour ; | why dost thou forget
 me, 10
 While I walk tremblingly, | the Arabians pressing me hard ?
 They stir up wars continually | to consume thy guarded ones ; 8
 The mockeries of those that insult thee— | upon me have
 they passed.
 As with arrows in my bones | the Migrites insult me, 11
 While they say to me continually, | Where is thy God ?
 20 O Yahwè ! command thy lovingkindness, | and send forth
 thy faithfulness, 9
 Why faintest thou, my soul ? | why fittest thou within me ? 12
 Wait on for Yahwè, that he may cause me to see | the
 habitation of God.

Preserve me, [O Yahwè] my God, | from the people of the
 Arabians, xliiii. 1
 From the race of the Jerahmeelites | grant me to escape,
 Awake, O God, my stronghold; | why dost thou spurn me, 2
 While I walk tremblingly, | the Arabians pressing me hard?
 [While they say to me continually, | Where is thy God?]
 Send forth thy lovingkindness and thy faithfulness, | O
 Yahwè, let them lead me, 3
 Let them bring me to thy holy mountain, | to thy habitation;
 30 Then will I go in to the altar of Yahwè, | to the God my
 redeemer, 4
 And will chant hymns to thee and thank thee on the
 lyre, | O Yahwè my God.
 Why faintest thou, my soul? | why fallest thou within me?
 Wait on for Yahwè, that he may cause me to see | the
 habitation of God.

2-7. Debarred from attendance at the festival services of the temple, the speaker has a keen inward pain like that of the hind in the hot summer-tide when the ordinary water-courses are dry. Communion with God is more to him than meat and drink; this is the boon which fully justifies the title applied to Yahwe of 'God of my life' (cp. on lxxxiv. 3). At present, however, the stimulating sympathy of fellow-worshippers is exchanged for the derisive cries of unbelieving foreigners. But when God manifests himself as the Faithful One (expressed symbolically by 'Send forth thy lovingkindness,' &c.), all will be changed. Surrounded by the temple-singers, and led by invisible angels (חַסְדִּים and אֱמֶת), he will once more move in procession to the sanctuary. Why then despond? God will yet cause him to see His habitation; wait His time.—2. נָעַר.

See crit. n., and cp. lxi. 3, lxxxiv. 3 (חַסְדִּים or אֱמֶת). מְקוֹר חַיִּים.

xxxvi. 10. Ben Sira (xxiii. 4) has 'Father and God of my life.'—3. אֱלֹהֵי אָבִי, viz. to the temple.—6. Where is thy God? The words are most sensible if we suppose the speaker to be a captive in a strange land.—7. On personification of attributes, see *OP.* 322, 334 and cp. lvii. 4.—9. דָּמָן of music, as Am. v. 23, Ezek. xxvi. 13.

12-22. Here the poet enters more into detail, both naming and describing the oppressors.—*Arabians*, i.e. N. Arabians. Cp. Lam. v. (on the text, see 'Lamentations, Book of,' *Enc. Bib.*), Neh. ii. 19, iv. 7 (1), vi. 1.—*Jerahmeelites*. See introd., and cp. 'Amalek,' lxxxiii. 8. Observe that in 2 K. xxiv. 2 we should probably read, 'the bands of the Cushites, and of the Aramites, and of the Misrim (people of Musri), and of the bnè Amalek.' Cp. on Ps. lxxiv., lxxxiii.

16. Cp. lxxxiii. 4, xli. 3, and especially cxx. 5-7.—17. Cp. lxxix. 106.—18. *Thy guarded ones* = thy remnant. Cp. lxxix. 106.

23-33. The same petitions and descriptions as before, but with fuller details of the expected happy return. Then the speaker will resume his lyre; he could not sing 'songs of Yahwe on foreign ground' (cxxxvii. 4). Théodoret has already made this remark; he thinks that the psalmist assumed prophetically the standpoint of the Babylonian exile.—25. אֲנִי. Again, in xlv. 10, 24, lx. 3, 12 (cvlii. 12), lxxiv. 1, lxxvii. 1, lxxxviii. 15, lxxxix. 39; Lam. ii. 7, iii. 17, 31. Though also found in Hos. viii. 3, 5, Zech. x. 6, it is specially a psalmist's word. On usage, see crit. n. on xlv. (2), f. 1.

Critical Notes. For אלהים read יהוה, almost throughout (see General Introd.).

1. **מִנְיָן**: Read **כְּאִילָת** (Ol., Bō., Bi., Sta., Che., We., Du.).
ת follows.—**מִתְעַנֶּה**. G *ἐπιποθεῖ*; cp. T **כִּרְבֵּנָה** (see on lxxxiv. 2).
Σ *σπεινῶν* ('*ἄ ὥς αὐλῶν πεπιμιστισμένους*'); cp. S' and J ('sicut areola,' &c., as if **עֲרוּנָה**, 'areola'). S, however, **מִנְיָן**, 'mugiens.' This sense is required by Joel i. 20 (**תְּעַנֶּה**, of cattle); the same word may be used of a stag and of cattle (Bochart). In Joel the vss. again differ; G *ἀνέβλεψαν*, T **מִסְבְּרָא**, '*Ἐπρασώθη*, J *suspexerunt*. J comments thus, 'quasi areola sitiens imbrem. Hoc enim uno verbo significat Aq., dicens *ἐπρασ*.' S as in Ps. Rodiger (*Ges. Thec.*) admits that 'mugiens' is plausible, but prefers 'desiderans' because **עֲרַב** can thus be connected with **עֲרוּנָה**. But **עֲרוּנָה**, if a genuine word, comes from **עָרַב**, 'to ascend' (so the Lexicons). If genuine, I say, because such a root is very doubtful, and how can **עֲרוּנָה** really mean 'a flower-bed in the form of a terrace' (see *JQR* xii. 380, on Cant. v. 13)? At any rate, we need not be exercised about **תְּעַנֶּה**. Transposition makes all plain. Read, with Herz, **תִּנְעַר**. **נִעַר** is, no doubt, commonly used of the divine rebuke or threat, but even here the original sense of 'cry' pierces through; and besides the Ethiopic cognate, we have Ar. **حَارَّ** (see *Ges.*), 'mugivit, altâ voce rogavit, supplicavit cum gemitu et planctu' (*Koran*, Sur. xxiî: 6). Sep̄ on the parallel passages, lxi. 3. lxxxiv. 3.—**עַל**. Read **אֵל**. The confusion is frequent.

3 f. מִלֵּל דָּ; so lxxxiv. 3 (but see note), cp. Josh. iii. 10, Hos. ii. 16. Read, with Duhm, חָי, metre improved and sense fuller.—M אֲרָה; so G J. But S T, and some MSs and edd., אֲרָה. So rightly Ba. We. Du. See on lxxxiv. 8, and SBOT on Isa. i. 12.

6. **מ באמר**. Read **באמרם** (7. 11); so Kenn., Ol., Bi., Gr.; cp. S.

7. (From אֵלֶּה to נִפְשִׁי). The two Paseks warn us of uncertainty. Note first the impossibility of אִשְׁכַּח עָלַי. Elsewhere the phrase שָׁפַד נִפְשִׁי (לִבִּי, שִׁחִי) is followed by לִפְנֵי י', not by עָלַי (see lxii. 9, cii. 1, cxlii. 3, 1 S. i. 15, Lam. ii. 19). אֵלֶּה אֹכְרָה is also very awkward. The doubts of scholars as to the rendering of the cohortative (see Hitz. ; Driver, *Tenses*, § 51 f.) were very natural ; editorial makeshifts are, of course, often very difficult to render. For a makeshift the reading before us certainly is. The true reading will appear through the manipulated text as soon as we have noticed the plan of interlacing the strophes by repeating certain passages (not only the refrain) either in the same or in a varied form. It is this, וְיִבְאִינִי אֱלֹהִים [יְהוָה] שְׁלַח חֲסֶדךָ וְאַחֲתָךְ

This approaches the traditional and agrees with the corrected text of xliii. 3a; it also approaches in some degree the corrected text of xlii. 9.

(From **אלהים** to **פי אעבר**). Again notice Pasek. Read probably **יביאני בתוך כשררים אל־בית אלהים**. This differs from xliii. 3b except in the first word; the sense in part agrees, in part it is fuller. We should never have guessed **בתוך כשררים**; the general sense is suggested by l. 9, and the form by the necessity of finding a phrase out of which M's **בסך אודם** might have become corrupted. Let us now consider this strange expression. It is at once clear that **אודם** (Ba. Kau. **אדרם**, cp. 'Α. *ἀποδείξω αὐτοῖς*) is a mere editorial guess, like **אדרה** in Isa. xxxviii. 15 (see *SBOT, Isa.*). **דרה** *sensum ducere* is no doubt a late colloquial word (see Levy). G, *ὅτι διαλείπονται ἐν τόπῳ ἀκαρπῆς θουμαστῆς* (= **אדיר**, so G in viii. 1, xcii. 6; O in xv. 3, lxxv. 5); from G and a few MSS., Kenn. and Bp. Horsley derive the reading **בסך אדירים**;¹ so too Bredenk. (*Gesetz u. Prop'h.* 143). But what does **סך** mean?² The present writer formerly (*Exp. Tim.*) proposed **בסך אדרם** (cp. lv. 14 f.); after which he found that Gr. had suggested **בסך כשררים**. Certainly **כשררים** is plausible; **בסך** does not, however, go well with **כש**. We must therefore try another explanation. Since **ת** and a sibilant may be confounded, and the context favours this, let us read **בתוך כש** 'in the midst of the singers' (cp. lxxvi. 26). Otherwise we might suspect **בסך** to be a corruption of **קרנך**, and boldly adjust to xliii. 3b.—**אל־בית** is better than **עד־בית**. **ער** comes from **על** (influenced by **אדרם**), and **על** from **אל**.

9. Read **הכין** (G 2; Gr. Du.). **חונן** is a collective.—10. M **מִדֵּר מִתְּתוּחָה**, with Pasek. The reduplicated form is improbable. xliv. 26 and Lam. iii. 20 might suggest **תְּשׁוּדָה**, but this would hardly have expanded so much. Read perhaps **מִדֵּה־תַּעֲטָפִי**; the changes are regular. Continue **וְכִהֵת** (7: 12; xliii. 5). So Kön. § 366 n, after G 2 S J.

11. Duhm remarks that the distich containing the refrain has in each stichos one beat too many. But this is due to corruption of the text. **עֹד** is clearly a dittogram, and so, less clearly perhaps, but not less certainly, in **פָּנִי**. Between these two words comes **אודנו ישועת**, each part of which phrase is questionable. The hope which sustains the

¹ Bp. Horsley's theology is not very critical; he considers **אדירים** to be a title of the **אלהים**, 'the persons of the Godhead.'

² Dr. J. P. Peters (*JBL*, '93, p. 57) reading as above, finds a reference to the Feast of Booths.

speaker is too briefly expressed in the single word אֲדַבֵּר; not without exegetical reason did AV render, in v. 6, 'I shall yet praise him *for* the help of his countenance,' but (on grammatical grounds) with an alternative version, '... his presence is salvation,' suggested by G's version, alike in ver. 6 and in ver. 12 and xliii. 5, σωτήριον (ἡ σωτηρία) σου ὁ θεὸς μου (apparently this is the refrain of the anticipated thanksgiving). The right correction is that of Herz—יִשׁ. יִרְאֵנִי this scholar leaves; but the object of the verb should certainly be מִשְׁכַּנֹּת אֱלֹהִים. It is superfluous to attack פָּנֵי יִשְׁעוֹת פָּנֵי; the critics who adopt this reading from xli. 12, xliii. 5, would hardly do so except from textual conservatism. If פָּנֵי were correct, it would be combined with נִצָּח. It was at any rate critical to re-attach אֱלֹהֵי [וְ] to v. 6. But פָּנֵי is certainly a corruption of כְּנֹת, a fragment of כִּשׁ, and אֱלֹהֵי = אֱלֹהֵיכֶם = אֱלֹהֵיכֶם.

12 f. The text of MG is hard to translate and still harder to expound; the climax of unintelligibility, however, is reached in כִּהָר מַצְעֵר. But we must remember that the O.T. is in many parts very much like a palimpsest. Underneath this extraordinary passage we may very probably see corrupt fragments of the following (cp. on // 23 f.):—

שָׁמַרְנִי (יְהוָה) אֱלֹהֵי מִשְׁפַּחַת עַרְבִים
מִזֶּרֶעַ יִרְחֵמָאִים (תְּפִלָּתִי)

The same distich, with one slight variation, and in a more complete form, appears as the opening distich of the third strophe according to our revised text. It is more easily recovered there, but it is certainly plausible to suppose that if יִרְדֵּן וְהַרְמוֹנִים in our passage is corrupt, and if some local or ethnic name is required, the best reading is יִרְחֵמָאִים. Now it can hardly be doubted that those two place-names (if יִרְחֵמָאִים can be called a name at all) which are so strangely coupled are corrupt. What can 'the land of Jordan and the Hermonim' mean? 'The land of Jordan' should be equivalent to 'the land across Jordan.' But why should 'the Hermons' (?) be added? Even Delitzsch, who can plausibly explain 'the land of Jordan' by 2 S. xvii. 27 (David at Mahanaim), is obliged to put considerable pressure on 'the Hermonim' to extract a sense from it. That כִּהָר מַצְעֵר is corrupt was seen long ago by Olshausen, but his ingenious correction הָר מִצְעֵר (also Gr.'s) is useless, because the passage is not adapted for superficial emendation. If, however, מִזֶּרֶעַ יִרְחֵמָאִים is a correct restoration, we cannot doubt that כִּהָר מַצְעֵר is a second attempt of the early editor to make sense of a corruption of these two words (מִצְעֵר = מִזְרֵעַ, and מִהָר = יִרְחֵמָאִים), which has resulted in the omission of the verb תְּפִלָּתִי (restored from xliii. 1). (It may be admitted that the correction הָר מַצְעֵר, 'thou little mountain,' i.e. Zion [see introd.], is also plausible; but it is equally marked with superficiality, and the phrase is not in itself a natural one.)

It will be remarked that the unexpectedness of the names 'Arabians' and 'Jerahmeelites' led the scribe, in both cases, into dittography. ערבים is perhaps miswritten twice, as עלכו and as אוכרד, and ירחמאלים certainly twice, as ירדן and דרמונים. For שמרני = נפשי cp. on xxv. 1, though the penultimate reading of the verb in l. 12 may have been שפכני (cp. xliii. 1), in which case the initial ת in תשתחח may belong properly to the same group of letters as נפשי (ת for ט). That the initial כ in כמשפחת was lost is not surprising; when the same letter is repeated, one of the two often falls out. It is clear that the arrangement of this strophe (2) was disturbed. A regard for sense, and for the arrangement of str. 3 will enable us to remedy this.

14. M אוכרה (with Pasek). xliii. 2 (l. 25) has פראתה (again Pasek). Both readings are corrupt; in l. 14 read עורה, in l. 25, הקיזה (cp. xliv. 24).—M לאל סלעי. The three סל awaken suspicion. xlii. 2 (l. 25) has אלהי מעויו. Read here אלהי ישעי (xviii. 47, xxv. 5, xxxvii. 9). Cp. on l. 20.—15. קדר. Read חדר; so too l. 26. Cp. on xxxviii. 7.—M אויב. Read, for consistency, ערבי; cp. vii. 6, xviii. 1, lxxiv. 3, 10.

16. M תרום אלהיהם קורא (תרום masc.: see Albrecht, *ZATW*, xvi. 62). J 'Abysse abyssum invocat.' Fine; but the credit belongs to the editor. Unless ll. 14, 15 be excised as an editorial substitute for the true text, ll. 16, 17 cannot originally have agreed with the text of v. 8. A lover of vague but grand poetry may regret this. Read מלחמות יגרו בלהיהם (cp. xli. 36).—M רגול צנוריד. What can צנור mean? In 2 S. v. 8 it is perhaps a corruption of ציון (see *Crit. Bib.*). Frd. Del. (*Prot.*, '86, 165 n.') compares טנרא (Tg., Talm.), 'stone, rock'; but most explain 'channel' from New Hebrew. G's καταρρακτώ (Gen. vii. 11) is obscure. Read perhaps לכחות נצוריד.

17. M פלמשבריד ונליד. Three difficulties. 1. the tautology; 2. the extreme doubtfulness of משברים, 'breakers' (see on xviii. 5); and 3. the connexion. Omitting כל as a dittogram, and assuming a transposition, I am compelled to read לעני כחרפיד (cp. lxix. 10b).

18. M ברצה (Pasek); ר here, as in Ezek. xxi. 27, is corrupt. Read כרצים; cp. lxiv. 3. A less easy and suitable correction is פרקב (Ol., Gr., Che., Kau., Du.). Herz, ברצין (or כר); G εν τω καταλῆσθαι.—M צוררי. Read כצרים (vi. 8).—M אויב. Read ערבי, restoring historical colour.

20. Evidently the text of v. 9 is in disorder (note two Paseks). Ol. and We. omit v. 9 as being unsuitable, and not required in a strophe of

'six verses.' But the metrical arrangement requires another line, and we expect a reference to Yahwè's חסד and אֶמֶת as in the two other strophes (rightly read). Besides, ז. 9 as it stands is too odd for an interpolator to have invented. Removing the dittographed accretions, and correcting gently, we get יוֹמָם יְהוָה חֲסִידָךְ | וְשִׁלַּח אֶמֶתְךָ. יוֹמָם is a corruption of a dittographed יְהוָה (suggested by בלילה); it is, however, the second יְהוָה which is superfluous. The י in יוֹמָם comes from י = יְהוָה. חסדו should be חֲסִידָךְ, as in the other strophes. [ב]לילה comes from אֱלֹהִים (as in lxxvii. 3), a variant to, or correction of, יְהוָה. שירה comes from שִׁלַּח, while עֲנֵי תַפ is probably a corruption of אֶמֶתְךָ, and לָהּ is dittographed from לֹא in לֹאֵל חַי. לֹאֵל חַי is a variant to לֹאֵל סֹלֵעַ (see on l. 14). The δῆλωσις of the common text of G comes from φησὶ αὐτῷ (cod. A); so Bruns.

23 f. See on // 12 f. שְׁפָטֵנִי should be שְׁמַרְנִי; שְׁפָטֵנִי (Pasek precedes) comes from כְּנֹוֹי עֲרָבִים. The traditional reading is hard to interpret; נְוִי לֹא־חֲסִיד should mean the unfaithful section of the Jewish people in Palestine. But it is plain from xlii. 11, &c., that the enemies referred to are foreigners. We expect the ethnic name of the foreigners to be given. 'Hermonim' cannot be the name; surely לֹא־חֲסִיד can only come from [יִרְחֻמָּאֵלִים]; parallels are not scarce. And just as כְּנֹוֹי follows the disguised עֲרָבִים, so כְּנֹוֹי in disguise follows [יִרְחֻמָּאֵלִים] though it may (strangely, enough) with equal truth be said to precede it. The disguise of כְּנֹוֹי is כְּנֹוֹי; that of the dittographed יִרְחֻמָּאֵלִים is כְּנֹוֹי וְעִלָּה.

25. For בִּי־אֶתָּה read הִקְצָה (ק and ת confounded). See on l. 14.—27. The line could not have been omitted, and it just completes the strophe.

26. M צוֹרְרִי. Again read כְּצָרִים cp. on lxxiv. 5.

28. M אֹרֶךְ. Read חֲסִידָךְ (so // 7, 20); ח and א confounded, as often. Lag. ingeniously, אֹרֶךְ וְתַפִּיד, which might favour Duhm's hypothesis (?).—M הָפָה. Read יְהוָה (l. 7).—M וְנִחְוִי. Some MSS. יִנְחֻבִּי (cp. on xxiii. 4).

30. M אֱלֹהֵי שִׁכְחֵת נִלִּי. Duhm, אֱלֹהֵי שִׁכְחֵת אֲנִילָה. But אֱלֹהֵי is not a probable phrase, nor is אֲנִילָה a synonym of אֹרֶךְ. Read אֱלֹהֵי נִלִּי וְאֹרֶךְ.

PSALM XLIV.—I.

TRIMMERS. Probably the preface to a lost historical psalm; cp. lxxviii. The speaker is pious Israel (see on z. 5). Note point of contact with Ps. lvi. (note

on v. 9) and Ps. lxxx. (on v. 2). The division of Ps. xlv. into two parts is not only Bickell's; it was made independently in India by Rev. Jacob Thompson, *Psalms of the Sons of Korah*, Cochin, Travancore, 1892, p. 16. Bickell has conjectured that between vv. 10-27 a leaf fell out, so that xlv.¹¹ lacks the end, and xlv.² the beginning. The hypothesis, however, implies what we can hardly assume, viz. that the MS. was written on leaves.

Deposited. Of the sons of Korah. Deposited.

- | | | |
|----|---|---|
| | | 1 |
| 1 | O Yahwè ! we have heard with attention, | 2 |
| | Our fathers have recounted unto us, | |
| | The deeds thou didst perform in their days, | |
| | The works of thy hands in the days of old. | |
| | ? [Thy people thou broughtest out of Egypt] ? | 3 |
| | Nations didst thou drive out, and those didst thou plant in ; | |
| | ? [And when their enemies oppressed them.] ? | |
| | Peoples didst thou shatter, and those didst thou rescue. | |
| | For not by their sword did they conquer the land, | 4 |
| 10 | Nor did their own arm bring them victory, | |
| | But thy right hand, and thine arm, | |
| | And the light of thy face, because thou favouredst them. | |
| | It is thou who art my King and my God, | 5 |
| | The author of Jacob's victories : | |
| | With thee can we butt our foes, | 6 |
| | With thy name trample down our assailants. | |
| | For it is not in my bow that I trust, | 7 |
| | My sword cannot bring me victory ; | |
| | It is thou that dost deliver us from our foes, | 8 |
| 20 | And putttest those that hate us to shame. | |
| | Continually we make our boast of thy name, | 9 |
| | To the Most High we perform our vows. | |
| | [In thee we are fearlessly confident ; | |
| | What +indeed+ can earth's race do unto me ?] | |

Conclusion lost.

5 f. Cp. lxxviii. 55, lxxx. 9.—9. 17. Cp. xx. 8, xxxiii. 16, 1 S. xvii. 45.—11. The synonyms, as in lxxiv. 11, cp. Sirach xxxiii. 7.—12. *My king*, i.e. Israel's king, cp. l. 13, and see on v. 3.—14. *Jacob*, i.e. Israel. So lxxvii. 7, lxxxiv. 9, lxxxv. 2, lxxxvii. 2, but not

xxiv. 6 (see note).—15. *Can we butt* ; for the metaphor, see Dt. xxxiii. 17, 1 K. xxii. 11, Dan. xi. 40.

16. **With thy name** = with thy Presence ; cp. l. 21, and see 'Name,' *Enc. Bib.*—21. Cp. lvi. 11 (corr. text).

Critical Notes. 1-4. מֵאלֹהִים. Read יְהוָה.—M : בִּימֵי קֶדֶם (note Pasek). Read מַעֲשֵׂה יָדָיו בִּימֵי קֶדֶם. Transposition of the two halves of the line; מ in מַעֲשֵׂה overlooked, owing to the preceding מ.—Lines 6 and 8 gain in effect through being viewed as the second lines respectively of two successive couplets. For תָּרַע read תִּתְלַצֵּם, and for תִּשְׁלַחֵם (the sense of which is not clear) read תִּתְלַצֵּם. Some reference to the troublous side of Israel's early history is surely to be expected.

13 f. Read וְאֵלֹהֵי (G, Bi.).—צָהָה. Read כָּצָה (G, Kenn., Bi., We.). Cp. lxxiv. 12b.

21 f. M בְּאֵלֹהִים; read בְּלִדְהִים (dittographed). M וְשָׂכַד (with Pasek); read שָׂכַד. See on lvi. 11, and cp. lxxix. 31.—M לְעֹלָם נֹדָה סֵלָה. Read לְעֹלָם נִדְרֵינוּ נִשְׁלָם. See on lxi. 10.—Supplement from lvi. 12.

PSALM XLIV.—2.

TRIMETERS. A prayer of the innocent martyr-nation (*vs.* 18, 19, 21). The situation is briefly this. The Davidic king has been set aside, and further resistance has become hopeless. There is no security for life in the land of Israel; Israel is mocked by all, and captives or fugitives of its race are scattered everywhere. 'Where is thy God?' is the blasphemous cry of the Arabians and Jeremiahites (cp. on xlii.—xliii., lv, and lxxiv.). Israel has not deserved such a fate; it is true—sincerely true—to its legal obligations; indeed, it is its religious strictness which so exasperates its enemies. How can Yahwē be angry with his people? Israel is down-trodden—is even nigh to death. An appeal to the divine lovingkindness is its only hope. The (assumed) background, therefore, is, not the time of Hezekiah and Sennacherib (cp. Lag., *Mittheil.*, ii. 377), but that of the Exile.

The psalm is strikingly parallel to Pss. lx. and lxxix.⁽¹⁾; indeed, it is as closely related to them as Ps. lxxiv. is to Ps. lxxix, and the same circumstances are presupposed in it as in Pss. xlii.—xliii. There is a strong imaginativeness in the assumed background, but the voice of conscious innocence, which demands a just retribution, is that of the *hasidim* throughout the period which opens with the establishment of the Law. In fact, the doctrine of retribution in this life lies at the root of the psalmist's complaints, and leads to the intemperate cry, 'Awake, O Yahwē,' which (see on l. 27) John Hyrcanus criticized.

Our view of the date and meaning of Ps. xlv.⁽²⁾ is closely connected with text-critical considerations. If we venture on no important corrections of the text of M G, we shall probably incline to a Maccabean date, for which the present writer has strongly argued in *OP*, 91-95. For this view there is both ancient and modern authority. Theodoret of Mopsuestia, Theodoret, Chrysostom conceived Ps. xlv. to be a prophecy of the Syrian persecution, and this view early became naturalized in England through the commentary on the Psalter (*In Ps. Librum Exegesis*) which was once assigned to Bede, and from which are derived the arguments prefixed to the psalms in the Anglo-Saxon version commonly known as the Paris Psalter.⁽³⁾ Calvin and Bossuet inclined to it, and many moderns, including Hitzig, Bähgen, Buhl,⁽⁴⁾ Wellhausen, Duhm, and Kautzsch, have

¹ See Bähgen, *ZATW*, vi. 273.

² See J. D. Bruce's able dissertation, Baltimore, 1894.

³ *Zt. f. d. kirchl. Wiss.*, '83, p. 226, note (referring to 1 Macc. vi. 28-54). In *OP*, 93, I have referred to this passage and to 1 Macc. ix. 18 (death of Judas) as supplying fit occasions for the psalm (see also note *j*, p. 103).

accepted it in the more natural form that it is the expression of Jewish feeling under the Syrian persecution (see *OP*, 91-93). Those, however, who feel the difficulty of supposing a Maccabean psalm were provided with a critical refuge by Ewald (*Dichter*, ii. 353 ff.; cp. *Hist.*, v. 120 note), and especially Robertson Smith (*OTJC*¹², 438), whose view the present writer has repeatedly (e.g. *Kohut Memorial Volume*, '97, p. 115) endorsed, and in Germany Professor G. Beer (*Indiv. u. Gem. Ps.* p. lv.).

Certainly persecution of the Jews under Artaxerxes Ochus, such as Robertson Smith supposes, would plausibly explain a good number of psalms, and especially xlv., lxxiv., lxxix. Unfortunately, the evidence for it is but slight, and, according to Willrich (*Judica*, 1900, pp. 35-39), there is no reason to suppose that the good relations between the Jews and the Persian kings were ever disturbed. It is true scholars like Noldeke and Judeich have expressed an opposite view.¹

A theory like that of Professor G. A. Barton (*Amer. Journ. of Theol.*, lii. [1908], 744 ff.), who analyzes Ps. xlv. into three strophes, representing three different periods: (1) a song of triumph from the pre-exilic age, (2) a portion called forth by the defeat of the national armies in the time of Judas Maccabeus, and (3) a complaint occasioned by a religious persecution in the days of Bagoses, is liable to attack from several sides, and is really less plausible than any one of the chief competing hypotheses.

The most important of the new textual emendations relate to ll. 2, 16, 31. The first cuts away one of the chief grounds of the Maccabean theory, viz. that the national armies had been recently defeated; the second points to the Arabians and Edomites as the chief enemies of the Jews; the third removes the reference to jackals, which Hitzig adduces as favourable to his theory that a defeat of the Jews near Jamnia (1 Macc. v. 56-62) was the occasion of the psalm (cp. 'Fox,' col. 1563, *Enc. Bib.*).

The objection to the new theory (apart from its textual basis) is that it implies a representation of the sufferings of the captivity, which is opposed to that of the late prophetic school of writers. Those sufferings were, from a theological point of view, occasioned by the sins of the former generations—their idolatry and their other illegalities. But Ps. xlv. and the related psalms expressly claim for the Jews the possession of legal righteousness. The psalmists, however, are neither prophets like Jeremiah nor church-historians like the Chronicler. Avoiding all distinct reference to contemporary history, they are obliged to adopt a more or less imaginary historical background, but the essential part of their poetical productions is not the assumed background, but the very real ideas and aspirations of the pious community which is the speaker. They could think themselves back into the external surroundings of an earlier age, but they could not, at the dictates of literary consistency, cease to be themselves. Bredenkamp's argument (*Gesels u. Propheten*, 127, note) for an exilic date is therefore more ingenious than successful. The psalm must be post-exilic, and though a date in the late Persian period may (in spite of Willrich's criticism) not be impossible, it may appear safer to refer the psalm to the early Greek period, perhaps to the time when Palestine suffered so terribly from the first Ptolemy (cp. Willrich, *Juden u. Griechen*, 24).

The points of contact with Pss. lx. and lxxix. (see on ll. 1, 2, 5) are noteworthy. See also on Pss. lv., lxxiv.

Some stanzas lost.

1	But now thou hast cast off our king, And succourest not in our distresses; Thou causest us to turn back from Missur, Those that hate us take spoil at their pleasure.	10 11
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¹ See Noldeke, *Enc. Brit.*, xviii. 580; *Aufsätze zur pers. Gesch.*, 78; Judeich, *Studien*; Cheyne, *Intr. Is.*, 359.

	Thou givest us up to Cushan, to Jerahmeel,	12
	And scatterest us among the nations ;	
	Thou sellest thy people cheaply,	13
	And gainest nought by the purchase money.	
	We are become a taunt to our neighbours,	14
10	A scoff and a jeer to those around us ;	
	Thou makest us a byword among the nations,	15
	A thing for the peoples to shake the head at.	
	My disgrace is before me continually,	16
	The shame of my face covers me,	
	The mockery from Zarephath and Gebal,	17
	From the sons of Arabia and of Amalek.	
	All this has befallen us, but we have not forgotten thee,	18
	We have not been false to thine ordinance ;	
	Our heart has not turned back,	19
20	Our steps have not swerved from thy way.	
	If we had forgotten the name of our God,	21
	Or stretched out our hands to an alien god,	
	Would not Yahwè search this out,	22
	For he knows the secrets of the heart ?	
	Nay, for thy sake Jerahmeel has killed us,	23
	We are reckoned as sheep for slaughter.	
	Rouse thee, why art thou angry, O Lord ?	24
	Awake, cast not off thy pious ones !	
	Wherefore hidest thou thy face,	25
30	Forgetting our misery and oppression ?	
	For thou hast made us to dwell in dark places,	26
	And enveloped us in gloom of Deathland.	
	For our soul is bowed down to the dust,	26
	Our body cleaves to the ground,	
	Arise to be our help,	27
	Set us free for thy lovingkindness' sake.	

1-4. Cp. lx. 12, lxxxix. 39, 43 f., lxxx. 13.—5-8. Cp. lx. 6, cvi. 27, Dt. xxxii. 30, Isa. lii. 3.—9. Cp. lxxix. 4, lxxx. 7.—קלם, a late word (Jer. xx. 8 only), cp. קלסה (Ezek. xxii. 4), and the late verb קלם.

11 f. קשול, cp. Dt. xxviii. 37.—כנוד; cp. crit. n. on lxxx. 7.—17 f. Cp. xlii. 4, 7, lxxiv. 18, and see introd. The Arabians and Amalekites or Jerahmeelites, with Zarephath and Gebals represent those neighbouring people, which, even before the end, had (as

it seems) been encouraged by Nebuchadnezzar to invade Judah (2 K. xxiii. 2; see on Ps. lxxxiii.).—17-24. Cp. Job's protestations (Job xxxi.).—18. **שָׁקֵד**, as lxxxix. 34.—25. Cp. xlii. 8b (corr. text), lxix. 8, 10. This consciousness of legal righteousness is not confined to the psalms often regarded as Maccabean (see e.g. Pss. iv., v., vii., xvi.—xviii., xxxv.).—26. **כִּצְאוֹ** טְבוּחָה; cp. Jer. xl. 19, xii. 3, Isa. liii. 7.—27. Cp. vii. 7, lix. 6 (xlii. 10, xliii. 2). A vigorous criticism of the (traditional) reading, 'why sleepest thou'

(**לִמָּה תִישָׁן**), was made by 'the high-priest Johanan' (i.e. John Hyrcanus), who is said (*Sota*, 48a) to have abolished the daily liturgical use of v. 24 by Levites called **מְעוֹרְרִים** ('wakers'), 'Has God sleep? Does not the Scripture say, Behold the keeper of Israel neither slumbers nor sleeps?' Johanan added, however, that the words had a temporary justification with reference to the trouble of Israel as contrasted with the ease and prosperity of the nations of the world.—30. **לֶחֶץ**. So xlii. 10, xliii. 2.—33 f. Cp. cxix. 25.

Critical Notes. 1. M **אֶפֶס** G **רוּחַ מֵל**. Read **וַעֲתָה**.—M **וּתְבַלְמִינוּ**. The absolute use of **זֶנֶח**, though possible, is not probable. Read **אֶת-מִלְכֵנוּ**. See on lxxxix. 39, lxxiv. 1.

2. M **וּלְאֶתְצֵא בְּצַבְאוֹתֵינוּ**. On this passage is based the theory that Ps. xlv. was written after a defeat of the Jews in the Maccabean wars (see introd.). Comparing lx. 12 f., however, it becomes more than probable that we should read **וּלְאֶתְשִׁיעַ בְּצֻדוֹתֵינוּ**.—3. Read **מִמָּצָר** **תָּמוּ צֹאנֶךָ לִירְחֻמָּאֵל**. Cp. lx. 6a (corr. text).—5. 'Sheep of eating?' Read **כֹּס = כִּי**.

8. M **רְבִית**. Read **הֶרְבִית** (Gr.). Cp. Prov. xvii. 16a.—9. For **תִּשְׁכְּמוּ** (copied in error from *L*. 11) read **הֵינּוּ** with Duhm. See lxxix. 4.

15. M **מִקְדָּרָךְ וּמִגִּדָּרָךְ**. **קוֹל** is too weak, and we require ethnic names in this distich. Read **קֹלֶם מִצִּדְפָּת וּמִנְבֵּל**.

16. M **כִּיפְנֵי אוֹיֵב וּמִתְנַקֵּם**. An earlier form of the text, however, gave **וּמִתְקוֹכִים**; the line, thus read, would contain an allusion to viii. 3 (see note). But the original reading is probably very different, viz., **מִבְּנֵי עָרֵב וְעַמְלֵק** (cp. lix. 2).

25. M **הוֹרֵנִי כָל-הַיּוֹם**, an odd expression. **כָּל-הַיּוֹם** is one of the disguises of **יִרְחֵמָאֵל** (so e.g. lvi. 2). Read **הֶרְנֵנוּ יִרְח**.—27 f. M **לִפְנֵי תְנָאֵץ**, preceded and followed by **פֶּסֶק**. Read **לִפְנֵי תִישָׁן** (similar case in lxxx. 5). **תִישָׁן** weakens the sense; we want a parallel to **תִּזְנֶה**.—M **אֶל-תִּזְנֶה לְנֶצַח**. **נֶצַח** and **חֶסֶד** can be confounded (see on xlii. 2, xvi. 11, xvii. 15). Read **אֶל־תִּסְדִּידֶךָ**.

31. M **כִּי דָבִיתָנוּ**. Del., '(We have not become apostates from thee) so that thou shouldst therefore have brought upon us our present

misfortunes'; so Driver, *Tenses*, § 398, Obs. Kon. (*Synt.* § 394c) thinks that this is one of the cases in which a causal clause, through connection with a negative statement, has become concessive ("not . . . on the ground that" = "in spite of the fact that"). All very acute, but unconvincing. כִּי preceding a statement respecting God's severe treatment of his people cannot be so explained: see lxxxviii. 4-10. Verse 23 was omitted in error, supplied in the margin, and at length inserted in the text at the wrong point. כִּי, however, cannot be the right word. Nothing else in the psalm indicates that Yahwè himself had taken an active part in breaking Israel to pieces. The complaint of the community is simply that Yahwè had permitted the enemies of Yahwè's religion to decimate the adherents of that religion, and so had enveloped Israel with a cloud of death-like gloom. The right verb can only be restored when we have corrected the startling phrase which follows.—**M** בְּמָקוֹם תַּנִּים, 'in a place of jackals.' Σ ἐν τόπῳ ἀνθρώπων; cp. Jer. x. 22. But how can this be harmonized with דִּכְיִתָּנוּ? We should rather expect, 'Thou hast given us up as a portion for jackals' (lxiii. 11). Hitz., it is true, takes the phrase כְּמָקוֹם תַּנִּים topographically, and thinks of the neighbourhood of Jamnia, where Joseph and Azarias were defeated (1 Macc. v. 56-62), and where jackals are said by travellers to abound. But the jackal is common (at the present day) throughout Palestine, and, the rest of the description being quite general, we are bound to ask whether Palestine, or the land of the Jews, may not be meant. The objection is that nothing has been said of the devastation of Palestine: the psalmist would surely not have passed this over. Thus none of these explanations is satisfactory; it remains to be considered whether the text is correct. One might first of all suspect תַּנִּים, which word, in Ezek. xxix. 3, xxxii. 2, is obviously miswritten for תַּנִּין, 'dragon.' With Ols. (1853) we might make the same correction here, and explain בְּמָקוֹם on the analogy of בְּמֵ אֲשֶׁר in Hos. ii. 1, where it is explained by Kimhi as = תַּחַת אֲשֶׁר (so recently Nowack, and Kon., § 393). The sense produced is, 'instead of (= as if we were) the dragon.' Israel's affliction will then be compared to the vengeance taken by the God of light on the dragon of chaos (cf. lxxiv. 13 f., lxxxix. 11, and see 'Dragon,' 'Rahab,' *Enc. Bib.*). It is Gunkel's merit (*Schöpfung*, 70 f.) to have stated this view forcibly; Olsh. had thought of the crocodile as the תַּנִּין. But in lxxiv. 13 f., lxxxix. 11, Rahab or Leviathan and the dragons symbolize the opponents of Yahwè, and Israel could not be classed among these. It is also extremely doubtful whether בְּמָקוֹם will bear to be rendered 'instead of.' We cannot (with Now. on Hos., *loc.*) defend this rendering by Isa. xxxiii. 21; the phrase in this passage is explained better by König (see Isaiah, Heb., *SBOT ad loc.*), and in Hos. ii. 1 בְּמָקוֹם = in the place of exile (cp. מִדְּהָאָרֶץ, Hos. ii. 2). Putting

aside theories about the chaos-dragon (however sound these may be!) let us seek some other way of correcting the text. What word will supply the most natural parallel to צלמות (l. 48)? Pss. lxxviii. 7 (corr. text). cvii. 10, 14, Job iii. 5, x. 21 give the answer, it is either חֹשֶׁךְ or מַחְשֶׁךְ. For בְּמִתְּ read, beyond doubt, בְּמַחְשֵׁים (lxxxviii. 7). We can now perhaps solve the problem of דְּבִית; should we read הוֹשַׁבְתָּנוּ (cxliii. 6, Lam. iii. 6)?

PSALM XLV.

TELEGRAMS. This is at once a coronation and a marriage song. It is the second Solomon whom the poet, conscious of a specially strong inspiration, sets himself to celebrate, drawing attention successively to the king's singular wisdom and eloquence (cp. 1 K. iv. 29-33, x. 6 f., 23 f.), to his success in warfare (2 Chr. viii. 3), and to the righteousness of his rule (1 K. iii. 16-28). All these endowments are the gifts of God; the chief of them, however, is the king's inflexible justice, which is the cause and origin of his political influence, of his extensive commerce and vast supply of gold (1 K. x.). It is the crown of his felicity that he has for his principal queen an Egyptian princess (cp. 1 K. iii. 1, xi. 1-3), whose beauty and rich apparel are admirably described, and to whom a patriotic exhortation is addressed by the poet. Lastly, the king is encouraged by the prospect of a family of sons, whom (with an allusion to 1 K. iv.) he may place over the provinces of Palestine, which is in the narrower and stricter sense his kingdom. Each stanza contains six lines.

The psalm is parallel to Ps. lxxii. The peculiarity of it is that the king (the Messiah) is represented as *merely* an idealized Solomon, and the poet even follows his model by mentioning a royal harem. It is not altogether surprising that some have called the writer a court-poet, and compared him to Theocritus.

In spite of this it is no mere poetic illustration of a biography of Solomon that we have before us, but really a Messianic psalm; the king, as the Targum says, is 'king Messiah.' Just as the life of David contributes elements to the description of the idealized people of Israel, which is the speaker in Ps. xviii., so, but in much larger measure, the life of Solomon supplies a basis for the description of the ideal king in Ps. xlv.

Credit is due to Giesebrecht for his reassertion (*ZATW*, i. [181], 318) of the Solomonic reference of the psalm combined with that of its post-exilic date. He has also called attention to the parallelisms between Ps. xlv. and the Song of Songs, and if one of these (v. 9, וְאֶהְיֶה לְךָ כַּמֶּן, cp. Cant. iv. 14) has now disappeared, the other (xlv. 10, 15, cp. Cant. vi. 8) acquires additional force through textual emendation. It now becomes superfluous to look for a contemporary king as the hero of the poem, whether one of the Ptolemies (e.g. Philadelphus, see *OP*, 166-174, but cp. *JRI*, 106 f.; *Christian Use of Psalms*, 154 f.), or one of the Asmonæan princes.

It is remarkable how little reality there is either in Ps. xlv. or in Ps. lxxii., except in the cry for justice which is audible in both. Did the Messianic hope burn more brightly in the hearts of the people than it seems to have done in those of the religious poets? We have to face the fact that the poet regards the conventional picture of Solomon as not unfit to be applied to the Messiah. It is true, Solomon was not really a great conqueror, but the poet fancies that he was, and it is a painful reflection that the benefit of being subject to the Messianic king, typified (as was believed) by Solomon, has to be purchased by the 'nations' so dearly. 'How strongly this contrasts with the first of the great prophetic descriptions of the Servant of Yahwê (Isa. xlii. 1-4)!' See *Christian Use of the Psalms*, 145-158. Prof. W. S. Pratt, 'A Comparative Study of Ps. xlv.,' *JRL*, xix. [1900], 189-218, advocates a theory of composite structure, the nucleus

being vv. 9, 10, 11, and isolated words, &c., elsewhere. The textual basis, however, has not been made secure. Dr. Paul Reuben, who specially devotes himself to the textual basis, comes to very different results. 'Four stanzas, each of four stichi, written originally *ἑκατοστάδικον*. The main difficulty is a Pharisaic, anti-martial, addition in v. 5.' On the heading, see Introd.

Deposited. For the Cushanites. Of the sons of Korah.

Deposited. Marked: of 'Arab-ethan. . . .

- | | | |
|----|---|----|
| | | 1 |
| 1 | My mind is devising goodly words ; | 2 |
| | I bend mine ear <i>↑upwards↑</i> to a new lay. | |
| | Thou art wise with more than human wisdom, | 3 |
| | Poured upon thy lips is graciousness ; | |
| | Therefore Yahwè blesseth thee for ever, | |
| | * * | |
| | Gird thy sword upon thy thigh, O thou hero! | 4 |
| | Draw forth the javelin, and-grasp the buckler. | |
| | (?) Yahwè thy God will make thy course to prosper,(?) | 5 |
| 10 | Because of his faithful and righteous covenant ; | |
| | He will answer thee with the glorious deeds of his redressing | |
| | right hand, | |
| | Yahwè lifts thee up for ever and ever. | 7a |
| | Upon those that hate thee, O thou hero ! thine arrows will | |
| | descend, | 6 |
| | They will fall upon the men of Arabia and Jerahmeel. | |
| | A sceptre of justice is the sceptre of thy kingdom, | 7b |
| | Righteousness thou lovest, iniquity thou hatest ; | 8 |
| | Therefore peoples do homage unto thee, | |
| | [All] kindreds of the nations serve thee. | |
| | ^a Full of gold are all thy store-chambers, | 9 |
| 20 | Minas of Carchemish they bring unto thee ; | |
| | A daughter of kings stands <i>↑ready↑</i> as thy consort, | 10 |
| | In the midst of court-women without number. | |
| | * * | |
| | Hearken, O Egyptian maiden ; lean thine ear ; | 11 |
| | Forget thine own people, and thine own father's house : | |
| | For the king longs deeply for thy beauty ; | 12 |
| | For he is thy lord, [and Yahwè's anointed] : | |
| | And unto thee will they bow down, O Egyptian maiden, | |
| | with gifts, | 13 |
| 30 | The richest of [all] people will sue for thy favour. | |

Upon her neck a wreath of coral ; 14
 Brocade of gold is her raiment ;
 To the king she is brought, her companions following her,¹ 15
 With exultant joy they enter the palace.² 16
 The crown of thine old age will be thy sons, 17
 Whom thou wilt set as princes throughout the land.

Appendix.

I will celebrate thy name from age to age, 18
 So that peoples shall magnify thee for ever and ever.

1. See introd., and cp. lxxviii. 2. The close of v. 2 runs in M G, 'My tongue is the pen of a practised (or, swift, G ἀσυντάκτου) scribe,' as if the psalm were an improvisation. This agrees with the common view of the meaning of l. 1, 'My mind bubbles up,' &c., but the poet is far from denying that his heavenly message has received a skilful setting from human art.

3 f. The wisdom of the king is necessarily prominent. The supposed parallel (Isa. xxxiii. 17) for the traditional reading, in which the king's beauty is extolled, is highly doubtful (see *SBOT*, *Isaiah*, Heb. text, p. 196). The eloquence of Solomon was also a part of the tradition. The Messianic king is to charm all who hear him as Solomon charmed the queen of Sheba. See introd. *Therefore*. Pleased with the worthiness of his chosen one, Yahwè solemnly grants him perpetuity of rule. Cp. on l. 17.

7-12. This address to the king, who is imagined as present, is in the strongest degree prophetic. Nominally it is the Messiah (cp. ex.) who takes judicial vengeance on Israel's enemies, but the all-subduing energy comes from Yahwè. The language in ll. 7 f. is partly modelled on that of xxxv. 3 (see crit. n.), which is an address to Yahwè.

נָבוֹר (hero) too is applied elsewhere to Yahwè (cp. xxiv. 8, bis). *Covenant* reminds us of lxxxix. 29, 35, 40, and the whole line of Ps. cx., l. 8. *He will answer thee*, pointing to the constant prayers of the community for the day of Yahwè. *Glorious deeds*, נִוְרָא in its

derived sense, lxx. 6, cxxxix. 14, &c. *His redressing right hand*; cp. Isa. xli. 10. *Lifts thee up*; cp. iii. 4, xxviii. 9.—13 f. A special proof of the king's love of justice.

15. On the unexpected words, 'Thy throne, O God, is for ever and ever,' see crit. note.—*A sceptre of justice*. It is equally justice which destroys the wicked with a 'sceptre of iron' (ii. 9), and which tends Israel with a pastoral staff (xxiii. 4). On v. 7a (in M) see crit. note.

17. *Therefore*, &c. Does this mean that the vassalage to which the other peoples of the earth are reduced is the divine reward of the king's justice, or that the peoples will hasten to proffer obedience to so righteous a ruler (cp. xvi. 10-13)? Ps. lxxvii. 8-11 is parallel. Few will regret the mysterious passage about being anointed with the 'oil of joy,' a phrase which should be metaphorical (as Isa. lxi. 3), but which the context (v. 9 in M) would almost require us to take literally. And who are the 'associates' (חֲבֵרִים) to whom M makes the poet refer? Are they the other members of the royal caste? or are they the 'friends' of the bridegroom, usually called מַרְעִים?

18 f. Again a great improvement in the text. M makes the poet abruptly turn aside to describe the bridegroom's perfumed dress. We then hear of 'ivory palaces' (why the plural?) and welcoming music, by which the law of parallelism is strangely violated, and at the same time pressure is put upon

¹ Brought unto thee.

² They are brought.

³ Of the king.

Hebrew usage. The revised text implies a reference to 1 K. x., and notice that in 1 K. x. 17 we hear of *manahs*, i.e. minas, of gold. The mina of Carchemish was a standard weight.

21 f. **A daughter of kings.** If we kept the reading of M G ('daughters'), the phrase would be parallel to the 'queens' (מלכות) of Cant. vi. 8. But it is not likely that the inferior wives of the king should have this honorific title rather than the principal queen. Besides, the word in the next line, usually rendered 'the queen' (שָׁנָל), is really a fragment of *palagim*, 'concubines,' so that the queen must be referred to in l. 21. There is an allusion to 1 K. iii. 1, and, in l. 22, to 1 K. xi. 3 and Cant. vi. 8/ and c. For *thy consort* cp Mal. ii. 14. The last two lines of strophe 4, relating probably to the queen, are not extant.

25. **O Egyptian maiden.** The reading has less certainty here than in l. 29, but there is nothing better to offer. See introd.

27 ff. **Two reasons why the foreign princess should identify herself with the land of Israel,** 1. the king is in love with her, and 2. he is her lord and master (אֲרִנִּי; cp. Gen. xviii. 12).

We might have expected a further reason to be given, viz. that the gods of Egypt have been abused before Yahwe. But it is only added by way of encouragement that gifts will flow in from all parts to the consort of the king.

31 f. See 'Pearl,' 'Ouches,' *Enc. Bib.* 3-3. *Her companions*, i.e. the bride's attendants.

35 f. The king is addressed. Cp. Prov. xvii. 6, 'Children's children are the crown of old men.' See introd.

37 f. This couplet is outside the strophic division. As we see from this and from the use of הוֹכִיר (cp. lxxi. 16, lxxvii. 12 (Kt.), Isa. lxiii. 7), it is the community which speaks, not the poet (as in ll. 1, 2). Presumably, therefore, it is the name of Yahwe which is to be celebrated. Possibly two lines, in which Yahwe was mentioned, have fallen out; cp. cxvii. 18 f.

Critical Notes. 1. מִרְהֵשׁ. G ἡρεῖσθαι; W F, 'overflows (with).' The sense 'to seethe' is supported by מִרְהֵשֶׁת, a cooking-vessel (? G, δοξαριον), Lev. ii. 7, vii. 9, but is unproven. Better, Driver, 'is astir (with)', so Ba. But the true sense is 'swarms.' Now in no language could it be said, 'My mind swarms with goodly words.' If ר were right, it would have to be followed by לְשׁוֹנִי (Talmudic Hebrew would allow this). Herz, חֲרֵשׁ; cf. Prov. xiv. 22, but חֲרֵשׁ can only be used of evil devices. Read חֲשֵׁב, which corresponds to the artistic character of the poem.—M דְּבַר טוֹב. W F, 'a theme that is good'; Driver, 'a goodly matter.' But l. 3 shows that words are meant. We might read, for clearness, דְּבָרִים טוֹבִים.

2. אִמְרָ אֲנִי, a second Aramaism, followed by a word in an un-Hebraic sense (כִּנְעָשִׁי, ἡ τὰ ποιημένα μου, as if 'my poems'), which also lays too much stress on the personal feelings of the writer. Comparing xlix. 5 we should read אֶתְּהָ אֲנִי לְכִשְׁלִי חֲדָשׁ. מִנְעָשִׁי in מִנְעָשִׁי is a corruption of or substitute for ל; י is a fragment of the closing ל. לְמַלֵּךְ in לְכִלְדָּא comes from לְכִשְׁלִי. The final כ with the following לְשׁ represents חֲדָשׁ; עֵשׂ שׁוֹנִי comes from אֶתְּהָ אֲנִי, which phrase was written twice over. סוֹפֵר מִהָרָא represents חֲכִמָּה (see on l. 3). Thus we are free from the singular comparison of the tongue to a pen.

3. M's **יְפִית** has arisen out of a dittographed **הַסִּפֶּת** (see on l. 2). For the phrase **הוֹסִי חֲכָמָה**, cp. 1 K x 11 (Solomon). Wisdom and eloquence are rightly combined; against the ordinary view, see exeg. note. On **יְפִית** see Kon. i. 584. G S 'A 2 E, however, presuppose **יְפִי יִפִּית** (so too Ba.; Du., **יְפִי**. Ges. Ol., Hu., Kau., We., **יִפִּית**; Now., Haupt (see *SBOT*), **יְפִיפִית**).

7—9. Read **יִרְכֶּב** (G 2, *Et.*), **יִרְכֶּב** / 8, **יִרְכֶּב**, comparing xxxv. 2 f., where we read **יִצְלַח**, probably a synonym of **יִרְכֶּב**, 'javelin' (see on xxxv. 2, lv. 23). The corruptions are very obvious; note that **יִצְלַח** does double duty—for **יִצְלַח** and for **יִצְלִיחַ**. (Observe the Pasek before **יִצְלַח**.) M's text suggests that **הַיִּזְדּוּד** was the name of the king's Excalibur, which is, of course, absurd. What follows is uncertain. **רַכֵּב** may have various origins. Coming after **יִצְלַח** one may think first of **יִרְכֶּב**. To **יִרְכֶּב** prefix **יִצְ** 'dr', which fell out owing to its resemblance to **יִרְכֶּב**. For **יִרְכֶּב**, however, G apparently reads **יִרְכֶּב** (*ἡσυχία*), unless indeed *ἡσ.* represents a variant which fixed itself in the text beside **יִצְלַח**. At any rate, some statement bringing Yahwe into relation to the king's conquests seems to be required (cp. cx. 5). **יִרְכֶּב** cannot be right; there is no parallel for the pregnant sense 'ride into battle' (Siegfr.-Sta.), and horses and chariots were opposed to the theocratic ideal (see on xx. 7, and cp. Zech. ix. 9). G's *ἡσυχία* implies **יִרְכֶּב** (Jer. ix. 2), which Horsley and Hitzig adopt; but would not such an exhortation be premature (see l. 13)? It is, however, at any rate, an error to regard the second **יִרְכֶּב** as a mere dittographic echo (Ol., Del., Hu. ?; Kon., *Styl.*, 302).

10. M **עַל־דָּבָר אֱמֶת וְעִנּוּת־צֶדֶק**, i.e. 'for the cause of faithfulness and humility, (and) righteousness' (Ba.), 'for the protection of faithfulness, and for answering righteousness' (Du.), 'for truth and meekly-gotten victory' (King, *Asaph-psalms*, 25). First, as to **עִנּוּת־צֶדֶק**. Observe the similar asyndeton in 7. 9, where (as also here) it is not recognized by G. The pointing, however, implies **עִנּוּת צֶדֶק** ('A, *καὶ ἐπιμόνητος δικαίους*)—an impossible phrase. T **עִנּוּת וצֶדֶק**; G **עִנּוּת וצֶדֶק** (*καὶ ἐπιμόνητος καὶ δικαιοσύνης*). Stade and Kau. omit **צֶדֶק**; but this makes the line too short. Ol., Bi. follow G, but omit the first 7. But can **עִנּוּת** and **צֶדֶק** be combined thus? Is there not a redundancy? So at least thinks Wellh., who further remarks that **עִנּוּת** seems to conceal some term analogous to the preceding **דָּבָר**. But the only such term is **עִנּוּ** 'business,' 'matter,' an Aram. word in Koheleth. Duhm takes **עִנּוּת** to be Infin. Kal. with fem. ending. But the word is surely corrupt; the word which it represents belongs to the next line (see next note). And what of **עַל־דָּבָר**? Clearly it is too prosaic a phrase (cp. on cx. 4).

The requisite word is **ברית** (cp. lxxxix. 4, 35, 40). For metre's sake, read **עלי ברית**.—Next as to **אמת** and **צדק**. The object of the king's expedition is supposed to be the maintenance of the *cause* of fidelity and righteousness (perhaps also of humility), i.e. of the cause of the king's faithful and righteous subjects (the **עניים** or **צדיקים**). Ges., however (*Thes.* s.v.), takes **אמת** to mean the king's fidelity to his promise. But however we explain the phrase, it is an unnatural one. We require in this context a reference to God's 'fidelity' and 'righteousness,' and such a reference exists if we read **עלי ברית אמתו וצדקו**, or, as lxxxix. 34 suggests, **והסדרו** (**צדק** and **חסד** are liable to confusion; cp. *asced* and *asceden*, rival readings of G in Isa. xix. 18. and a note on cxliv. 2). Cp. Ps. cx., l. 8.

11. **ותורד** ו**ענה** in **ענה** (see above) is a corruption of **וענה** (like **ותורד** in xl. 9b) is a corruption of **נוראות** (dittographed), unless indeed both **ותור** and **נור** are corruptions of **נבורות**.—For **ימנך** read **ימין צדקו** (cp. xlviii. 11, Isa. xli. 10). **ימין צדקו** fell out through its resemblance to **הציד** which follows. **ך** arose from assimilation of **ימין** to **הציד**. Clearly Yaltwè's right hand, not the king's, must be referred to (cp. xviii. 36, xx. 7, xlviii. 11, liv. 7, lx. 7, &c.).

12. The sixth line of str. 2 is produced by the transference of the first half of v. 7, which in M is **בסאתך אלהים ערים ועד**, a corrupt passage which is most easily corrected into **נשאך ונו** (see on l. 15).

13 f. **שונאים** and **עמים** may both represent **שונאים**, dittographed. **תחתך** possibly comes from **ינחתי** (xxxviii. 3). Add **נבור** [ה] **נבור**; G *δύναμις*.—In l. 14 we must surely restore **ערכים ורחמאלם**. **בלב**, probably = **ב'ע'רב**. **אויב** constantly represents **ערבי**; **מלך** or **המלך** as commonly is a distortion of **ירחמאל**.

V. 7a seems at first like an insertion; it makes strophe 3 too long by one line. Those who either disregard structural considerations altogether, or (like Duhm) make the strophes virtually tristichs, will disallow this objection. The fact, however, remains that v. 7a is inconsistent with the context, which is an address to the king. Hence Saad., quoted by Ibn Ezra, paraphrases, 'God shall establish thy throne for ever and ever,' and Street (1790) and Ol. (1853) would prefix **הבן** or the like. Lag. and Driver (*Tenses*, § 194), however, prefer to change **ועד** into **סעד**, while Bi. and Che.¹ suppose v. 7a to contain parts of two lines, which in the usual parallelistic form express the eternal duration of the king's dynasty. Any one of these views seems to me more plausible than the very simple expedient suggested by Bruston (so too Matthes, Giesebrecht, Wellh., Eerdmans (*Th. Tijdschr.* '94, p. 277), Duhm) of putting

the very weak word יְהוָה for the divine name, יְהוָה (substituted correctly, for the editorial reading אֱלֹהִים), or of omitting אֱלֹהִים, as suggested by Nöldeke (*Z. d. W.*, '88, p. 156 f.). Still, we do not expect the eternal duration of the dynasty to be referred to; the poet is absorbed just now in the thought of the king's perfect righteousness. The line might be the pious ejaculation of an early reader (cp. Lam. v. 19) who considered Yahwè to be the all sufficient king of Israel (cp. xlv. 5). Hort's explanation (note on Heb. i. 8), 'God is thy throne,' and Hupfeld's, 'Thy throne is [a throne of] God' (defended by König, § 277 f.) are at any rate too difficult. All this speculating, however, is rendered unnecessary by the correction proposed above (on l. 12).

17 f. We have seen (see exeg. note) how improbable M's reading is; note also the Pasek after עֲלֵכֶן. Read probably יִשְׁתַּחֲוֶה לְךָ. For the confusion between כִּשְׁחָד and יִשְׁתַּחֲוֶה (cp. a parallel in //, 28 f.).

18. In M, the plur. form בְּנֹת, and the asyndeton (קַצִּיעוֹת without ו), but G inserts *et*; (cp. on l. 10) are suspicious. Note too that קַצִּיעָה (sing.) only occurs once elsewhere—as the name of one of Job's daughters (Job xli. 14), and that there it must be corrupt (see 'Kezia,' *Enc. Bib.*). Bi. and Du. omit; Herz, most ingeniously, reads הַצִּעָה (על); cp. l. 4. But there is deep-seated error. Read מִלֵּאוֹת דָּרוֹן כָּל־בְּנֹתֶיךָ.

19. כִּנִּי cannot mean 'harp-strings.' It is true Driver and Cowley refer to our passage in their note on Sirach xxxix. 15 (Heb.); but G there must be right against the Heb. text. The versions found no reference to music. הִכְלִי שֵׁן too is peculiar (see exeg. note). Up. Horsley, 'from cabinets of ivory of Armenia'; similarly Kay, except as regards 'Armenia' (cp. T). Read probably כִּנִּי בְּרַב־מִישׁ יוֹבְלוּ לְךָ; cp. on lxviii. 31 f.

21. M בְּנוֹת כִּלְכִּים. Against this, see exeg. note. Read בֵּית כִּי.—M בִּיקְרוֹתֶיךָ, Baer and Ginsb. (Ben Asher), or (cp. Kön. ii. 4, 275, 489) בֵּיקְ (Ben Naftali), as if 'among thy beloved ones' (i.e. the women of the harem?) but none of the versions sanction this. See Ba., who proposes בִּיקְרוֹתֶיךָ 'within thy walls.' Duhm, בִּיקְרוֹת נָצְבוּ, 'come forward in jewels.' Much better Gratz, לְקַרְאֲתֶךָ (cp. Ex. v. 20, vii. 15, Num. xxii. 34). Best of all (with בֵּית כִּי) is probably חֲבֵרֶתֶךָ (cp. Mal. ii. 14).

22. M שָׁנָה לִמְיֻנֶּךָ בְּבֶתֶם אוֹפִיר. שָׁנָה of the Persian queen, Neh. ii. 6; cp. Dan. v. 2 f., 23 (Aram.). But we expect an allusion to the story of Solomon, whose principal wife is nowhere called שָׁנָה, and we do not just yet expect a reference (unsupported by parallelism) to the splendid dress of the queen. The expression בְּבֶתֶם אוֹפִיר is also too vague.

G apparently read **בָּסֶת** (*ἡμισυ*); Gratz, **בְּכֶתֶר** (so Che., *Enc. Bib.* i. 962; Herz). But we should certainly read (remedying the disarrangement of the letters), **בְּתוֹךְ פִּילִגְשִׁים אִין מְסָפֶר**; cp. 1 K. xi. 3, and especially Cant. vi. 8*b* and *c*.

25. M **וְרָאִי בֵּת מְצָרִים**. Read **בֵּת מְצָרִים** (see on *l.* 29).—27*f*. Prefix **כִּי** with G^a (*ὅτι*); the *kal* of G^a *אִין* seems a wrong correction; note that **כ** precedes. For **יִתְאוּ** read **יִתְאוּהוּ**. For **וְהִשְׁתַּחֲוִי לוֹ** read **וְהִשְׁתַּחֲוּ לוֹ**. **לֹד** became **לוֹ** when the words were wrongly attached to *l.* 12. Really it is the obsequiousness of foreigners to the great king's spouse that is referred to; the words should introduce *l.* 29. In their place, as the close of *l.* 28, read probably **וּמִשִּׁיחַ יְהוָה** (cp. 1 S. xxvi. 16*a*), which fell out owing to its resemblance to **וְהִשְׁתַּחֲוִי** (for a parallel see on *l.* 17).

29. Read certainly **וְהִשְׁתַּחֲוִי לֹד בְּתִכְצִירִים**. G *καὶ προσκυνοῦσεν αὐτῇ θυγατρὶς τίμου* (so G, but closing *l.* 28 as in M). Gr. follows S; Herz prefers to read (*l.* 28 *f.*) **וְהִשְׁתַּחֲוִי לוֹ בְּתִצֵּר**. But a satisfactory view of the whole stanza has to be obtained. **צֵר** from **מִצֵּר**, as in lxxxiii. 8, lxxxvii. 4 (see notes).

30. M **עֵם**. Read **עַמִּים**, or (Herz) **כָּל־עַם**. **כָּל** perhaps fell out through the proximity (in M) of **כָּל־כְּבוֹדָה**.

31. M **כָּל־כְּבוֹדָה בְּתִכְלֹךְ פְּנִיכָה**. Ba., Kau., &c., 'All splendour is the king's daughter within (the palace).' But the vague **כָּל**, **כְּ**, the form **כָּ**, and **פְּנִיכָה**, unsupported by a verb, are all equally improbable. The latter word Krochmal, Gratz, Che. ¹, We. correct into **פְּנִינִים**—an improvement (wrongly questioned by Pratt), but insufficient. Read probably **עַל־נִרְנָרְתִּיהָ עֵנֶק פְּנִינִים**; cp. Prov. i. 9, Ex. xxviii. 22, 24, Prov. iii. 15 (Kt. **פְּנִינִים**). Note the corruption of *σφραγισ* in G (B **א**) into *σφραγ*, which Duhm strangely traces to **חֶשֶׁכֶל**.

32. Read **מִשְׁבְּצוֹת**; initial **כ** in M is a dittogram. With Herz, read **לְבֹשֶׁתָּהּ**.

33 *f.* Read **לְרַקְמוֹת לְבָבָהּ אַחֲרֵיהָ רֵעוּתָהּ**. (W F, 'on parti-coloured +cushions+') has arisen out of **לְבָבָהּ**; **לְבָבָהּ** out of **תוֹבֵל**; rampant dittography. **מִכּוֹבָאוֹת לֹד**, an editorial supplement.—M inserts **תוֹבֵלָהּ** and **מִלָּה**.

35. M **תַּחַת אֲבֹתָהּ**. This does not make sense. In *l.* 36 it is said that the sons shall be made princes or governors by their father; we should therefore have expected **אֲבוֹתָם**. Herz corrects **תַּחַת בִּיתָהּ** or **תַּחַת שִׁבְתָּהּ**. No doubt **ש** is right; the sibilant **ש** easily fell out after **ת**. But **תַּחַת** is hardly correct; read **עֲמַרְתָּ** (Prov. xvii. 6).

38. For **יְהוֹדוּךָ** read **יְנַדְּלוּךָ** (cp. on xxviii. 7).

PSALM XLVI.

TETRAMETERS. The companion-psalms are xlviii. and lxxvi. The psalmist imagines himself in the midst of the events preceding the great judgment. He writes in the spirit of Isa. viii. 8-10, which is the insertion of a later editor in a prophecy of Isaiah. It may even be from this passage that he derives the ~~Yahwè~~ of the refrain; certainly another prophecy (Isa. xvii. 14) has influenced l. 12. The picture in the first stanza is that of a ~~great~~ upheaval of the powers hostile to Yahwè, symbolized by the ocean, and ~~expulsion~~ of the Jerahmeelites or Arabians (l. 20). Pious Israel remains unshaken and dauntless; it rejoices in the sense of its security, even when the tide of invasion (cp. Isa. viii. 8) comes close up to the walls of Jerusalem. It knows that Zion is in no real danger. The darkest night has its appointed limit; with the dawn Yahwè (invisibly present throughout) will appear (cp. xxx. 6, xc. 14). Then, with a mighty peal of thunder, the divine judgment will take place (lxxvi. 9 f.). This occupies the first two stanzas. In the third the feelings of the rescued people of Yahwè are described (cp. Isa. xxxiii. 18-21). They go out (cp. Isa. lxxvi. 24) and watch the destruction of the implements of war—a scene suggested no doubt by Isa. ix. 5 [4]. Universal peace is now the prospect for the future—a leading feature in a Messianic description (see lxxvi. 4, Isa. ii. 3-4, Mic. iv. 1-4). Should the survivors of the hostile nations cherish the idea of rebellion against Yahwe (cp. ii. 1), they are warned by a divine oracle to desist.

The psalm is strongly Messianic (Stade, *Akad. Keilen*, 67 f.), cp. Ps. lxxv. Neither the deliverance from Sennacherib, nor any other event in Israel's history, could suggest the idea of an endless and universal reign of peace (iv. 9 f.). To assign Ps. xlv. and xlviii. to the time of Isaiah (Ew.) is, therefore, impossible (cp. on xlviii.). It is possible, however, that some temporary deliverance of the Jews in post-exilic times may have added fuel to the flame of the Messianic hope; the successes of Alexander may have seemed to some a foretaste of the fulfilment of the promises (cp. Isa. xxv. 1-5 f.). Cp. Beer, *Indiv. Ps.*, p. xlv.

The titles of God in this psalm deserve attention—Yahwè Sebāoth (xxiv. 10), Jacob's God (xx. 2), Elyon (xxi. 8), all favourites of later writers.

Deposited. Of the sons of Korah. Of Salmah. Marked. 1

- | | | |
|---|--|---|
| 1 | Yahwè is unto us a refuge and a rock, | 2 |
| | He is found continually a help in troubles. | |
| | Therefore have we no fear, though the earth rock, | 3 |
| | Though the mountains tumble into the ocean's midst : | |
| | The billows of the sea may roar; | 4 |
| | The mountains may quake at the insolence thereof, | |
| | [Yahwè Sebāoth is] on our side, | 5 |
| | Our sure retreat is Jacob's God. | |

- | | | |
|----|--|---|
| | Let the city of our God [Yahwè] rejoice— | |
| 10 | The holy dwelling-place of the most High. | |
| | God is in the midst of her ; she cannot totter ; | 6 |
| | God will help her at the turn of the morn. | |
| | Nations roar, kingdoms show enmity ; | 7 |
| | He utters his voice ; then the earth rocks. | |
| | Yahwè Sebāoth is on our side, | 8 |
| | Our sure retreat is Jacob's God. | |

Go, look at the wonderful works of Yahwè, 9
 Who has extinguished Jerahmeelites to the end of the land ! 10
 He breaks the bow and snaps the spear,
 20 [The shield of] Jerahmeel he burns with fire.
 'Desist ; assure yourselves that I am God, 11
 +That+ I am sovereign among the nations, sovereign over
 the earth.'
 Yahwè Sebäôth is on our side, 12
 Our sure retreat is Jacob's God.

2. נִכְצָא strictly, 'he lets himself be found,' i.e. by those that seek him (2 Chr. xv. 2).—5. There may be here a distant echo of the myth of the dragon (see *Enc. Bib.*, 'Dragon'). So Gunkel.—9. One regrets to resign the supposed parallel to Isa. xxxiii. 21 which M's text apparently provides (see Del.); but textual criticism compels us. Nor is it possible to arrive at any agreement as to the right translation of M ; critics

will differ everlastingly, because the text is corrupt. See crit. note.

12. לַפְנוֹת בִּקְרָה. Duhm rightly compares Isa. xvii. 14. and sees an allusion to the story of the destruction of Sennacherib's army. See on Ps. xlviii.

17. The same exhortation in lxxvi. 5. See introd.—19 f. See lxxvi., //, 5, 6.

22. רוּם, 'to show oneself supreme or victorious'; cp. xxi. 14, lvii. 6, 12.

Critical Notes. 1 f. מַעַן. Read either מָעַן or (better) צַר. See on xxviii. 8.—M כִּי־אֵל. Read תִּמְכִּיד (S, Gr.) ; cp. on ix. 10, cxii. 1, cxix. 4.

3. M בִּהְחִיר. The intrans. use of הִמִּיר is far from probable. Ol., 'when he (God) changes the earth'; but we should then expect בְּהַחֲלִיק (cii. 27). The final ר seems influenced by ר in אֶרֶץ. Read probably בְּהַמֵּץ (Kr., Gr.) ; cp. *I.* 14. *G* ἐν τῇ ταπύσσασθαι. The verb *tap.* occurs four times in this psalm in *G*. Here, however, we should do best to correct ἀλλάσσεισθαι. The τ is influenced by τω ; ρ and λ confounded phonetically.

5. M כִּי־מִי. Read גַּלִּי יָם (cf. lxx. 8). Herz, מִי יָם.—Omit יַחֲמוּ, a faulty variant to יִחַמוּ ; cf. lxxv. 19, where חֲכָה is miswritten חֲכָר.

7-9. M יִצְרָאֱלֹהִים יִשְׁמְחוּ פִלְגֵנוּ נְהַר. What can this mean? Hitz. renders //, 9, 10, "The Holy One of the dwelling-place of the Most High is a river," &c. But what circuitous phraseology ! and what a strange comparison ! xlviii. 2 will not justify the one, nor Isa. xxxiii. 21 the other, for both these passages are in disorder. Shall we, then, prefix הַסֵּדֶר (Bi.⁽¹⁾, Che.⁽¹⁾), or the like ? But that would be violent, and the result not adequate. Very possibly the above words represent the greater part of the refrain of the psalm. It is true, many since Ew. have

restored this refrain at the end of the first stanza. But they have not noticed that a part of it may exist in a distorted form in the text. The first elements that strike us are **שָׁמַיִם** and **נִיּוֹ**, which clearly make up **מִשְׁכָּנִי**. We can then perhaps recognize **נְהַר** in **נְהַר**, and **לְנוֹ** in **לְנוֹ** more obviously = **מִ**, but **כִּי** and **פִּי** are frequently confounded). **יְהוָה עֵיר אֱלֹהִים** is a similarly distorted form of **אֱלֹהֵי יַעֲקֹב**. Transpositions both of words and of parts of words are by no means uncommon in the traditional text. Hence **יַעֲקֹב** (the less common form of **יַעֲקֹב**) became **קִינֵי**, and **אֱלֹהִים** (written **אֱלֹהֵי**) was placed after the miswritten **קִינֵי** (which by corruption became **יְהוָה עֵיר**). But **יְהוָה עֵיר** has to do double duty. It stands in the second place for l. 1 of stanza 2. Correct the first word into **תְּשַׁבַּח** (cf. **xlvi. 12**), and read **יְהוָה אֱלֹהֵינוּ**. **סֶלָה** (**z. 4**, end) is probably a corruption of **אֱלֹהִים**; the **סֶלָה** in **z. 8, 12** is an unintelligent assimilation to **z. 4**. G, however, has none in **z. 12**.

10. M **קִדְשׁ מִשְׁכְּנֵי עֲלִיּוֹן**. **Σ τὸ ἅγιον τῆς κατασκηνώσεως τοῦ ὑψίστου**; *J sanctum tabernaculum altissimi*. But this rendering would require **קִדְשׁ מִשְׁכְּנֵי** or **מִשְׁכָּן**, because 1. **קִדְשׁ** is an adjective; and 2. **מִשְׁכְּנִים** (masc. pl.) only occurs once again—in **Ezek. xlv. 4**, and there means the tents of nomads). Ba., therefore (so too Now., Bertholet, and Herz), adopts G's text, **ἡγάσας τὸ σκῆμα αὐτοῦ ὁ ὑψίστος = קִדְשׁ מִשְׁכְּנֵי עֲלִיּוֹן**. But this does not give the most appropriate sense. The declaration of Zion's inviolableness naturally begins with the statement, 'God is in the midst of her'; indeed, **בְּקִרְבָּהּ** suggests, if it does not necessarily imply, that **עֵיר** (fem.) immediately precedes. Read, therefore (transposing; see last note), **מִשְׁכְּנֵי קִדְשׁ עֲלִיּוֹן**.

13. M **כִּטְנוֹ**. If this is right, the 'tottering' of the kingdoms is the result of the 'roaring,' i.e. the hostile demonstrations, of the nations. But the psalm suggests (cp. **lxxvi.**) that Judah is the object of attack. Read perhaps **שִׁטְמוֹ** (cp. on **lv. 9**). If so, **l. 14** gains in force.

17. M **כִּפְעֻלֹת**. Read **נִפְלְאוֹת** (**lxvi. 5**). See on **xlvi. 2**.—M inserts **אֲשֶׁר שָׁם שְׁמוֹת בְּאֶרֶץ מוֹפֵת**; so too G, except that *répara* implies **שְׁמוֹת**, which Lagarde adopts, instead of the unique plural **שְׁמוֹת**. The clause, however, is suspicious, on account 1. of the prosaic **אֲשֶׁר שָׁם**, and 2. of its metrical superfluity. It seems to have grown out of **מוֹפֵת**, which is properly a variant to **נִפְלְאוֹת**. The expander may have modelled the clause on **lxxviii. 43**. Probably he read **מוֹפֵת שָׁם**; is dittographed. Herz, less suitably, **מִשְׁמוֹת**.

18. M **מִלְחָמוֹת**. But it is not the thought of the tranquillity of distant lands which lifts up the speaker's consciousness. Read

יְהוָה, and see on the || passage, lxxvi. 4.—20. Read probably **יְהוָה**; cp. lxxvi. 7. 6. **מַעֲלֹת** 'waggon's.' **G** *θερεῖν*; **T** **עֲלִילָה** 'shields.' Hence Ba., Kirkpatr. **עֲלִילָה**. But in Num. xxxi. 50, Ezek. xvi. 12, **עֲנִיל** = 'ring.' Most probably, however, **עֲנִ** comes from **יְהוָה**.

PSALM XLVII.

T RIMETERS. A summons to all peoples to pay homage to Yahwè, whose capital is Jerusalem, but whose realm is the world. It has a real though secondary connection with Pss. xvi. and xlviii. (cp. 'Jacob,' v. 5, xlvii. 8, 12; 'a great king,' v. 3, xlviii. 3; 'the Jerahmeelites,' v. 4, xlviii. 5; 'greatly to be revered is our God,' v. 10, xlviii. 2; cp. also v. 2 with xlviii. 3). But it is more closely related to the other coronation or accession psalms (xv.—c.; see *OP*, 163; Briggs, *Messianic Prophecy*, 456). It has also points of contact with Ps. xviii.; cp. especially v. 4 with xviii. 48, and note that vv. 2 and 10 imply the same idea as xviii. 45b ('aliens sought me eagerly'). Duhm speaks satirically of the 'astounding naïveté' imputed to the Jews by the received text of vv. 4, 5, and accordingly emends the text. But the naïveté is found elsewhere (e.g. in Isa. lx. 14), and was a necessary consequence of the combination of particularistic and universalistic elements in early Judaism. The psalm is as strongly Messianic as Pss. xvi. and xlviii. The poet projects himself into the Messianic future, when Israel's foes, represented by Edom, will have been crushed (cp. ii. 10, xviii. 39, 48b, lxx. 6 ff., Mic. iv. 13). It is true we might, with Ol., regard the subjugation and forcible conversion of the Idumæans by John Hyrcanus (cp. Bertholet, *Stellung*, 239) as the occasion of the psalm. Simon's league with the Romans (1 Macc. xiv. 24, 26, 40), if historical, might also be thought of. But these are makeshift theories. The Messianic key fits the lock better than any historical one. There are some bad corruptions in the text, which, of course, have led to faulty exegesis. The supposed parallel in v. 6 to lxxviii. 19 disappears, but in compensation we get two fresh parallels in v. 10 (*ll.* 19 f.) to lxxix. 8, 19. On the period and ideas of the psalm, cp. Diehl's dissertation.

Deposited. Of the sons of Korah. Marked.

1

- | | | |
|----|---------------------------------------|---|
| 1 | O all ye peoples, clap your hands, | 2 |
| | Shout ye unto God with ringing cries; | |
| | For Yahwè is most high and terrible, | 3 |
| | A great king over all the earth. | |
| | The Edomites he crushed under us, | 4 |
| | The Jerahmeelites under our feet; | |
| | He liberated for us his inheritance, | 5 |
| | The ornament of Jacob whom he loved. | |
| | Praise ye God with shouting, | 6 |
| 10 | Yahwè with the sound of the horn. | |
| | Make melody to our God, make melody, | 7 |
| | Make melody to our King, make melody. | |

- For Yahwè is the King of all the earth, 8
 Make melody to our King, [make melody ;]
 Yahwè reigns over the nations, 9
 Yahwè is seated on his holy throne.
 Bless our King, O ye peoples, 10
 Praise our God, O ye peoples ;
 For Yahwè is unto us a shield,
 20 Greatly to be revered is our God.

4, 13. **All the land.** Or, possibly, 'all the land (of Canaan).' Cp. xcv. 3 (corr. text).

7. **The ornament** (נָאֵץ); cp. Isa. xlii. 19, and, for the idea, Jer. iii. 19.

17 f. The suggestive phrase, 'the

God of Abraham' (cp. Gen. xvii. 4), must reluctantly be given up. See crit. n.

19 f. **Unto us a shield.** So lxxxix. 19.—*Greatly to be revered.* See lxxxix. 8, and cp. the similar form of xlvi. 2 (l. 1).

Critical Notes. 5. M דָּבַר. G *in* *erage*, rightly as regards the tense (Kön. § 194 f.). Read, however, יָדָבָא, as in xviii. 48 (see note). This fits the reference to the Edomites.—For עָפִים read אֲדָמִים (as xlix. 2), and for לְאָפִים read יִשְׁמְעָאִים. There is now no inconsistency with v. 2.—M closes v. 5 with סֵלָה; so G (B, but not A T). סֵלָה, however, is either a corruption of לֹלֶה i.e. הִלֵּל (see next note), or transferred from v. 4 (end), in which case it would come from כָּאֵל (see last note).

7. M G יָבָחַר; 'chose anew' ?? Read probably יִפְרֹק; cp. cxxvi. 24.—Read נִחְלָתוּ (G; Du.).

9. M עָלָה. Why the completion of the work for Israel described in // 5-8 should be marked by Yahwè's ascent (whither?) amidst shouting, is not plain. Duhm is obliged to suppose that עָלָה was a technical term of the sacrificial cultus. But עָלָה is simply a corruption of a dittographed סֵלָה (see last note).

11 f. Read אֲלֹהֵינוּ with Diehl, after G.—M מִשְׁכִּיל. 'The superscription of many psalms; according to 2 Chr. xxx. 22 a term for a particular kind of musical performance' (Duhm)? Read לְמִלְכָּנוּ (ש' became נו). Cp. 'Maschil,' *Enc. Bib.*—Insert זִכְרוֹנוֹ (metre).

17 f. The narrative statement in M is very strange; nor is the sense plain. R.V. renders, '... (to be) the people of the God of Abraham.' The phrase would imply that distinctions of peoples were henceforth abolished. But this would go beyond Ps. lxxxvii. (cp. Isa. xix. 24 f.), and is in itself doubtful. The grammatical basis of the rendering (נֶאֱסָף)

hardly admits an accus.) is also insecure. G S read עם (so Cappellus, Ew., Dy., &c.); Hi., Ol. (formerly), Lag., Bi., Che. ¹, and Du. suppose that עם dropped out before עם; but what does עם mean—'with' or 'equally with'? Gr. reads עם אל. The phrase 'Abraham's God' is also unexpected here; we expect 'Jacob's God.' Lastly, the psalm should close, as it began, with a summons to praise Yahwè. There must be deep corruption. Read אברהם ברכו עמים כלפנו ייבחו עמים אלהינו. אברהם has sprung out of a dittographed אלהינו. נאספו is made up out of נו, the last syllable of כלכנו, and a corruption of שבחו. For כלכנו we might read נאלנו, but ll. 12, 14, 17 dissuade from this.

19. M כי לאלהים כנגד ארץ. What can the 'shields of the earth' mean? Stade's proposal (*ZATW*, '94, pp. 322 ff) to read שליכי is ingenious but very far-fetched. The right solution follows from our correction of M of lxxix. 19. Read ארץ; כנגדו לנו. ארץ belongs to the next line.

20. M כי אד נערה. Gr., Bi., Du. insert ילכלכל אלהים (xcvii. 9). Read rather (taking over M's ארץ), נערו אלהינו, cp. lxxix. 8, and exeg. note.

PSALM XLVIII.

PENITENTS. Anticipations of triumph over Israel's foes. The psalm should be read with Ps. xlv., Ps. xlvii. being inserted between them by an editorial afterthought (see introd.); also with Ps. lxxvi. The points of contact between xlv. and xlviii. are obvious. In ll. 1, 10, 'the city of our God'; so xlv., l. 9. In l. 2 Yahwè's 'wondrous deeds'; so xlv., 17. In l. 4 משנב, so xlv., ll. 8, 10, 24. In l. 12 'to the ends of the earth'; so xlv., l. 18 (sing.). In ll. 3, 13 'let mount Zion rejoice'; so xlv., l. 9 (a synonym for 'mt. Zion'). xlviii., ll. 15 f. contain a summons to make a close inspection of the delivered city, such as is expressed more shortly in xlv., l. 17. Lastly, the idea of xlviii., l. 18a, is the same as that of xlv., l. 2 ('continually'). In fact, Ps. xlviii. expresses by anticipation the feelings of the citizens of Zion after the assault of the foes here represented by the Jerahmeelites (cp. also Ps. xlv.) has been repelled. There may possibly be an allusion to the traditional failure of the Assyrians to take Jerusalem (cp. Isa. xvii. 13 f., xxix. 7 f., xxxiii. 3, 14a, which may perhaps have suggested the description in ll. 6, 7. To suppose, however, that the psalmist is a contemporary of Isaiah would be very unnatural (see *OP*, 164). It is the pious post-exilic community which speaks; in no other age indeed than the post-exilic did Israel assume the duty of praising Yahwè 'to the very ends of the earth' (l. 12). To the same age we are also pointed by the reference to the 'assembly' (l. 11 (cp. xxi. 23), and by the mention of the duty of handing on the Gospel of Yahwè's deliverance to the next generation (cp. xxii. 32, xlv. 2, lxxviii. 4). It has sometimes been held that this is a pilgrim-psalm (cp. *OP*, 164, 176; Duhm). It was hardly written with this object, though, of course, pilgrims may have used it. The key to ll. 15, 16 (which suggested the theory) is furnished by Isa. xxxiii. 17-21. There is no valid reason for separating vv. 10-15 from the rest of the psalm, which Winkler grievously misunderstands (see on l. 3).

Marked : Of the sons of Korah.

1

1 Great is Yahwè and highly to be praised | in the city
of our God ;

2

His wondrous deeds [on] his holy mountain | are the
whole earth's joy.

3

Let mount Zion rejoice and exult, | the city of the great King ;
In the towers thereof has Yahwè | been known as a sure
retreat.

4

For behold, those of Jerahmeel | and Arabia came together,
When they saw its towers, they were amazed, | in confusion
they fled.

6

Shuddering seized them and horror ; | agony as of one in
travail ;

7

The Jerahmeelites thou didst scatter, | the tribes of Asshur.

8

Thou didst scatter the hosts of the Arabians, | O Yahwè
Sebäôth !

9

10 The city of our God doth Yahwè | establish for ever.

I will extol thy lovingkindness, O Yahwè, | in the midst of
thine assembly !

10

All thy famous deeds will I publish | to the ends of the earth

11

Full of justice is thy right hand, | let mount Zion rejoice !

12

Let Judah's daughters exult | because of thy judgments !

Walk around Zion, make a full circuit, | reckon up its forts,

13

Mark well its castles, | explore its towers ;

14

Relate to the next generation, | that Yahwè has brought
deliverance,

15

Our God for ever and ever — | he alone is our shield.

2. **The whole earth's joy.**

Not as in Lam. ii. 5, a title of Jerusalem.

3. The text has here greatly exercised the ingenuity of commentators. Bredenkamp (*Gesetz u. Propheten*, 145) thought that 'the extreme north, the city of the great king,' could only mean Nineveh, in whose palaces the news of the overthrow of Sennacherib had produced a deep impression. Halévy (*Rev. archéol.*, juillet, '82, p. 52), that the Israelites regarded Mount Zion as a miniature of the immense world-mountain (cp. on Isa. xiv. 13) of Babylonian mythology, crowned as it

was by the sanctuary of Yahwè, and having at its feet the valley of Hinnom, the supposed entrance to the nether world. Winckler (*Gesch. Isr. ii. 129*), that the passage describes how the mountain of the north (Isa. xiv. 13) shudders at the assault made upon its angelic defenders by the 'king of contention' (מלך ריב). Yahwè (coming from the south). Yet the text is manifestly overgrown by corruption, and it should not be hopeless to cure it. See crit. note.

4. ארמנות, as cxii. 7 (only here in Ps.); G év raît Bâpaw arjjs

(*Ḳdīs* = *קִדְרָה*). Jerusalem, then, was well fortified in the psalmist's time. But, he says, Yahwe was the effectual succour, not the forts. Cp. Isa. xxxiii. 18, 21.—*נִדְרַע*, cp. lxxvi. 2.

6. *תְּכֵה*. Cp. lxx. 9b (corr. text), Isa. xxix. 9, Hab. i. 5.—For

the flight of the enemy, cp. lxxvi. 6 (corr. text).

14. Repeated xcvii. 8. The daughters of Judah (cp. lxxix. 30) are the provincial towns; cp. Ezek. xvi. 48.—18. Our shield. Cp. xli. 10 (corr. text) lxxxi. 12.

Critical Notes. 2. With Houb. read *ב הר קדשו*. For *יפה נוף* read *נפלאותיו* (transposing). *ל* dropped out; *תו* became *פה*. See on xli. 9, and note the complete consistency of the stanza. E 'A J make *נוף* = 'a branch' (as in Mishna and T); cf. G *επίφυ*. So Dunash (Mt. of Olives) Gr. Herz, *יפה ענף*; cf. Ezek. xxxi. 3 (a tree is spoken of). Those who defend text compare Ar. *nāṣa* 'to tower (above), to be long, or high.' But the word has no affinities in Heb., Aram., or Ass. Duhm retains *נוף*, and even finds here a trace of the poet's knowledge of Greek; cf. *καλλικλωστή*.

3. M *הר ציון ירבת צפון*. Is this a reference to the northern mountain of the Elohim? See *OP.* 317, and *Enc. Bib.* v. 7. 'Congregation, Mount of.' But how can 'the recesses of the north' be equivalent to 'a mountain like that mythic one in the far north'? Hence formerly (1888) I supposed that the words were the gloss of a scribe, who inserted in the margin two words from Isa. xlv. 13. But *ירבת צפון* is simply *קרית ציון*, a variant to *הר ציון*, which has probably supplanted *ישכח ותגל*. The latter words were misplaced, and had become illegible. Read *ישכח הר ציון ותגל*; cf. *H.* 13f.

5 f. Read *הִפּה ראו כן מ—בִּיהֲנָה ירחמיאלים וערבים נועדו*. Not one word is free from difficulty. *הִפּה*, but why a demonstrative? *ראו*; but what did they see? Herz, *ראוד*; Lag. *באו*. כן, to express the synchronizing of two circumstances (*Ges.-Kau.* § 164½, n. 1). But this would have been sufficiently done by an asyndeton. The style is wooden. Read *ארכנתיה ראו יחדיו* (v. 5, end) contains elements of *ארכ*.

7 ff. M *שם*. Read *ושם*. Herz, *שכמו*, with *חלל* for *חיל*. In 7. 8 *אניות תרשיש* has caused much perplexity. Duhm thinks that Tarshish ships are mentioned, because the writer had found them in Isa. ii. 16, and inferred that they must have some cryptic reference to Jerusalem. Sharpe (*Hist. of the Hebr. Nation*, 131) sees an allusion to the destruction of the Tyrian ships which carried supplies to the Assyrian army before Pelusium (cp. Herod. ii. 141). Others take 'ships of Tarshish' to be an allegorical phrase (cp. Isa. xxxiii. 21). All most

unnatural. With regard to Isa. ii. 16 see *Crit. Bib.* It is true, **בְּרוּחַ קָרִים** is only less suspicious; what has the 'east wind' to do here? If a storm were introduced at all, would the description be so condensed? Read probably **יִרְחַקְאֵלִים פֹּרֶת אֲשִׁיר**. So Isa. lx. 9. **תְּרַשֵׁשׁ** is most easily explained as a development of **אֲשִׁיר**, Asshur = Ashhur or Geshur. See *Enc. Bib.*, 'Tarshish,' and crit. n. on iii. 8.—9 f. **מִבְּעִיר רָאִינוּ בְּעִיר שָׁמְעֵנוּ**. Very prosaic. The Pasek warns us to criticize. The key to the problem is in the first two words. **כֹּאשֶׁר שִׁבְרַת כְּהִנּוּת שָׁמְעֵנוּ** is the editor's reconstruction of a corruption of **יִרְחַקְאֵלִים**. We have here a case of the rhetorical figure Anadiplosis (cp. Kën., *Styl.*, pp. 300 ff.), but **בְּעִיר = עֲרִיב (עֲרִיבִים)** is probably more correct than 'ירח,' and **פֹּרֶת** should probably, as in l. 8, be restored for **שִׁבְרַת**.—For the second **בְּעִיר** read **עִיר**. The **סֵלָה** in v. 9 (end) comes from **עֵלָם** (dittographed).

11. **דְּבִינִי**. *G* ἐπελάβομεν, *Σ* ἐκάρταμεν; *J* *astimavimus*. See Isa. x. 7 (**חֲשֹׁב**), xiv. 24 (**יַעַן**). So Num. xxxiii. 56, Judg. xx. 5, 'to mean, purpose.' Clearly wrong. Gr. doubtfully **קְרִינִי**. But the speaker's tone is not that of waiting expectation. An easier change too is desirable. Read **אֲרוֹכִם (נו = ם)**, and of course **יְהוָה**.—**מִבְּקֶרֶב הִיכָלְךָ**; a superfluous statement. *G* ἐν μυστῶ τοῦ λαοῦ σου (? *Heiz vau!*). Read **קֶהֱלֶךָ**; see xxii. 23.

12. **כְּשִׁנְךָ אֵל כֹּן תִּהְלַךְ**. How unnatural! **שִׁנְךָ** is as certainly corrupt here as in cxxviii. 26. We require a verb, **אֲרוֹכִם**. Read **אֲשִׁמְיֵךְ קִרְיָת**, omitting **אֱלֹהִים** (from l. 11). This suits **עַל קִצְי־אֲרִין** rather **אֵל** or **עַד**; see Isa. xlviii. 20. **כֹּן** for **כָּל** offers no difficulty. The initial **כ** in **כְּשִׁנְךָ** has *not* arisen out of **א**; as in the corresponding case in l. 11 the initial **א** of the verb was lost. Then, to make sense, the editor prefixed **כ**. The final **כ**, however, has no doubt arisen out of **ע** (cp. **עַל** for **כָּל**). [*Perles, Anal.* 62, **כְּשִׁנְךָ**].

16. **יְהִי־לָהּ**: Pasek precedes. Softened Mappik before **פ** (*Ges.-Kau.*, § 1112). But there is strong authority for **יְהִי־לָהּ**. The chief difficulty, however, is in **חִיל**; *G* εἰς τὴν δύναμιν αὐτῆς; *Σ* εἰς τὸν περίβολον αὐτῆς. The moderns follow *Σ*, but this gives no parallel to **אֲרָמֹתֶיהָ**; **חִיל** and **חֹמֶה** would have been satisfactory (Isa. xxvi. 1, Lam. ii. 8). Read **הִיכָלֶיהָ** (same error as in cxxii. 7, and perhaps in Zech. ix. 4).—**מִפְּסָנִי**. Ludovicus De Dieu, 'walk between the palaces in all directions.' This implies deriving from **פָּסַג** 'to divide'; cp. *M* **פָּסַג** 'to cut across (a vineyard, where there is no road). Read **חֲפָשׁוּ** (1 K. xx. 6).

17. For **לִמְעַן תִּכְפֹּר** read **כִּפְרוּ** (metre). **לִמְעַן** comes from a dittographed **אֲרַמְנַת**.—**מִי זֶה**, with Pasek. **זֶה** 'such a one'? So at least Hitz., Del.; cp. xxiv. 6, Job xiv. 3. But no description of Yahwē has preceded. For the solution see xxx. 31 f. The subject of the message to posterity is that 'Yahwē has delivered.' Read certainly **כִּי יְהוָה הוֹשִׁיעַ יְהוּדָה**, though G omits **אלהים**.

18. **מִיִּנְהֲנִי**. This does not suit the parallelism. Read, with Gr. (alt.), **כִּנְנֵנִי**. See exeg. n., and observe that the figure of the shield is Korahite.—M appends **עַל־כּוֹת**, 'to death'? 'beyond death'? Most unsuitably. G read **עַל־כּוֹת** (*ὁ θεὸς ἡμῶν εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος* B); *αἱ τοὶ ποιμαίνει ἡμᾶς εἰς τὸν αἰῶνα* [A]; *αἱ τ. π. ἡ εἰς τοὺς αἰῶνας* [ART]. But **עַל־כּוֹת** must originally have stood at the end of xlix. 1; it was supplied in the margin of the archetype, and intruded into the text of xlviii. 15. **עַל־כּוֹת** comes from **שַׁלְמַת** 'Salmath'; prefix **עַל** 'Of Salmah' should stand in the title of Ps. xlix.

PSALM XLIX.

TRIMETERS. Verses 1-5, as read in M's text, apparently stand apart from the rest of the psalm. They have the disadvantage of exposing the psalmist to the charge (see Duhm, p. 141) of causeless grandiloquence. What follows is indeed of much importance for pious Jews, but is too directly concerned with Jewish circumstances to claim the attention of all peoples and all classes. There is, however, a strong probability that vv. 1-5 consist partly of a quatrain re-written by the editor, partly of a newly composed passage suggested by lxxviii. 2, and that the original first quatrain or stanza of the psalm was an address to the Edomite enemies of the Jews in the spirit of the warning in n. 9, and designed ostensibly to move them to a change of course. It is far too startlingly explicit in its accumulation of descriptive terms, but certainly forms an effective introduction, and the unexpected discovery of it some time after the rest of the psalm had been finished, seems to the present writer to confirm the general view of the poem. The psalms most parallel to Ps. xlix. are xxxvii., lxvii.⁽²⁾, and lxxiii., but the references to Jerahmeelites and Ishmaelites, to 'impious ones,' to 'deniers of God,' and 'insulters of Israel,' bring the psalm into close relation to Ps. l.⁽²⁾, lii., liii. (= xiv.), lvi., lxxvii. As to Ps. lxxiii., however, it should be noted that there is no parallel in xlix.⁽²⁾ to the failure of faith which the other psalm records. The close of Ps. xvi. is also partly parallel; cp. xlix.², ll. 23 f., with xvi., l. 5; xlix.⁽²⁾, ll. 25 f., with xvi. ll. 16-20.

If M's text is correct, Ps. xlix. is also precisely parallel to Enoch cii. f. These passages contain a protest against a notion of the nether world which encourages the party of the wicked rich in their oppression of the righteous poor. Just such a protest M's text supplies in Ps. xlix. 'The rich man who hews out for himself a grand sepulchre, considers that he will have a correspondingly grand resting-place in Sheol. Of punishment for his oppression of the poor he does not dream. In life and in death he will be equally the spoiled child of fortune, the heir of all such good things as are to be had. To this the psalmist is made to reply that the wicked rich man is profoundly mistaken. The relative position of his own class and of the righteous poor will be inverted. The rich man will go down to join his fathers in Sheol, but without his pomp, while the poor, upright man will

be rescued from the grasp of Sheol, and the company to which he belongs will trample on the graves of the wicked when the dawn of the greatest of days appears.¹

A keen textual criticism, however, shows that this view of the meaning is not entirely correct. The contrast is not between the fate of all wicked rich men as individuals and that of all poor righteous men as individuals, but between that of all individuals in the former class without exception and that of the community of the pious at the opening of the Messianic age. Of the fate of the individual poor man nothing is said. Whether he is to be raised from the dead, should he have died before the Messianic age arrives, and whether, in the Messianic age, the righteous man is to live as long as Methuselah and then pass gently away, or, like the pious community, to live for ever, is here left undetermined. We cannot venture to infer from the refrain in our revised text that those Jews who are not 'traitors' and 'impious ones' will be brought up, if need be, from Sheol (cp. Isa. xxvi. 19), because in Ps. ix. 18 f. a closely parallel passage—it is evidently the class of the pious as a whole which the psalmist opposes to all individual wicked men. That later on, when individualistic aspirations began to be recognized, the psalm may have been infused with a fuller meaning, is probable enough, but the law of analogy forbids us to pick out two or three psalms, and interpret them in a sense which is plainly unsuitable for other psalms of the same group. It must also be pointed out that in xlix. 16 it is not said, 'He will take thee (the individual Israelite) from among the dead,' but 'He will take me from the land of Sheol,' i.e. 'He will save me from dying.'

To us it may perhaps appear strange that pious Jews should have had more definite ideas as to the fate of the wicked as individuals than as to that of the pious as individuals. But we know that those for whom the psalmists speak possessed in a high degree the quality of self-forgetfulness. It was enough for them that the community would live on, even if all its present members were to pass away, and it was an object of hope with individuals to live to share the gladness of glorified Israel in the Messianic age (cvi. 4 f.). Thus we have every reason to suppose that in xlix. 16, as well as in xvi. 10, the speaker is not any individual, but the pious community.²

The view expressed in *OP*, 381 ff., that the speaker in v. 16 is any and every pious Israelite, must, therefore, I fear, be abandoned, while, on the other hand, the view put forward in p. 406 of the same work that xlix. 25 refers to the punishment of the wicked in Sheol is in accordance with the most thoroughly revised form of the text. It is the justice of God which enables Jewish believers to resist the temptation to murmur at their present lot; that divine justice will be manifested in the punishment of all the wicked oppressors as individuals, and in the final deliverance and glorification of the pious community in the Messianic age. Cp. Charles (*Eschatology*, p. 74), who agrees with the author as to the penal character of Sheol, but prefers to explain v. 16 as an assertion of the immortality of the pious individual, in accordance with the view taken in *OP*, 381 ff. So also Duhm, pp. 146 f., who holds (again in accordance with *OP*, *l.c.*) that the psalmist had also very definite ideas as to the place to which the pious man was removed by God after death.

According to Duhm, the psalm must have been written by a man of Pharisaic tendencies, and be very late. It should be noted, however, that Duhm denies that xvi. 10 (which most will at once see to be parallel to xlix. 16) expresses the hope of immortality. All that we can say is that Ps. xlix. is of earlier date than the Wisdom of Ben Sira, for Sirach xiv. 15 is based on part of Ps. xlix. 11 (see crit. note on *ll.* 11, 12). Like so many other psalms, Ps. xlix. is influenced by the dialogues of Job, which is a better argument for a late date than that offered by Duhm. For German discussions of its contents see Olshausen, Klostermann, Hupfeld-Nowack, Smend (p. 111), Baethgen, Coblenz (p. 122). Note the two equal strophes with refrain.

¹ *JRL*, 236 f.; cp. *OP*, 381 f., 413 f.

² The allusion which M's text of v. 10 suggests to the death of 'wise men' (i.e. presumably, righteous men) is not sanctioned by a keen textual criticism.

³ פִּיִּשׁ in xi. 1 also refers to the pious community, as an organic whole.

Deposited. Of the sons of Korah: marked. Of Salmah.

- 1 Hear this, all ye Edomites, 2
 Attend, all ye of Ishmael, 3
 Both traitors and deniers, 4
 The wicked and the impious together. 5
 Why should I be incensed at evil-doers, 6
 + Or + enraged at the prosperity of the wicked,-- 7
 Of those that trust in their wealth, 8
 And boast of the abundance of their riches ? 9
 Surely the wicked will be unransomed, 10
 10 No purchase-money will be given for him to God, 11
 All too dear is his life ransom, 12
 Present and bride come short. 13
 Never will he see the dawn, 14
 For the light of life is sealed up ; 15
 The caterpillar gnaws his treasures, 16
 He resigns his wealth to the swarming locust. 17
 Their glory is a portion for the greedy locust ; 18
 Their stores for the leaping locust ; 19
 [The feet of sheep and] oxen 20
 20 Trample where stood their castles.
Traitors will not come up from Sheol, 21
The impious are destroyed in Deathland. 22
 This is the fate of those that deny God, 23
 The latter end of those that insult Israel. 24
 For ever they will be prostrate in the pit, 25
 They will seek earnestly in the darkness for day break ; 26
 The pangs of Death will affright them, 27
 The terrors of Sheol will take hold of them, 28
 1 + But + surely my soul God will ransom, 29
 30 From the hand of Sheol he will take me. 30

¹ My mouth utters perfect wisdom, 4
 The musing of my mind is full of insight ;
 I incline mine ear to + hear + true things, 5
 I pour out right things with the lyre. 5

+Then+ be not thou incensed when a denier waxes rich, 17
When the glory of his house becomes great,
For none of that will he take away when he dies, 18
His glory will not descend in his train:

Even if he trusts in his wealth, 19
And boasts in the abundance of his riches,
To the leaping locust he will resign his treasures, 20
To the swarming locust his stores.

Traitors will not come up from Sheol, 21

40 *The impious are destroyed in Deathland.*

(Gloss in 7: 4. 1. 1. *I in the mine*
ear. Cp. the Arabian notion that poets
are visited by *rimn*, and Plato's phrase
for poets (*Phaedr.*, 262) *Μουσὴν ὑπο-
κνῆσαι*. The assertions in 7: 4 are from
this point of view tolerable. 'Glory'
belongs 'to him that gives wisdom'
(Sirach li. 16 f.).

5 f. Cp. xxxvii. 1, lxxiii. 3.—
That trust in their wealth, because a
rich man can offer costly and abundant
sacrifices, and may hope, at any rate,
for a semblance of distinction in the
nether world. A premature death,
regarded as a divine judgment, would
destroy this illusion.

9. **The wicked will be un-
ransomed.** There are times, at
least according to Ehhū, when an
angelic being can say that he has found
a man's purchase-money (*כִּנְזָאתוֹ*)

נָפֶר, Job xxviii. 24). But this
ransom, which is repentance, only
postpones the last day of life. Cp.
Koran, Sur. ii. 117. The unfortunate
fiction of a 'brother' in M's text
throws the whole passage into obscu-
rity. The speaker (i.e. Israel) ex-
presses his convictions piece-meal, and
each fragment is introduced by the
particle *אֲדָא*, 'surely,' or 'nevertha-
less.' Surely no wicked man can
escape the law of death (l. 5). Surely
my soul God will ransom (l. 25).

13 f. **The dawn.** 'Blackness of
darkness' (Jude 13 f. cp. Job x. 22). is
the leading feature of Sheol. Never
will light dawn on its inhabitants
(contrast Isa. ix. 1, lx. 1, 2). It is not
the dawn of a special day—the day
which, according to Targ. Jon. (on
Ex. xii. 42), will follow the fourth of
the extraordinary nights—the day of
Messianic deliverance.—*The light of
life*. Light and life are parallel (see
on xxxvi. 10).—*Is sealed up*. An
allusion to Job ix. 7. 'Who commands
the sun, that it rise not, and seals up
the stars.'

15 f. *חֶסֶד* and *אֲרָבָה* as lxxviii.
46: cp. Sirach xiv. 15 (based on our
passage). See 'Locust,' *Enc. Bib.*, and
crit. note.

17 f. One cannot help regretting
the apparent parallel to Eccles. xii. 5,
'man goes to his everlasting house.'
But the writer is really perhaps imitat-
ing Joel i. 4 (rhetorical catalogue of
locusts).

19 f. Cp. Isa. v. 17, xxxi. 14.—
21 f. *Traitors*, cp. ix. 18.—*The im-
pious*, cf. xiv. 2. l. 18a (corr. text), and
note that the wicked here referred to
are such as denied God (l. 19; cp.
ix. 18, l. 23, corr. text).

26. *מִחֶשֶׁךְ*, lxxxviii. 7, 19, cxliii.
3, Lam. iii. 6.—27 f. Cp. Job xvii.
11, 14, xxiv. 17. Here, however, the
pains of Sheol appear to be referred to.
See introd.

Critical Notes.—See crit. n. on xlviii., line 18. 1—4. The names of
peoples and classes were partly corrupt when rewritten by the editor.
עַמִּים comes from *אֲדָמִים* (as often) from *יִשְׁמְעֵאלִים*; *בְּנֵי-אָדָם* from

בָּנִים (cp. on *l.* 21); בְּנֵי־אִישׁ from כִּכְחָשִׁים (see *l.* 23); עֲשִׂיר from חֵד, which is, here at any rate, simply a corrupt fragment of יִרְחֲמָאִים. All the supposed occurrences of הָלֵךְ need careful testing. Cp. *SBOT* (Heb.) on Isa. xxxviii. 11.

Gloss. מִלְּכִשֵּׁל, חֵדָתִי. Both words are difficult. 'I incline mine ear to wisdom' is intelligible, but why 'to a similitude' or a 'poem'? The contents may be suggested from on high, but the words are the poet's own. And why a 'riddle'? In the sense in which the words of the wise are חֵדוֹת, it is not likely that the poem of which xlix. ¹¹ was the prologue, was a חֵדָה. The same difficulties will recur in lxxviii. 2, and the two passages need the same emendation. Read כִּישָׁרִים (see Prov. viii. 6, 9) and נִכְחוֹת; and for אִפְתָּה (too vague a word) read, not אִפְתָּר (cp. on exiv. 130), but אֲבִיעָה (lxxviii. 2).

5 M אִירָא בִּיכִי רֵץ; partly unsuitable, partly too vague. Ba., אִירָא. Bu. אִרְאָה (comparing lxxiii. 31). Read certainly אֲתַחַר בְּמַרְעִים (lxxvii. 1, Prov. iii. 31, Prov. xxiv. 19). Cp. on lxxiii. 3, xciv. 13:—M עֵין עֲקָבִי יִסְבֵּנִי; almost so G. At once obscure and against parallelism. Small corrections (see Gr., Ba., Du.) are therefore useless. Read וְאֶקְנָא שְׁלוֹם רְשָׁעִים. The first two words changed places. Cp. lxxiii. 3, Prov. iii. 31, xxiv. 1, 19.

9 f. M's אָח is impossible (see exeg. n.). Six MSS. of Kenn. and de R. read אָד; two of de R., אָפ. אָד is clearly right (see *l.* 25). Houb., Ew., Ba., We., Du. agree, mostly reading יִפְדָּה. But this Nifal form is passive, and, as We. (*Skr. en.* vi. 174) remarks, requires to be followed by יָתִי. We. has not noticed, however, that, as the connexion shows, אִישׁ is a corruption of רָשָׁע. Omit פָּדָה (dittographic).

11 f. M אֶפְשֶׁכּ Read נִפְשֶׁךָ.—M וְיִחַי־עוֹד: וְיִחַי־עוֹד. Inexplicable. Nor will any gloss-theory, nor the transposition of vv. 9 and 10, avail to cure the evil. Read וְיִחַדֵּל שָׁרֹם וְיִחַדֵּר.

13 M לֹנֶנֶח לֹא יִרְאֶה הַשָּׁחַת M ל in M belongs to v. 10a, and this has caused interminable perplexity. Independently, Duhm has also seen that לֹא goes with יִרְאֶה, but he does not suspect the deep corruption of the following lines. He renders, 'Should he never see the pit? Nay, he sees it. Wise men die; together the fool and the dull-witted perish,' &c. But what have the wise and the 'foolish to do here? For הַשָּׁחַת read הַשָּׁחַר. See exeg. note.

14. M **כִּי יִרְאֶה הַחֲכָמִים יָמוּתוּ** (Pasek after יִרְאֶה). Read **כִּי אֵלֶּה הַחַיִּים יַחֲתֹם**. Nif. of **חָתַם** as Esth. iii. 12, viii. 8. Cp. Job ix. 7.

15. M **יָחַד כִּסִּיל וּבִיעַר יִאֲבְדוּ**. Weak, and not to the point. Read **יִעָרֵק חֲסִיל צְבוּרֵי**. The **ח** in **חֲסִיל** fell out after **כ**, which has taken the place of **ק**; **חַר** for **עַר**, quite regularly. In **וּבִיעַר**, **י** has replaced **צ**; in **יִאֲבְדוּ**, which represents a dittographed **צְבוּרֵי**, **א** has done the same thing. **חֲסִיל** is an unfortunate word; it has been misread again and again (ix. 23, Job xiii. 28). See next note and cp. 'Locust,' *Enc. Bib.*

16. M **וַיַּעֲזֹבוּ לְאַחֲרֵים חֵילִם**. Again a weak statement, lacking the symbolism in which the O.T. poets never fail to enwrap the facts of sad experience. Lines 11, 12 are imitated in Sirach xiv. 15, where underneath **נֹרֵל לְיָדֵי** it is easy to recognize **יֹאכֵל חֲרָנֹל**. Consequently another word for 'locust' must underlie **אַחַר** in the preceding line; the required word is plainly **אַרְבֵּה**. So too here **לְאַחֲרֵים** comes from **לְאַרְבֵּה**. Read **וַיַּעֲזֹבוּ לְאַרְבֵּה חֵילֹ**.

17 f. This passage has been misunderstood owing to the plausibility of G's *οἱ ταφῆς αὐτῶν*, i.e. **קְבָרִים** (**ק** collectively; cp. S T). But a reference to the tombs as man's everlasting home does not come in well between that to the locusts and that to the sheep and oxen. In spite therefore of the almost universal consent of critics since Cappellus (not, however, including Hitzig), I conclude that we must look further; indeed, the Pasek after **בְּתִיכֹו** seems to indicate some worse error than a slight transposition of letters. L. 18 suggests that **כְּבוֹד** ought to come in, and Ben Sira's substitution of **חֲרָנֹל** for **חֲסִיל** in his imitation of lines 11, 12, suggests that **חֲרָנֹל** may perhaps be expected here. Read certainly (see next note), **כְּבוֹדֵךְ מִנֵּת לְהִסְיֹעַ יִבְסָכְנֶתָם לְחֲרָנֹל**. For **סְלֵעַם** and **חֲרָנֹל** see Lev. xi. 22.

19 f. M **קִרְאוּ בִשְׂמוֹתַם עַל אֲדָמוֹת**. This is insufficient for two lines. In 1st ed. I inserted **יִשְׁכְּחוּ אֵשֶׁר**, following Bickell; Duhm suggests **אֲכָר וְכָרַם** (ix. 7). But the description of the rich man given in M is very difficult to explain (see Ol.), and however explained is not quite suitable here. Besides, **אֲדָמוֹת** (plur.) occurs nowhere else. Read **חֲרָנֹל רָגִלִי נָאָו וּבִקָּר יִרְכְּסוּ עַל־אֲרָמְנוֹתָם**; **חֲרָנֹל** easily fell out after **רָגִלִי**; **בִּקָּר** is partly concealed under **יִרְכְּסוּ**; **רָאָו** covers over **יִרְכְּסוּ** and **אֲרָמְנוֹתָם** represent **אֲדָמוֹת**.

21 f. Line 21 in M cannot be right. (1) It produces a bad antithesis to the parallel line. (2) The phraseology is unnatural; **יָקָר** is very uncommon; **יִלֵּין** is too poetical, and the position of **בִּיקָּר** produces ambiguity. **יִבִּין** (v. 21), though adopted by Dathe and Ew. (following G S),

is a weak and inadequate though early emendation. Herz acutely suggests נִכְשֵׁל בַּבְּהֵמִיּוֹת בְּכֹחַ נִדְמוֹ, and continues אִם כִּקְבְּרוּ בִלְעֵלוֹ. This makes l. 22 too long. We might, of course, omit נִכְשֵׁל as an incorrect gloss (cp. G), but we are learning to be sceptical as to so many glosses. As to l. 21, the phraseology is not satisfactory; כִּקְבְּרוּ can hardly in such a passage be substituted for כִּשְׁאוֹל, and instead of אִם, Herz's יֵעָלוֹ being clearly right, we expect some plural noun. Now it so happens that אִם sometimes arises from corruption. In correcting it here we must have regard to the general tenor of the psalm. Upon the whole, it seems that בְּנָדִים is the best critical emendation for אִם here; בִּיקָר, which follows וְאִם, is probably a corruption of בְּנָדִים, either dittographed, or a correction of וְאִם (?). כִּנְיָשֵׁל almost certainly = כִּשְׁאוֹל; the opening נ is dittographed. There remains for l. 18 only כְּבֵמִיּוֹת נִדְמוֹ. The former word must therefore be corrupt and represent two words. In fact, we do not expect the beasts to be mentioned here; the beasts, surely, do not go to Sheol! Read נִבְלִים נִדְמוֹ בְּכֹחַ. Now the refrain regains its colour and appropriateness. It is the 'deniers' of God (l. 23) and the 'traitors' among God's people to whom this stern truth is applied.

23. M וְהִדְרֹךְ כְּסֵל רָנוּ. Wellh. and Duhm rightly see that דְּרֹךְ here must mean 'fate,' but wrongly keep the suffix. G, however, appears to have read וְהִדְרֹךְ כִּכְשֹׁל לָנוּ, which suggests that the final כִּ in דְּרֹךְ is dittographed. כְּסֵל 'folly' is suspicious; in Eccles. vii. 25 read כְּסֵל (x. 6). כְּסֵלָה, too, in lxxxv. 9 is corrupt. Read וְהִדְרֹךְ וְהִכְחָשֵׁי יְהוָה, and cp. on ll. 1-4, 31, ix. 18, l. 23.

24. M וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סֵלָה (ואח). Herz, וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ, 'and with their talk they conciliate others.' Wellh. and Duhm correct וְאַחֲרֵיהֶם. Read וְאַחֲרֵיהֶם יִרְצוּ אֶת־יִשְׂרָאֵל. יִרְצוּ and סֵלָה represent fragments of יִשְׂרָאֵל.

25. M כְּצֹאן לְשֹׂאוֹל שָׁתוּ. 'Like sheep' suits 'death tends them,' which follows presently in M. But we expect a different verb; שָׁתוּ (G *θῆντο*) is clearly impossible. 'Like sheep' suggests 'they are driven.' In the Hamāsa (p. 375) a plague-stricken Arab tribe is compared to a herd of camels, whose herdsman is death, 'to whose stall they must all come home, some sooner, some later.' The emendations שָׁחוּ (cp. xlv. 26 and Prov. ii. 18, where G's *θῆντο* presupposes שָׁתָה [see Wildeboer]), adopted by Gr., Ba.¹, Kau., Bevan (*J. of Phil.* xviii. :43), and יָחִתוּ (Ba.²), We.²) are therefore out of the question, unless, with We.²), we omit כְּצֹאן as an explanatory gloss to יָרַעַם, or, with Herz, transfer it to the

preceding line—resources of despair. Duhm is equally arbitrary—**לשאול שְׁתו**, according to him, is a gloss. The truth is that, as in lxxx. 2, **כצאן** is corrupt. It is an error suggested either by **כבהמות** or by **ירעם**. The poet wrote **לנצח** (cp. l. 9); **ל** dropped out, and **נצח** became **נצאן**. **לשאול שְׁתו** is also corrupt. Read **יחלשו בשחת** (cp. Job xiv. 10). **יח** fell out after **ח**; **לשו** became **לשאול**. A very pretty corruption. — M's **כֹּת ירעם** (G. *θάρρος ποιμαίνει αὐτοῦς*) interrupts the direct narrative. Such an 'accompanying clause' is not indeed bad Hebrew (see Kon. § 368d) but in the present case is destructive of the parallelism, however we may read *2. 15a*. Let us temporarily put it aside, and attack the problem presented by **וירדו בם ישירים לבקר**, a reading which is evidently very questionable, as indeed the Pasek after **יש** suggests. Hu.-Now. remarks, 'This cannot mean that the righteous shall rule over the rich men in Sheol.' Yet this is just what the context suggests; we cannot compare Mal. iii. 21, for there the context is different. Hence Street (1790) reads, **וירדו כַּיִּישָׁרִים לִבְקֹר**. 'They descend, as well as the righteous (??), to the tomb.' So too independently von Ortenberg, Klost., Abbott (*Hermathena*, Feb. 1891, pp. 171f.), Cheyue (*OP*, inserted note), Polenaar (*Th. Tijdschr.* 1893, p. 57), Ginsburg (*Bible*), and Duhm, except that they read **בְּכִישָׁרִים** 'smoothly' (cp. Cant. vii. 9). The objection to this is twofold. 1. To a Hebrew a 'smooth' passage to Sheol would be no curse but a blessing (Job xxi. 13), and 2. a parallel line is wanting. The error in the text lies deeper; we have to settle the text of *ll.* 23f. before we can decide as to *l.* 22. Taking this preliminary as accomplished (see next note), and having regard to *ll.* 9 and 34, it is probable that we should read **וירדשו בְּחִישָׁיִם לִבְקֹר**; in several scripts an imperfect **כ** might be mistaken for a **ר**. Wellh. adheres to MG, but relegates **יש בם וירדו** to the margin, as implying the later eschatology; like Ew. and Hi. he connects **לבקר** with **וצורם**. Why he retains **לבקר** (weakly rendered 'soon'), is not obvious. At the close he reads **שאול זֶבֶר לָכֹי** an improvement doubtless on **ש' מִזֶּבֶל לָכֹי**, which is read by Lo., Ew., Hi., von Ortenb., Riehm, Abbott), while Bi., Che.¹, Duhm still more plausibly read **שאול לְעוֹלָם זֶבֶל לָכֹי**. There is no safeness in such superficial emendations of a thoroughly corrupt text. See next note.

27 f. Combine **כֹּת ירעם** and **וצורם**, but correct this into **יבִעְתּוּם** **בְּלִהוֹת** (לבלות שאול מִזֶּבֶל לוֹ) and the remainder **צִירָה כֹּת** **שאול תִּאחֲזֶם**. In the first of these **ר** becomes **ב**, and **נ** becomes **ת**—no violent changes; **י** is added (restored). The key is supplied by Job xviii. 11, 14, xxiv. 17. See also Job xviii. 9, where **צַמִּים** should perhaps

be צירים (JQR, '97, p. 578). Herz independently, לבלהות, וצירים לשאול יקבלם (cp. Job xxi. 30, 32).

30 f. סלה is here probably a corruption of a dittographed שאול.—Read אל־תתחר איש (see on l. 3).—For מִכְחֵשׁ read certainly מִכְחֵשׁ (l. 23).

35-38. *Ps.* 19 begins thus, בִּינְפִשׁוּ בַחַיּוֹ יִבְרָךְ. This is very unlike the clear style of the rest of the psalm, and the next line is even more obscure, while the reference in v. 20 to the 'generation of the fathers' of the wicked man, as if they had all been cut off in their sins like himself, is embarrassing. The alternating second and third persons are also very puzzling. A keen glance at the words, however, reveals the underlying original. For the key see *ll.* 3, 4. Read *ll.* 35-38 thus:—

נִכְסֵי כִי בִנְפִשׁוּ יִבְטַח
וּבְרַב חֵילוֹ יִתְהַלֵּל
יַעֲזֹב [ל] חֲרָגָל צִבּוּרָיו
וּמִסְכַּנְתּוֹ יִלְאֶרְבֶּה

The accumulation of corruptions is strange, but far from unparalleled. עֲדָרוֹר for חֲרָגָל reminds us of לָדוֹר וָדוֹר in v. 12. וִיָּדָר arose out of a transposition of the letters of חֵילוֹ. In כִּי, the כ is dittographed, while the י goes with the following ת. יט, which follows, comes from a dittographed ית. לך must have been originally לה (*G* αὐτῶ); הלל, with transposed letters, became בלה; remove the upper stroke from ל, and it approaches ב (see 2 S. xix. 1, בלכתו for בבכתו).

PSALM L.—I.

TRIMMER. The introduction to a psalm on the Messianic judgment, the rest of which has been lost. Yahwe appears; his 'lips are full of magnation' (*Isa.* xxx. 27). The nations which have said, 'Come, let us destroy them' (*lxxxiii.* 5), shall receive their sentence, not in words, but in acts. Meantime, the loyal Israelites, gathered together from all parts, will look, with calm satisfaction, at the patiently waited for retribution (*lii.* 8, *liv.* 9, &c.). According to Ol. and Duhm, the writer of *Ps.* l. makes 'much ado about nothing,' or, at least, about nothing worthy of such an elaborate 'fiction' as that in *ps.* 1-6. Not relying on the weight of his own authority, he represents the following admissions on the right kind of sacrifice and on the right rules of human intercourse to have been uttered by the divine lips amidst convulsions of nature. This view, however, is by no means a just one. It is true that the post-exilic writers sometimes begin in a key which they are not able to preserve long (see e.g. *Isa.* lvi.), but such a fiasco as Ol. and Duhm suppose is surely incredible. If it is true that not a few psalms are of composite origin, why should not *Ps.* l. be included in the number? It so happens that *Ps.* lxxxi. is exactly parallel. *lvs.* 7-15 of that psalm were certainly not written as the continuation of *ps.* 1-6; in short, *Ps.* lxxxi. is composite. So also is the psalm before us, and some may even be tempted to point to the 'Selah' at the end of v. 6, and again (in *G*) after v. 15, as favouring this view. That

Ps. 1.¹⁰ is a psalm of the post-exilic community, which delighted in descriptions of theophanies, and lived in the constant hope of the divine judgment, can hardly be denied. The parallelism between 2. 3 and Lam. ii. 15 (Isa. xxxiii. 17) is significant; cp. 1 Macc. ii. 12. All these passages presuppose the post-exilic idealization of the Holy City.

Marked: Of Asaph. Of Salmah.

- 1 Yahwè speaks, the earth trembles
From utmost east to farthest west.
From Zion, the perfection of beauty,
The glory of our God shines forth. 2
Before him a fire consumes, 3
Around him a tempest rages.
He summons the heavens above, 4
And the earth, in the presence of his people.
His loyal ones gather before him, 5
10 Those that are plighted to him assemble themselves;
And the heavens declare his righteousness, 6
That he is a God of justice.

3 f. Zion idealized. See introd., and note on xlviii. 3. It is touching to see how a decided opponent of the theory of the divine origin of the sacrificial ritual still adheres to the belief in the special presence of Yahwè in Zion (against Roy, *Die Volksgemeinde*, 46, n. 2).—עֲלֵי־יִצְחָק is the usual word for theophanies, as lxxx. 2, xciv. 1, Dt. xxxiii. 2, but seems to be a variant to יִצְחָק (see crit. n.).—Cp. 1. 4 with Isa. lx. 16.

7. Heaven and earth are summoned as witnesses. (Isa. i. 2).

9 ff. The 'loyal ones' to whom God has given his *brith*, or pledge, on certain moral conditions, and who represent the true Israel, assemble to witness the divine act of judgment on their wicked oppressors. Such appears to be the true meaning. The ordinary

view, however, which presupposes M, is that the nominal members of the pious community are brought together to have their piety tested (cp. Roy, *Die Volksgemeinde im Psalter*, 37). It has to be ascertained whether they are really entitled to call themselves *hāsīdīm* (cp. Isa. xlviii. 1 f.), and the reference to the sacrifices with which a *brith* is in usage accompanied (עֲלֵי־יִצְחָק) is thought to prepare the

way for the instruction on the true nature of sacrifice which follows. Unfortunately, this instruction can by no means be said to be of the nature of a test, and the strange phrase in v. 5b may safely be regarded as corrupt.—*The heavens*, i.e. the heavenly ones, the angels (cp. lxxxix. 5). *His righteousness*, i.e. that God will do justice to his people.

PSALM L.—2.

TRIMETERS. A restatement of the true law of sacrifice, promulgated by Yahwè at the Exodus (Jer. vii. 22-24). The opening agrees with lxxxi. 9. The only important part of the ritual is stated to be prayer and thanksgiving—important, because alone ordained by God. Cp. on xl. 2-12, li. 3-19. It is implied that

even in the age of Ezra the gross theory of sacrifices as the food of God was still in existence. No wonder, when we read Isa. lrv. 3 f., lrvii. 3, passages which cannot refer solely to the Samaritans, or consider the lodgment effected by that gross theory in the later Avesta of Zoroastrianism. It should also be remembered that the efficacy of sacrificial blood in maintaining the connexion between Yahwè and Israel is distinctly implied, not only in the Levitical law, but by the late prophetic writer of Zechariah ix. 11. Note the sympathetic interest in the animal creation, which is hardly quite reconcilable with the view that after all the psalmist had no objection to animal sacrifices in themselves, but only to the gross theory which he criticizes (Duhm). The correction in v. 5 is important; the psalmist's view now becomes consistent. Cp. xl. 7, li. 18.

- 1 Hear, O my people, and I will admonish thee ; 7
 O that thou wouldest hearken unto me, O Israel !
 I +who speak+ am Yahwè thy God,
 [Who brought thee up out of Egypt's land].
 None of thy sacrifices-[do I desire], 8
 And thy burnt offerings which are continually before me ;
 I accept no bullocks from thy house, 9
 Nor he-goats from thy folds.
 For mine is every beast of the forest, 10
 10 I raise up the strong among the oxen ;
 I know all the birds of the sky, 11
 And the trees of the uplands are in my mind.
 If I were hungry, I would not tell thee, 12
 For the world is mine, and all that is therein :
 Am I to eat the flesh of bulls, 13
 Or drink the blood of goats?
 Sacrifice unto God thanksgiving, 14
 And pay to the Most High thy vows,
 And invoke me in time of trouble, 15
 20 I will rescue thee, and thou shalt honour me.

6. **Continually before me.**
 עֹלֶת הַתָּמִיד, 'the continual offering,' means the regular morning and evening sacrifice of a lamb.

9-12. Cp. Ps. civ., and note the gains from textual criticism. *The trees of the uplands*, cp. Isa. xl. 16, 'Lebanon is not sufficient to burn.' שָׁרִי = Ass. *šadu* (see 'Field,' *Enc. Bib.*).

18. 'Sacrificing' and 'vowing' have become symbolic phrases. Cp. Hos. xiv. 2[3], a late passage, where 'so will we pay the fruit (read פְּרִי

as G S) of our lips' means 'so will we pay our vows,' and the next verse shows that the phrase simply means obedience. Bredenkamp (*Gesetz. u. Propheten* ['81], 64) and B. Jacob (*ZATW*, xvii. ['97], 273 ff.) argue at length against this view. 'To sacrifice thanksgiving' must, they think, be taken literally; זָבַח is not and cannot be used metaphorically. There is no 'must' about the matter; B. Jacob falls into a fundamental error, both as regards this phrase and as regards Ps. i. The context must decide. See on cvii. 22, cxvi. 17.

PSALM L.—3.

TRIMETERS. Yahwè speaks again, not this time dialectically, but in the tone of stern rebuke. He addresses himself, as the interpolated introduction to v. 16 rightly says, 'to the wicked,' i.e. not to imperfectly moral members of the orthodox community (so e.g. Duhm), but to hypocrites, who pretended to be adherents of the law, but were really in league with the chiefs of that 'impious' faction, which Ps. xxvi. denounces with such keenness (see also Ps. Sol. iv.). The description in i. 1 might be applied to them if the negative particle were omitted. They professed to be *hasidim* (pious) when it suited them; at other times they were close friends of the anti legal party. They are, therefore, threatened with the fate of the 'traitors that deny God' (ix. 18, xlix.), also called *nebalim* and *hinnephim* (see on II. 5, 6). Soon 'shuddering will surprise the *hinnephim*' (Isa. xxviii. 14). Let these hypocrites take warning in time. Cp. on Ps. lii.—The 'Selah' in G, at v. 15, may suggest that what follows is an editorial addition, but this is hardly the best view (see crit. note). The appendix (v. 23) was doubtless added to relieve the gloom of v. 22; cp. vv. 14 f.

- | | | |
|----|---|----|
| 1 | What right hast thou to rehearse my statutes, | 16 |
| | Or to utter aloud mine ordinance, | |
| | When +thou showest that+ thou hatest discipline, | 17 |
| | And castest my words behind thee? | |
| | Thou connectest thyself with the assembly of the impious, | 18 |
| | And throwest in thy lot with the unholy: | |
| | With thy mouth thou whisperest malignity, | 19 |
| | And to thy neighbours thou utterest deceit. | |
| | Thou speakest a shameful thing against thy brother, | 20 |
| 10 | Thou revilest/the son of thy mother. | |
| | Yahwè thou hast tempted and hast provoked, | 21 |
| | Thou hast defied the law of thy God. | |
| | For thy perfidy (?) I will punish thee, | |
| | And set in order [thy ways?] before thee. | |
| | Mark this, ye that deny God, | 22 |
| | Lest I tear +you+ in pieces, and there be none to rescue. | |

Appendix.

- | | |
|---------------------------------------|----|
| Sacrifice thanksgiving and honour me, | 23 |
| And pay thy vows to the Most High. | |

3. **Discipline**, כִּוּצָר, i.e. right self-guidance, Prov. i. 2, xxiii. 23, &c. —5 f. See especially xxvi. 5, and on the class-name נָבָל note on xiv. 1. As to תָּנִי; (a) the noun תָּנִי means one who, either from his very birth or by a treasonable act has no standing in the community of the Supreme God

(Job xiii. 16). Like the נָבָל (Isa. xxxii. 6), he 'speaks' impiety (נִבְלָה, Isa. ix. 16), and this impious speech is closely connected with wicked actions, e.g. the violation of the marriage-bond (Jer. iii. 2), murder (Num. xxxv. 33, Isa. xxiv. 5 [cp. Gen. ix. 5 f.], Ps. cvi. 38), and apostasy (Dan. xi. 32). As applied to a community, תָּנִי indicates

¹ But to the wicked God says.

that it is not under the protection of Yahwè (Isa. x. 6, Mic. iv. 11), having collectively broken the fundamental religious precepts (Isa. ix. 16, cp. xxiv. 5 xxxiii. 14 f.): As a class name, חַן is late (eight times in Job, once in Prov., once in a very late part of Isaiah); חַנָּף only occurs in Isa.

xxii. 6 (late). חַנָּף a'so no doubt underlies the ἀσθμασπασσας(-αι) of G Ps. liii. 6, and of the Greek Ps. Sol. iv. title, 7, 8, 19. (b) The verb חַנָּף is also rather late in use. In Jer. lii. 1, 2, 9, xxxiii. 11, Mic. iv. 11 (not Micah's), it clearly means 'to be polluted.' See also Num. xxxv. 33.

Ps. cvi. 38 Isa. xxiv. 5, Dan. xi. 32; all post-exilic. On the origin of the word, see *Enc. Bib.*, 'Hypocrite.'

6-8. Prov. xi. 9 is exactly parallel. —Thy brother, i.e. any fellow-Israelite; for the term 'mother,' see on li. 7. Probably, just as the person addressed is a collective person, so the 'brother' spoken of is the whole body of Jews faithful to their religion.

11 f. Cp. lxxviii. 10, 18, 36, and see crit. note. —Ye that deny God, a good paraphrase of נִבְלִים (see crit. note). —16. See on Ps. vii. 3, and cp. Hos. v. 14, vi. 1, xiii. 7 f.; Job xvi. 9. —17 f. See introduction.

Critical Notes. 1.^b The title must be enriched at the expense of v. 1 (see next note).

1. M אֱלֹהִים יְהוָה; J, *Fortis deus dominus* (similarly 'A Σ Θ), G Θεὸς ὁ Θεὸς κύριος. But this would only be possible in prose (Josh. xxii. 22, very late). אֱלֹהִים (note Pasek) is probably a corruption of עַל-עֲלֹמֹת, i.e. לְשִׁלְמָת (see on x. 1). To transfer אֱלֹהִים to line 4 (Duhm) is only possible if the opening words of v. 3 are omitted (so also We.) as the ejaculatory prayer of a pious reader. —וַיִּקְרָא אֶרֶץ. But the verb should state the consequence of Yahwè's speaking (cp. Hi.). Read וַתִּחַל הָאָרֶץ (xcvii. 4), and for מִבְּאֵר (l. 2) read מִבְּאֵה (We.). —4. אֱלֹהִים הוֹפִיעַ seems to be a variant to מְכַלֵּל-יָפִי, which may have been written indistinctly, so that a marginal note was made suggesting this alternative. The title מְכַלֵּל יָפִי seems also to occur in the true text of Isa. xxxiii. 17 (see *SBOT, Isaiah*, Heb., *ad loc.*, and cp. Marti). For יָבֵא read כָּבֵד; omit וְאֵלֵי as a dittographed אֱלֹהֵינוּ, and for חָרַשׁ read זָרַח.

7 f. M מַעַל. Read מִמַּעַל (Houb., L., We.), and also in Gen. xxvii. 39, xlix. 25. —M לָדָן. Read לִנְנוֹד; more natural.

9 ff. Read לוֹ חֲסִידֵי, בְּרִיתִי, after G (Bi., Du.). —Point וַיִּנְדֹּד (G, Gr., Du.).

12. M אֱלֹהִים שִׁפְט (note Pasek). Read אֱלֹהֵי מִשְׁפָּט. סֵלָה in M comes from a dittographed אֱלֹהִים.

1.² 3 ff. An allusion to Ex. xx. 2: Read therefore יְהוָה (which the editor avoids) for אֱלֹהִים, and supply || line by the help of Ex. xx. 26, Ps. lxxxi. 116. —Read וְכִיחַד [א] וְכִיחַד; לֹא [אֲחָפֶץ] כָּל-יִבְחָד is a dittogram of זִבְחָד.

10. M's **בְּהַרֵי אֶלֶף** has caused much perplexity. 'On the mountains of the thousand' ('A J, Bi.)? We should have expected **בְּהַרֵי אֶלֶף**. **בְּהַרֵי אֶלֶף**. G *ἐν τοῖς ὄρεσι καὶ βόας* = **בְּהַרֵי אֶלֶף**. **בְּהַרֵי אֶלֶף**. Ol., Bi., We., **בְּהַרֵי אֶלֶף**; cp. xxxvi. 7. Critics, however, have omitted to ask whether the corruption may not extend to **בְּהַרֵי אֶלֶף** (corrupt in xlix. 13, 21, lxxiii. 22). To obtain a satisfactory sense, read **הִכְנֹתִי אֲבִירֵי אֶלְפִים**.

11. M **הָרִים**, a scribe's error produced by **הַרֵי**. Read **שָׁמַיִם** (so Street and Duhm) after G S T. One MS. of Kenn. has **הַשָּׁמַיִם הָרִים**.

12. M **וְזֶן שָׂדֵי** (as in lxxx. 14b), i.e., according to most since Bochart, 'all that stirs in the field (or plain).' Too vague. Franz Del. compared Ass. *zizdnu*, 'worms,' or (Frd. Del., Ass. *zizdnu*, 282a, but cp. 572), 'an animal like a locust.' Cp. also **וְזֶן** 'mite, spider.' Too mean. Both here and in Ps. lxxx. the word is certainly corrupt. G here *ἐν ταύτης ἀγροῖ*, i.e. either Aram. **וְזֶן** 'brightness,' Dan. ii. 21 (some MSS. read **וְזֶן** for **וְזֶן** in Isa. lxvi. 11), or **צִיץ** 'flower' (lit. something bright); Herz would even read **צִיץ**. The most probable correction is **עֵצִי** 'the trees of (the) uplands.' Cp. lxxx. 14; also SBOT, *Isaiah*, Heb., p. 165.

20. G's *διόψαμα*, i.e. **סֵלָה**, comes from a dittographed **אֶחָדִים**.

13. 5 f. According to M, the crimes imputed to the bad Israelites are thieving and adultery—a rather commonplace description. The language too is not natural; 'when thou sawest a thief, thou hadst pleasure (?) with him.' The use of **רָצָה** with **עִם** is also questionable (Job xxxiv. 9?); but the **וְתָרַץ** of G S J (Saad. Gr. B) is not very plausible. Read **עַם-עֵדֶת נְבִלִים תִּצְמַד**. The initial **וְתָרַץ** probably represents the **ל** in **נְבִל**; **עִם** probably comes from **צִמַּד**, a fragment of a dittographed **תִּצְמַד**.

7 f. M **שְׁלַחַתָּ**, an odd expression. Read probably **לְחַשְׁתָּ**; that **לְחַשְׁ** (M H, Aram., 'to hum, to whisper') is not found in Kal, is no strong objection.—M **לְשׁוֹנֶךָ**. Read **לְשִׁכְנֶיךָ** (see lil. 3).—M **תִּצְמִיד**. Read **תִּלְוָא** (Frankenberg, *Psalmen Sal.*, 20). **מִד** arose from dittography.

9 f. M **תִּשָּׁב**. Rather **בִּשָּׁת**, Kr., Gr., Herz.—M **דָּפִי**; G *ἐτίθεις σκάνδαλον*; a guess? In M H **דָּפִי** = 'blemish, reproach'; cp. Yoma 22b, 'no reproach' (ד) rested on Saul's descent.' It occurs in Sirach xlv. 19 mg., but the text-reading (confirmed by S) is **כִּוִּם**. Read **תִּנְדָּף**. **נִדָּף** generally denotes blasphemy against God, but cp. xlv. 17, and note the wider use of **נִדְפִים**. The construction **נִדָּף בְּ** is Talmudic.

11. M **אֵלֶּה עֲשִׂיתִי וְהִחַרְשִׁיתִי** (note Pasek); very obscure. It was

ot true that Yahwè 'kept silence,' *i.e.* took no notice of the offences. Nowack takes the clause to be virtually interrogative; Kon. § 390 r) explains, 'as often as I was silent.' Parallelism is opposed to all these; we require **והדרשת**, which, however, will not make sense. We have no option but to seek for suitable words which, on the analogy of similar errors elsewhere, the scribe may have corrupted into **אלה עשית והח' (for the whole clause is unnatural in form and contents). Not improbably read ידוה נפית והבעסת**; this prepares the way for the strong phrase in *l.* 15 (*v.* 22a). **אלה** represents **אלהים** (substituted by the editor for **ידוה**).—M **דמית היות אהיה כמך**; G *ἐπιλαβες ἀνομίαν* (**היות**) *ὅτι ἔσονται σοι ὅμοιος*; **Allos* gives *ἀνόμε*. First of all, **היות אהיה** excites suspicion; the supposition that two readings are combined is too easy, considering that, in the next place, the whole clause is neither clear in itself, nor suitably placed. How did the wicked faction suppose that God was like itself? The characteristics of the wicked of which we have just heard are incapable of being ascribed to God. Had the phrase been, 'thou thoughtest that a bribe would appease me,' we might have let it pass. What we require is a suitable climax for the list of the offences of the wicked—something equivalent to 'thou hast denied God' (*cp.* *l.* 15; *v.* 22a). Read probably **כרית תורת אלהיך**; thus parallelism is thoroughly satisfied. The three final letters in M (**כוד**) may be added to the material for the next line.—M **אוכיחך** (**כוד**). The general sense is clear, but the right way of expanding this scanty material is not clear. Read perhaps, **על מעלך אוכיחך** (*cp.* *Ezr.* ix. 4, x. 6), if this is metrically sufficient.—After **ואערכה** insert **דרכך**. The recurrence of **ר** might account for the omission.

15. M **שכחי**. Read certainly **כבדני** (see on ix. 18).

Appendix. The difficulties are—(1) **יכבדני** (double נ), (2) **שם דרך** (meaning), (3) the excessive length of the second line. The second of these has been met in different ways. Many (Bp. Hare, Street, Geiger (*Jüd. Zt.* v. 113), Gr., Che. (ed. 1), Kau., Bevan (*Crit. Rev.*, April, '96), Herz) read **ותסדרך**; Lagarde [*Mittheil.* ii. 378], and nearly so We., **כשלם נדר**. Z paraphrases M, *καὶ εὐτάκτως ὁδεύοντι*. The meaning of the consonants of the text, however, is probably given by G, *καὶ ἐκεῖ (שם) ὁδὸς ἣ δείξω αὐτῷ τὸ σωτήριον τοῦ Θεοῦ*. But is either G's view or Lagarde's satisfactory? No: for (1) both readings are unmetrical, and (2) the payment of vows should follow and not precede the sight of Yahwè's deliverance. The three difficulties must, therefore, be met differently. Read thus (*cp.* *ll.* 17, 18, 20),—

**יבח תודה וכבדני
ושלם נדריך לעליון**

The second נ in יִכְבְּדֶנִי seems to have been detached from נִרְנֵן. M's addition בִּישַׁע אֱלֹהִים has arisen out of two miswritten forms of וְשַׁלֵּם; cp. שְׁלָמִים for אֱלֹהִים in the title of Ps. l. אֲדָאנֹו comes from לַעֲלִיוֹן.

PSALM LI.

TRIMETERS. Pious Israel, still suffering acutely from calamities which are a proof of God's wrath, but not now in exile (see on v. 137), craves pardon for sins which it cannot indeed fully understand, but which it assumes to be as great as the punishment. The author of the appendix supposes the psalm to have been written during the exile, for in the prayer, 'Build the walls of Jerusalem' (v. 206), he throws himself back imaginatively into this period. In other words, this later writer wishes to add a qualification to a passage (v. 18) liable, as he thought, to be misunderstood, but not to frame it in such a way as to spoil the harmony of the composition. Another writer, to whom v. 2 must be assigned, so entirely missed the object of the psalmist that he picked out a scene in the life of a historic personage which seemed to him to present the occasion of the psalm. The lateness of his date, however, is sufficiently shown by the fact that this historic personage is David, whose name only got into the original title (v. 1) by corruption of the text (the psalm being really Ethan's). The acquaintance of the psalmist with Isa. xl.-lvi. is a cogent proof that he too is by no means an early writer; at any rate, he cannot be placed earlier than the close of the Persian period. To suppose a reference to the colossal troubles commonly (but perhaps wrongly) assigned to the times of Artaxerxes Ochus is hazardous, however. The poet seems rather to sum up all the many troubles of the period which began with the fall of Jerusalem, and never actually ended till the great Maccabees arose.

That the speaker is the pious community is beyond reasonable doubt. To suppose that the psalm was originally meant for an individual, but afterwards adapted to the use of the community, or that the psalmist is not quite sure himself whether he would prefer the speaker to be an individual, or to represent Israel (cp. Collier, p. 85), needlessly impairs the harmony and consistency of the poem. The Hebrew writers so strongly realize the organic unity of Israel that they fall into the use of language which is sometimes startling to Western readers (see on xxxii. 1, and cp. Isa. liii.). The expression 'deliver me from bloodshed' (v. 16a) is quite capable of explanation on the nationalistic theory. To the innocent blood which was shed by Manasseh (2 K. xxiv. 3 f.; cp. Ezek. vii. 23, xvii. 2-4) the captivity of Judah is expressly assigned, and it can be shown that that old Semitic passionateness which led to sins of bloodshed was by no means purged away from the later Jews (see e.g. xxvi. 9, lix. 2, cxxxix. 19, Isa. lix. 3, 11,¹ and note that the whole of Isa. lix. is like a commentary on Ps. lix.⁽¹⁾ But it is more than probable that מַדְמִים is corrupt (see on l. 29), so that the long dispute between the friends and the foes of the Davidic authorship loses its chief starting-point.

It is true there is another starting-point—the title. Can the circumstantial statement in v. 2 really have been woven out of the obscure words, 'Rescue me from bloodshed'? Probably the title can be accounted for on a quite different theory. On the analogy of Pss. vii. and li., it would seem that v. 2 is an editorial expansion of the misread words 'to Bathsheba,' and it is possible that the psalm was originally described as a Sabbath-psalm (see crit. n. on title).

Deposited. Marked: of 'Arab-ethan. For the Sabbath(?) 1, 2

- 1 Have pity upon me, O God! according to thy great kindness; 3
Thy compassion being so large, blot out my transgressions.
As with fullers' soap wash me from my guilt, 4
And purify me from my sin.

¹ *Aids to the Study of Criticism*, 207-210.

My transgressions I do indeed acknowledge, 5
Of my sins I am ever conscious.

Against thee alone have I sinned, 6
Displeasing to thee *alone* is that which I have done,
That thou mightest be *proved* righteous in thy sentence,
10 That thou mightest be *proved* blameless in thy judgment.
Surely in guilt was I brought forth, 7
In sin did my mother conceive me.

Surely thou carest for truth more than for offerings, 8
Make me, then, to know the secrets of wisdom.
Besprinkle me with hyssop, that I may become pure ; 9
Wash me, that I may become whiter than snow ;
Satisfy me with mirth and gladness, 10
That the frame thou hast crushed may thrill with joy.

Hide thy face from my sins ; 11
20 My guilty acts—blot them all out.
A pure heart create for me, O God ! 12
A constant spirit produce within me.
Cast me not forth from thy presence ; 13
Thy holy spirit take not from me.

Gladden me again with thy succour. 14
And sustain me with a zealous spirit.
Then will I teach thy ways to apostates, 15
So that sinners return to thee.
Rescue me from the Edomites, O Yahwè ! 16
30 That my tongue may cause to resound thy righteousness.

O Yahwè ! open my lips, 17
That my tongue may publish thy praise.
For thou carest not for sacrifices, 18
Offerings and burnt sacrifices thou dost not desire.
Yahwè's power is a spirit that is broken, 19
A heart that is² crushed³ thou dost not despise.

Appendix.

Be pleased to show kindness to Zion, 20
Build thou Jerusalem's walls.
Then wilt thou care for the right sacrifices ;
40 Then will bullocks be brought to thine altar.

¹ My succouring God.

² Broken and.

³ O God !

3. **סַבֵּב**, G 2 *παύω*. The same figure in Jer. iv. 14, Mal. iii. 2.—6. **יָנִנִי** 'in my consciousness' (l. 8).—

7. *Against thee alone*, i.e. not against the Babylonians (Theod. of Mops.) or any other human party in the cause. Cp. Hab. i. 4, 13, Isa. xxxiii. 1. Why against Yahwē? This is inferred from the national calamities.

9. **That thou mightest**, &c. The 'sentence' or 'judgment' has been declared in Israel's recent history; Babylon (?) and Persia have executed it as God's instruments. The successes of these earthly powers were fore-ordained (cp. Isa. xxxvii. 26 f.). If so, the rightness of these successes (so harmful to Israel) had to be proved, and Israel had to win that no shadow of blame might rest on Yahwē (cp. Isa. lxiii. 17).

11. **In guilt**, &c. The speaker belongs to an erring race. Cp. Joh. xiv. 4 (even if an interpolation?), Isa. xlviii. 8, Ezek. xvi. 8. The 'mother' means the race; cp. xxii. 10 f., l. 20, lxxi. 6, Isa. l. 1.

13 f. Israel has made its confession; it may now look for a cheering response (xxii. 5, Hos. xiv. 2-4 [3-5]). But to show that its penitence is not superficial, a further petition is added. Israel knows that obedience is the true sacrifice, and that the first step in the path of obedience is confession of sin. For each further step special wisdom or insight is required, i.e. ability so to frame one's conduct as to please Yahwē. God alone can give this wisdom, the secrets of which are 'marvels' (Joh. xi. 6). Hence, the speaker adds, since *thou carest for truth* (i.e. sincerity, cp. cxlv. 18, 1 K. ii. 4) *more than for offerings* (xl. 7)—and I have given a first proof of 'truth' by my free confession—*make me to know* those secrets. In Ps. xc. a prayer for pardon and a prayer for wisdom and for joy are again combined.

14. **Besprinkle me**; lit. 'free me from sin,' G, *παύω*. Notice that Heb. **סָלַח** 'to pardon' = *Ass. salduhu* 'to besprinkle.' As in Ezek. xxxvi. 25, one of the traditional rites is interpreted symbolically. Possibly the symbol implies the comparison of the nation to a

leper (cp. Isa. lili. 46).—*Wash me*, &c. Cp. Isa. l. 18, Job ix. 30. For the idea, cp. Jer. ii. 22, xlii. 23.

18f. **Thou hast crushed** (**דָּבַחְתָּ**), pointing on to l. 36. Cp. xxxviii. 9, xlv. 20.

21 f. Clément Marot finely renders, 'O Créateur, te plaise en moy créer / Un cœur tout pur, une vie nouvelle.' For the key to the meaning see Ezek. xi. 19 f., xviii. 31, xxxvi. 26 f., where a 'new heart' or a 'heart of flesh' is promised to Israel, so that he may walk straight forward in God's ways. To

render **לֵב נָדָר** 'ein lichte Bewusstsein' (Hitz.), or 'a joyous spirit' (Wellh.), is therefore impossible. Hitz. appeals to Prov. xxii. 11a, but the omission of ' (= **יָדָה**) in v. 11a, and the loss of 11b (cp. G) have obscured the meaning of that passage. It is 'one who is pure in heart' that Yahwē loves, and this is a synonym of 'blameless' (**טָמִיִּם**) in *h*. It is not merely a joyous heart, or a temporarily 'clean' heart, that the speaker desires. A 'clean heart' had often been subjectively possessed for a time by the early Israelites, after the due performance of sacrificial rites. It is a heart, not only clean, but able to guard itself against future pollution which is sought for; **נָרָא** is therefore the right word, and **נָדָר** is its synonym. Such a 'new heart' is described as **רוּחַ נָכֵן**, which is not merely a courageous, confident spirit = **לֵב נָכֵן** (lvii. 8, xlii. 7), but a steady impulse towards all that is good = **רוּחַ נָדָרָה** (l. 26). If there is any doubt about this, lxxviii. 8, 37 ought to remove it. Cf. on cii. 19.

23. **Cast me not forth** . . . 2 K. xxiv. 3 says, 'By Yahwē's commandment came this upon Judah, to remove them out of his sight, for the sins of Manasseh.' It is first of all exclusion from the land of Canaan which is thought of. But such exclusion is chiefly painful because it means the cessation of the privileges of worship in the temple—the house, not so much of sacrifice, as of prayer. Even if a new

conception of God's presence is being formed (see on xxiii. 6), it cannot as yet supplant the salient and tender associations of the material temple. And how is the right of access to God's presence to be preserved? Only by righteousness (v. 6, 8), and persistent righteousness can only be had through the *holy* (or divine) *spirit* dwelling

within Israel. The workings of this spirit are seen (1) in the right guidance of the people of Israel (Isa. lxiii. 10, 11, 14) and (2) in the right religious teaching of Israel (Neh. ix. 20). Both kinds of operation are implied here; the former in lines 25, 29, the latter in lines 14, 27. — 39 *The right sacrifices, legally right.* See on iv. 6.

Critical notes. Title. The statement in *v.* 2 is perhaps an expansion of אֱלֹהֵינוּ שָׁבַע, for which, however, we should perhaps read אֱלֹהֵינוּ שָׁבַע, omitting all the rest of *v.* 2. See introd., and cp. on lli. 2.

1. M כַּחֲסֹדֶךָ (Kt.) or כַּחֲסֹדֶךָ (Kr.). Superfluous and unpicturesque. Read כֶּנֶדֶל ח' (Num. xiv. 19), which Bt. restores. Note parallelism, and cp. lxxix. 11, זֶרְעֶךָ וְרִיעֶךָ. כֶּנֶדֶל ח' is absorbed by חֲנִי; thus the line is still a trimeter. כֶּנֶדֶל ח' in *l.* 2 presents one beat.

3. M הֶרֶבָה (Kt.) or הֶרֶב (Kr.). Superfluous and unpicturesque. Read פְּכִירִית (Jer. ii. 22, Mal. iii. 2). Gratz, who reads הֶרֶב (פְּשִׁיעִי), sees the problem, but not the solution.

9 f. M בְּדִבְרֶךָ, to produce an assonance with בְּשִׁפְטֶךָ. Rather point בְּדִבְרֶךָ, but as the sing. (S), not the plur. (G 2 J). In *l.* 10 read בְּשִׁפְטֶךָ (Gr.). G ἐν τῷ κρητισθῆναι σι = בְּשִׁפְטֶךָ.

13 f. The rendering of this distich given in the Wellhausen-Furness Psalter is so remarkable that I give it here.

Yea, faith and trust—it is these that thou lovest,

Grant me, then, insight into the mystery.

The accompanying note runs thus,—‘It troubles him to be obliged to acknowledge God's righteousness without understanding the reason therefor. If he could but get an “insight into the mystery” his faith would be strengthened (cp. xc. 8).’ In the following note it is further stated that ‘by the “clean heart” is meant a joyous spirit, assured of the divine favour (*v.* 12). The opposite to this is the troubled, not the impure heart.’ This is partly the same as the view of Hitzig, who, like We., explains ‘a pure heart’ (לֵב טָהוֹר) as = ‘a consciousness untroubled by the loss of communion with God,’ but supposes the ‘hidden thing’ (סֵתֶם) to be Israel's uncertain future. Both take אֱמֶת to be a synonym of אֱמוּנָה in the sense of πίστις, and בְּמַחֲוִית (Job xii. 6 ἀπ. λεγ.) in the similarly subjective sense of ‘trust’; of the latter rendering, however, We. indicates the doubtfulness. The explanation is in a high degree forced, but it expresses a needed protest against the traditional view. A middle position is taken up by Ba. His version is,—

Truly thou hast pleasure in firmness of heart,
Therefore make known wisdom to me inwardly.

That is, he agrees with the traditionalists that **טָהַר** and **סָתַם** are both designations of the inner man, but he admits that **טָהַר** at any rate is as yet philologically obscure. He is also dissatisfied with the common explanation of **אֱמֶת** as sincerity or honesty, and discovers a new and 'subtle sense for it—'das fest in Gott gegründete Wesen (1 K. ii. 4).' My own position is this. If the generally received view of the sense of *l.* 13 f. is right, **בְּטָהַר** and **בְּסָתָם** must contain designations of two of the inner parts of the body; they must be equivalent to **בִּלְבַב** and **בְּכִלְיוֹת** (see references in note on vii. 9). Unfortunately there is no philological means of proving this. It is mere trifling to say that the 'reins' are called **טָהַר**, because 'smeared over' with fat, and in Job xxxviii. 36, where the same sense is given to **בְּטָהַר** by Tg. and the Rabbins, we should certainly read **תִּרְתָּח**, the 'lance-star,' Antares (cf. on lv. 22). The sense 'secret place,' = 'heart,' for **סָתַם** is less arbitrary, but still not probable. The word only occurs once elsewhere in plur. for 'secret' (Dan. xii. 9), and there **סִתְּתִים** is explained by **תִּתְּתִים** 'sealed'; **כָּל־סִתְּתִים** in Ezek. xxviii. 3 is doubtless corrupt (Cornill; *Crit. Bib.*). Now let us turn to G. This version makes sense by disregarding the two **ב**,—*ἰδοὺ γὰρ ἀλήθειαν ἡγγασησας, τὰ ἀδελὰ καὶ τὰ κρύφια τῆς σοφίας σου ἐδήλωσας μοι*. Apart from the wrong tense, this gives probably the right meaning of *l.* 14 (see above). But we cannot ignore the two **ב**, and our experience both with **טָהַר** and with **סָתַם** warns us to look out for corruption of the text. Assuming G's view of the general meaning, there is only one word from which **סָתַם** can have sprung; it is **תַּעֲלֹמוֹת** (xliv. 22, Job xi. 6, xxviii. 11), which was perhaps G's reading; (cf. G, xliv. 21). And how shall we correct **בְּטָהַר**? With sound linguistic perception MT recognizes in the initial **ב** a preposition. But if G's view of *l.* 14 is correct, the required preposition is **כִּן**; 'thou carest for sincerity more than for' anything which can be done with formal accuracy without sincerity. Now we can see what is required. Comparing lines 33 f., xl. 7, and especially Hos. vi. 6, we may with a near approach to certainty restore **מִפְּנֵהוֹת**; the corruptions and omission implied were easy.

18. **תִּשְׁבְּעֵנִי** (S, Bruston, Bā.). **תִּשְׁמְעֵנִי**. Unnatural. It is the psalmist who is to sing aloud.

29. **כִּדְבָרִים**. Read **כִּי־אֲדַבֵּר** (see on v. 6, lv. 24).

34. **וּמִנְחָה** (cf. on *l.* 13), **וּמִנְחָה**. After **מִנְחָה** had been mis-written **מִנְחָה**, it was easy to correct **מִנְחָה** into **אֵת**. Perles (*Anal.* 88), **וּמִנְחָה**. Duhm **וּמִנְחָה**, as the protasis to *v.* 18 b, *i.e.* 'and were I to give burnt offerings.' This, however, is not natural. By reading **וּמִנְחָה** and **וּמִנְחָה** we make lines 33 and 34 quite symmetrical.

PSALM LII.

TRIMETERS. A prophetic denunciation of the Jerahmeelite people as a leading element in the 'league' of the 'impious,' with which, as we gather from some of the psalms (e.g. xxvi., l. 3) a Jewish faction was associated. The psalm is parallel to others in which the sharp tongues of the Arabian enemies are spoken of (cp. iv. 22, lxx. 8, lxxiv. 4, cxx. 4) parallel also to that strange 49th psalm in which the 'traitors,' the 'impious,' the 'deniers of God,' the 'insulters of Israel,' are condemned to everlasting confinement in Sheol, while the true Israel—the community of pious observers of Yahwè's Law—will live for ever in the enjoyment of God's favour. Both in Ps. xlix.⁽¹⁾ and in Ps. lii. it is characteristic of the opponents of this true Israel that they trust in their riches rather than in the one true God—that All-righteous One, who is not to be bribed by costly sacrifices to protect or to favour immoral deniers of his Law and insulters of his faithful servants. The Jerahmeelites or N. Arabians, then, would appear to be primarily meant in Ps. xlix.⁽²⁾ Our psalm supplies just that historical definiteness which is required to make Ps. xlix.⁽³⁾ thoroughly intelligible. Not only are individual wicked men—whether of Jewish or Jerahmeelite origin—to be hurried off to Sheol, leaving their ill-gotten wealth to the locust, but the whole Jerahmeelite community in Palestine is soon to meet with a violent end, presumably at the coming judgment. The vehement language of v. 7 casts a bright light on l. 22, where 'tearing in pieces' relates especially to the destruction of the Jerahmeelites as a community (cp. ii. 9). On the 'league of the impious' (l. 1) see xxvi. 4 f., l. 18, lxxxii. 1 (cp. lviii. 2). The psalm seems to have suggested Ps. iv. in the Psalter of Solomon, which is a Pharisaic attack on the Sadducees. Cp. *OP.* 121. It has also a singular resemblance to Isaiah's diatribe against a certain Cushite or Jerahmeelite *parvenu* at Jerusalem, whom the prophet threatens with expulsion from Judah (Isa. xxii. 15-18). See *Amer. Journ. of Theol.*, v. [1901], 442 ff.

Deposited. Of 'Arab-ethan. Against the house of Jerahmeel. 1, 2

- | | | |
|----|---|---|
| 1 | Why ragest thou in the league of the impious, | 3 |
| | [And insultest,] O Jerahmeel, continually? | |
| | Insults dost thou plan for thy neighbours, | 4 |
| | Thy tongue is like a whetted razor. | |
| | Thou lovest tricks and falsehoods | 5 |
| | More than words of righteousness and peace; | |
| | Thou lovest all words that destroy, | 6 |
| | To thy neighbours [thou utterest] deceit. | |
| | Therefore God will pluck thee up for ever, | 7 |
| 10 | Will seize thee and tear thee up, O Jerahmeel, | |
| | * * * | |
| | And from the land of the living will uproot thee. | |
| | The righteous will see it, and will triumph, | 8 |
| | [They will rejoice,] and will laugh at his fate, | |
| | 'Behold, the impious one [who raged,] | 9 |
| | Who made not Yahwè his stronghold, | |
| | But trusted in the abundance of his wealth, | |
| | And exulted in the glory of his house.' | |

And as for me, bowed ^{down} by suffering, and poor,

10

20

I take refuge in the goodness of Yahwè,

I trust in the lovingkindness of my God.

I will thank thee for ever, because thou hast delivered,

11

And will sing praise, for thy lovingkindness is good.

1 f. See introd. *In ultest. . . .* *continually*. Cp. xli. 11, xlv. 17, lxiv.

10 (corr. text) 'The "insult" is, "Where is thy God?"—4. Cp. lv. 22,

lix. 8.—5. מַרְמוֹת א. 7, xxxv. 20,

xxxviii. 13; שְׁקָרִים, ci. 7.—7. בְּלִיעַל.

See on xviii. 9—12.—9—12. See on ii. 9, and cp. Isaiah's threat, Isa. xvii. 17 f. ; also Ps. xxxviii. 35 f.

16. **Who made not Yahwe, &c.**

Cp. liv. 5 c, 'they have not set thee, O Yahwe! before them.' The religion of the Jerahmeelites, being low and formal, is worthless. 'They know not the "right sacrifices,"' iv. 6 (see note).

17 f. See introd. and cp. xlix. 7.—

19. Most scholars find a contrast between the luxuriant olive-tree planted in the temple-courts, and therefore specially flourishing, and the uprooted tree which symbolizes Israel's enemy. But (1) the description of the olive-tree is singularly cramped, and (2) to infer from lxxxiv. 4, xcii. 14, Zech. i. 8, and 2 Macc. xiv. 4 that trees grew in the sacred precincts in ancient times, is excessively bold. None of these passages will bear the stress laid upon them. The contrast is a finer one than has been supposed; it is between the proud self-confident Jerahmeelite and the humble Israelite, whose refuge is Yahwe's lovingkindness.—23. *Thou hast delivered*. Strictly, a future perfect (cp. liv. 9, lvi. 14).

Critical Notes. Title. The reference of the title to Doeg the Edomite is so absurd that one looks out for a motive. The motive is a misunderstanding of the (probably) true title, viz. עַל־בֵּית יִרְחֵמְאֵל, which was misread אֶל־בֵּית אֲחִימֶלֶךְ, and set the editor thinking how to expand it.

1. M הגָּבוֹר, enigmatical. And why בָּרָעָה? To suit תַּתְּהַלֵּל? But does any one 'boast' of his 'wickedness'? In the light of parallel psalms read certainly בְּקֶשֶׁר הַגָּבֹל תַּתְּהַלֵּל. For other disguises of נָבַל see xxxi. 4, lviii. 2, lxxxii. 1. רָעָה comes from a corrupt form רִנְשָׁת (lxix. 3). For תַּת, see the error in x. 3, and cp. on lxviii. 22.—2. For הָסֵד הָאֵל Houb., We., and Du. (after S) ingeniously read אֶל־הָסֵד. But the corruption of יִרְחֵמְאֵל into חֵסֵד in xliii. 1 suggests a better correction. Read יִרְחֵמְאֵל (vocative), and prefix וְתַחֲרֶה. See exeg. note.—3. M הָיוּת. Too strong; read חֲדָפוֹת. See on v. 10, and cp. on lxii. 4. 3.

3. M לְשׁוֹנֶה (so G). Does the tongue think? xxxv. 28 is no justification. Read לְשׁוֹכֵן. Same error in xv. 3; cp. on 7. 8.

4. M עָשָׂה רְמִיָּה. The true reading is לְשׁוֹנֶה, but when this word had come by corruption into 7. 3, the ancient editor had to emend.

it in l. 9. A reminiscence of ci. 7 may have suggested the alteration; cp. also l. 8. Thus once more the gloss-theory is superfluous.

7. M בלע, 'nowhere found as a noun. Read בלעל (cp. lviii. 3. corr. text). [So already Brull.]

8. M לשון מרמה. Read לשכנך תציא מרמה (see on l. 3). The line now coincides with l. 19b (corr. text).

10. M יחתך. But חתה means 'to rake, or hold, together.' We would derive from חתת. Read rather יחטפך (x. 10, Judg. xxi. 21). ת for ט as Job ix. 12, Prov. xxiii. 28 (read החטף). M מאהל. A suffix is required; 2 S Houb. supply 2 in 4; Gr. Dyo. 3 m. 8. But many analogies suggest that the true reading is ירחמאל (see on l. 2). The סלה at the close of v. 7 represents the same word (a marginal correction of מאהל?).

13 f. M וידאו. Read either וירעו (xli. 12) or (xl. 46?) וינהדו. S (very paraphrastic in this verse) 'shall rejoice.'—Read [ישמחו] ויעלו. The two verbs look very much alike; hence one fell out.

15. M הנבר. Read הנבל (see on l. 1), and insert המתהלל.

17. M יעז בהותו. Plainly a mutilated phrase. Read יעלו בכבוד יעז בהותו (xlix. 17). *G. ἐδούλωσεν αὐτὸν καὶ τὴν πατρίδα αὐτοῦ, i.e. בהותו.* S T presuppose בהונו, which La., Gr., Bi., Ba., Du. adopt. Herz, יעזב בהותו. M's ותו is a fragment of ביתו; for יעלו, see ix. 20 (corr. text).

19 f. M ואני כזית רענן (Pasek after ואני). Very improbable (see exeg. note). כזית is a corruption of חסיתי, which is indispensable as a parallel to בטחתי, and is misplaced. רענן is again corrupt in xxxvii. 35. Read here ואביך, and prefix עני, which fell out after אני. The next line is wanting.

21. Read חסיתי בטוב יהוה (parallelism). טוב and בית confounded (liv. 8).—22. Omit עולם, a corrupt dittogram of אלהים, and ועד as a dittogram of אוד in אחד. But אלהי is preferable to אלהים.—23. M עשית. Read הושעת (see on xxii. 31).

24. M אקה. Hu., אספרה; Hi., Gr., Dy., Bi., Driv., We., Du., אחזה (xix. 3). Neither verb is a good parallel to אודה. Lag. Ps. *juvita Hebr. Hier.*, אקרה (1 S. xviii. 30)? Surely we should read אומר. ך and ם were transposed; then ך became ך and ם-ק (cp. on lxiii. 27a). שכך, which follows, represents זמר, a fragment of אומר, written as a correction of אקה. Omit נגד (editorial insertion), and read חקרך.

PSALM LIII.

AN Elohistic edition of Ps. xiv., placed after Ps. lii. on account of the reference to לִבִּי, 'the impious,' with this composite heading, 'Deposited. Of Salmath. Deposited. Of 'Arab-ethan' Street suggested that the variations might be intentional, the psalm having been retouched to adapt it to some recent event. But the ordinary causes of corruption sufficiently account for the textual phenomena. That the last editor read לִבִּי, does not prove this to be right.

PSALM LIV.

TRIMATHERS. Exposed to the assaults of wicked men, foreigners, pious Israel appeals to its God. Duhm supposes an individual to be the speaker, but even if we adopt עֲרִיץ, 'proud ones,' in v. 5, it will be too bold in an individual to appropriate phrases elsewhere, and much more fittingly, applied to the community. Cp. Smend, 116, who, however, underestimates the historical colouring of the psalm. The foes of the speaker being named in other psalms of this group, we need not hesitate to read ethnic names in v. 5 (see crit. note). As in the case of li, lii, lvi., lviii., lxx., lx., we seem to get a clue to the origin of the very unpalatable title in the traditional text.

Deposited. Of the Ishmaelites. Deposited. Of 'Arab-ethan. 1, 2
[Concerning] the Zarephathites.

i	Succour me, O Yahwè ! by thy right hand,	3
	And right me by thy strength.	
	O Yahwè ! hearken to my prayer,	4
	Listen to the words of my mouth.	
	For those of Zarephath assail me,	5
	Miseries seek after my soul ;	
	[Thy judgments they do not fear,]	
	They have not set thee, O Yahwè ! before them.	
	Be a helper unto me, O Yahwè !	6
10	Redeem me from those that seek my soul.	
	Let the evil return on the Ishmaelites,	7
	For their wickedness do thou extirpate them.	
	With the lyre will I chant hymns unto thee,	8
	And give thanks in thy house to thy name, ¹	
	Because from all distress thou hast rescued me,	9
	Mine eye sees the fate of mine enemies.	

1. **By thy right hand.** Cp. cxxviii. 7. 'By thy name,' i.e. 'by thy glory' (Isa. xxx. 27), is not natural here. Duhm's explanation ('by a manifestation of thy presence in the temple') is far-fetched. Not so in l. 14.

5. **Those of Zarephath.** This old name too was affected by the psalmists (cp. lxxviii. 8, lxxxvii. 4, xciv. 20). The editor who expanded the heading probably found 'Sefathites' — a shorter form of 'Sarephathites, and

confounded it with 'Ziphites.' A league of tribes is supposed.—8. Note that Abraham does not expect to find 'the fear of God' in Gerar, according to Gen. xx. 11.

13 f. Imitated in Jon. ii. 10. Observe that Yahwe's 'name' is his *numen*, the divinity resident in the temple, and apprehended in the cultus.

Critical Notes. 1. M בִּשְׂכֶד. Read בִּימִינֶךָ (Gr.); note parallelism.

5 f. M זָרִים (Pasek follows), עֲרִיצִים. T and several MSS. (Kenn., de R.), besides the || passage, lxxxvi. 14, read זָרִים. Ol. (doubtfully), Gr., Smend, Duhin, Bertholet, prefer this. But if עֲרִיצִים is right, we expect זָרִים (Isa. xxv. 5, xxix. 5, Ezek. xxxi. 12). Consistency, however, requires the corrections כְּצִרִים, צִרְפָּתִים. See introd.

7. Inserted by pure conjecture.—8. Read שְׂמוּךְ (Gr.); as lxxxvi. 14.

9. M אֲדֹנִי בִסְכִי נִפְשִׁי. But surely after ||. 10—8 a fervent petition is indispensable. Add to this that M's text is untranslatable. Most take ב for the *Beth essentie*, and סְכִי for a case of the intensive plural (Kön., § 338^β). But the plural is as unnatural here as in cxviii. 7a (see note); בִּסְכִי would be better (cp. Moore on Judg. xi. 35), but what of נִפְשִׁי? Read נִפְשִׁי כִּמְבַקְשִׁי נִפְשִׁי. The corruptions and transpositions of letters are obvious.

11. The יָשׁוּב of Kt. and T is correct. Kr. יָשִׁיב, though all the vss. but T, many MSS. and several editions, also Hitz. and Del., prefer it, is an unnecessary conjecture.—M לִישְׁכֵּנָאֵל. Read לִישְׁכֵּנָאֵל (cp. on v. 9, lix. 116).

12. M בְּאִמְתָּךְ. But הַצִּמִּיתָם follows. 'In thy faithfulness deliver us,' would be more possible. The metre too is not satisfied. Read וּבְרִעָתָם (xciv. 23); cp. on xxv. 56. Ordinary transposition and corruption of letters (cp. next note).

13 f. M בְּנִרְבָּה. G (cp. T) ἐκουσίως; in Num. xv. 3 בְּנִי means 'spontaneously.' But we should expect נִרְבָּה, 'freewill offerings,' with אֹבִחָה. Even so there would be a want of parallel passages in the Psalter. Gr. reads אֹזְמָה, rightly, for אֹבִחָה. But this is not enough. For בְּנִי, read בְּכִנּוּר. This is paraphrased in Jon. ii. 10 (where אֹבִחָה should be אֹזְמָה) by בְּקוֹל תּוֹדָה (cp. lii. 11) comes in rather awkwardly; contrast cxxv. 3. Read בְּבִיתְךָ כִּיבִי and בֵּית יְהוָה are elsewhere confounded. Omit יְהוָה (gloss).

15. M הִצִּילָנִי. Are not we commentators too ready to accept such incongruities? Read הִצִּילָתָנִי (G S, Gr.).

16. Read בְּאִיבִי (without ו), for metre, with Grimme.

PSALM LV.

PLAINLY this is a composite psalm. *l*v. 20(end)-24 cannot be conveniently interwoven with the rest of the psalm. They are also in a different metre. *Ps.* *lv.*⁽¹⁾ consists of trimeters; *Ps.* *lv.*⁽²⁾ of pentameters. Both, however, have the same theme—Israel's danger from the hostile neighbouring populations. We have already met with specimens enough of this kind of psalm. Except in *Ps.* *xliv.*, however, we have not found references to such glaring outrages as are apparently mentioned in the true text of *v.* 5, which reminds us of *Pss.* *lxxiv.*, *lxxix.*, and the second of the Lamentations. The loud cries of the foreigners produced a deep impression on the Jews (*cp.* *lxxiv.* 4, *Lam.* *ii.* 6 f.); they were the accompaniment of the destruction of the temple and palaces of Jerusalem (*cp.* *lxxix.* 14, *xliv.* 20). This is what the psalmist really, or in imagination, has just witnessed. No wonder that pious Israel (who is the true speaker, should fall into the deepest despondency, and seem to himself to be at the point of death. Gladly would he find refuge in the rocky homes of the wild doves (see on *v.* 8), for he fears these violent men, whose various nationalities, as usual, he enumerates. He prays that a speedy death may put an end to their mischief. He knows that the prayers of the congregation will be answered. The plans of the Jerahmeelites (here as elsewhere the heads of a league of peoples) will be frustrated.

To this is appended a description of the godlessness of the Jerahmeelites (*cp.* *v.* 10), which may be illustrated by the story of the murder of Gedaliah in *Jer.* *xli.* For the Ishmael, whose violation of the bond of guestship by a cold-blooded murder is there related, was no Jew, but, as we are distinctly told, of the race of Jerahmeel, a mercenary soldier, employed at first by Zedekiah, but afterwards by the king of the Ammonites. And it is possible that, just as *Ps.* *lv.*⁽¹⁾, like the kindred psalms (see on *Ps.* *xliv.* 2), is probably based on the tradition in 2 *K.* *xxiv.* 2 (see corrected text), so *Ps.* *lv.*⁽²⁾ may be a poetic commemoration of the murder of Gedaliah by this Jerahmeelite. That either poem is contemporary with the events referred to is not to be supposed. Whether it is history or imagination that the N. Arabians took part in the destruction of the buildings of Jerusalem (*cp.* *Pss.* *lxxiv.*, *lxxix.*), we cannot tell for certain, but the persistence of the belief that they did so is in favour of an affirmative answer. To quote from the psalms is needless, but we may compare the psalms as here given, with the post-exilic passages, *Amos* *i.* 11 f., *Obad.* 11. In the former passage the pitiless persecution of Israel by Edom is punished by the destruction by fire of the palaces of Bozrah, and the law of 'like for like' suggests that Edom had first of all destroyed, or joined in destroying, the palaces of Jerusalem. In the latter Edom is represented as having been as one of the foreigners who 'entered Jerusalem's gates, and cast lots upon it.' With this we should (see *Crit. Bib.*) compare *Joel* *iv.* (iii.) 3 ff., where Moab and Midian and all the districts of Shereph are denounced for 'casting lots' for Yahwe's people and for carrying Yahwe's silver and gold into their temples or palaces. We have no reason to suppose that such warlike peoples and such enemies of Israel as the Edomites and N. Arabians would content themselves with 'looting' the Jewish capital, and we may probably assume that there was a N. Arabian as well as a Babylonian invasion (*cp.* *Crit. Bib.* on 2 *K.* *xxiv.*, *xxv.*). It was the havoc wrought by these men of kindred race which affected the Jews of the post-exilic age more than any cruelties of the Babylonians, because it was recalled to their recollection by the bitter hostility still shown to them in word and deed by the 'sons of Esau.' The unwarlike spirit of the writers, however, forbids us to bring these psalms down as late as the Maccabean rising, in spite of the striking parallel in 1 *Macc.* *v.* 1-4. The parallelism is, in fact, when we look into it, very incomplete.

Thus the historical situation of the psalm (as well as the other members of the group, *liv.*-*lix.*) is transformed. There is a large amount of poetic imagination in it, but the passion, at any rate, is not simulated; the psalmists are thinking of

¹ In *Jer.* *xli.* 1 both **כְּלוּכָה** and **רַבִּי הַכֶּלֶךְ** are corruptions of **יִרְחֻמָּאל**, 'Jerahmeel.' *Cp.* 'Jerahmeel,' *Enc. Bib.*, also *Crit. Bib.* on *Jer.* *i.* c.

the present quite as much as of the past. Earlier theories need not here be criticized. The speaker in Ps. lv. is not the pious high priest, Onias III., who being filled with horror at the wickedness of Jerusalem, and knowing that there are designs on his life, meditates flight (so virtually Theod. Mops., see Bā. in *ZATIV*, v. 88, vi. 276 ff.). Nor is he the prophet Jeremiah—a view much older than Hitzig (see *OP*, 122)—whose character was not so soft—not to say weak—as this theory implies. See 'Jeremiah,' *Enc. Bib.*, where the real Jeremiah and the real prophecies of Jeremiah are indicated, and notice that all important phraseological points of contact with the Book of Jeremiah disappear in a corrected text (cp. on *xx*. 7-9). Whether even the editor, in rewriting *xx*. 13-15, thought of Jeremiah's priestly opponent Pashhur (Pedahzur), may well be doubted.

Deposited: of the Ishmaelites. Deposited: of 'Arab-ethan. 1

LV.—1.

- | | | |
|----|---|----|
| 1 | Hearken to my prayer, O Yahwè ! | 2 |
| | And hide not thyself from mine entreaty ; | |
| | Attend unto me and answer me. | 3 |
| | My body trembles, and I am astonished— | |
| | At the mockery of [the Jerahmeelites and] Arabians, | 4 |
| | At the cries of the sons of Asshur. | |
| | -For my palaces they have swallowed up, | |
| | My habitations they have destroyed. | |
| | My heart is anguished within me, | 5 |
| 10 | Terror has fallen upon me ; | |
| | Fear and trembling enter into me, | 6 |
| | And gloom of Deathland+ envelopes me. | |
| | And I think, 'Oh, that I had wings ! | 7 |
| | Dove-like would I flee away and find rest ; | |
| | Yea, I would fly afar off, | 8 |
| | And lodge in the desert of rocks.' | |
| | I will take refuge in God mine asylum | 9 |
| | Because of Jerahmeel and Misgour. | |
| | Those of Edom have annihilated my sanctuaries, | 10 |
| 20 | The Arabians have destroyed my palaces. | |
| | Jerahmeelites and Asshurites, | 11 |
| | Ammon and Amalek lay waste ; | |
| | Rehoboth and Ishmael lay waste, | 12 |
| | Moab and the house of the Hagrites. | |
| | For the Arabian insults me and the Ishmaelite, | 13 |
| | They that hate me jeer at me ; | |

- Thou too art in the cabal of my haters, 14
 O thou mine associate and acquaintance ;
 Together we took sweet counsel, 15
 30 And praised in the house of God.
 Let Death overmaster them in a moment, 16
 Let them go down alive into Sheol,
 The Jerahmeelites and the Sarefathites,
 The Rehobothites and the Hagrites !
 As for me I call upon Yahwè ; 17
 He will deliver me from the Arabians.
 In the assembly of the pious I make my plaint, 18
 I moan, he will hear my voice ;
 He will set me free from Ishmael, 19
 40 From the league of those of Jerahmeel ;
 The Ishmaelites he will humble, 20
 The Jerahmeelites he will put to shame.

L.V.—2.

- 1 Void of piety is the house of Jerahmeel ; | they fear
 not God. 206
 He has laid hands on one at peace with him, | desecrated
 his covenant. 21
 Smoother than butter is his face, | but his heart is a
 grave ; 22
 Softer than oil are his words, | but sharper than javelins.
 Corrupt are the deeds which he practises, | and yet he
 prospers, 23
 Never does he see [evil], | his ancles waver not ;
 But thou, O Yahwè ! wilt bring them down | in a
 moment to the pit, 24
 [To] the Ishmaelites¹ their days will be short, | but I
 myself trust in thee.

4. I was astonished, i.e. at Yahwè's apparent desertion of his people. Cp. lxxiii. 21, lxxvii. 4.—5 f. Cp. // 21—25, 32—34, 39—42, xlv. 17, lxxiv. 4 f. —7 f. Cp. especially lxxiv. 9a, lxxix. 16, Lam. ii. 5, 7, Isa. lxiv. 11 [10].—12. Note the parallelism of xlv. 20.

13—16. Oh that I had wings ! Cp. cxxxix. 10a, where the poet imagines himself flying on the wings of the sun ; xi. 16 is only parallel in M. The supposed parallel in Jer. ix. 1 [2] is not worth much. There the prophet wishes he could leave his own people and lodge

¹ Edomites, Jerahmeelites.

in the wilderness. Here, however, it is the people itself which speaks, and its longing is to be able to fly not into any ordinary wilderness, but to the rocks, where the wild doves have their home (cp. Cant. ii. 14, Jer. xlviii. 28, Ezek. vii. 16)—say those who are in the wilderness where Robinson the trooper found multitudes of their nests undisturbed in the psalm was none other than the same one. On the other hand, the dove for Israel (see note on v. 1).

17. *resolute* *line*
asylum *line*
 (see note on v. 17) *line*
 of the camel and *line* (which originally meant the same people) shows how conventional the list is.

27 ff. The hostility of the former

'acquaintances' of Israel is repeatedly referred to; disloyal Israelites are meant. The description in M is due to the editor, who based his pathetic picture on the fragments of a hardly legible text (see crit. note). Apparently the seductions of so-called progress were not slight among the post-exilic Israelites.

31. **Death.** Sheol (= Death, see note on v. 6) is here personified as a creditor taskmaster.

37. The reference to the hours of daily prayer is as inappropriate in this moment of excitement as in v. 6 (see crit. note there). Cp. *E. Bib.*, 'Prayer,' § 3.

lv. (2) 1. See introd. Schultens and Ewald tried to get the requisite sense out of חליפות, but too violently. See crit. note.—3 f. Cp. v. 10.—6. Cp. x. 6.—8. Cp. Prov. x. 27.

Critical Notes. 4. אָרִיד בְּשִׁיחַ וְאַחִימָה, is very suspicious.

(a) As to אָרִיד. א J (κατασχευω, *humiliatus sum*) imply אָרַד; cp.

יָרַד in Isa. xv. 3. Now יָרַד in Isa. *l.c.* is corrupt; indeed, the supposed

✓רוד cannot be shown to exist. From Isa. xxvii. 4 some (Gr., Che.

[SBOT, 'Isaiah,' Heb. 119], Du.) have been led to suggest אָמַר or

אָמַר. But we should expect בְּבָכִי to follow (Isa. xv. 3). (b) As to

אַחִימָה. This is defended by Kön. (i. 464) and Nöld. (*ZDMG*, xxxvii.

540), but from a text-critical point of view it is very improbable. Grätz

would read either אַחֲמָה (v. 17) or וְאַחֲמָה (lxxvii. 4). Lag. prefers the

former, Ol. and Ba. the latter alternative. Duhm, however, prefers

אַחֲמָה; in fact, the *επαμύχθη* of G seems to presuppose this; cp. 2

12 vii. 23. There is so much corruption, however, in v. 3 that we may

justly feel uneasy. Critics should have taken our passage in connexion with

lxxiii. 21 (יִתְחַמֵּץ) and especially lxxvii. 4; see notes on those passages.

They would then have seen that the most probable reading is וְאַחֲמָה.

Returning now to (a), we see that the root מָרַר is not the most suitable

one. Herz has acutely suggested אָחַר instead of אָרִיד, but does not

go further. Comparing cxix. 120, should we not emend בְּשִׁיחַ into

בְּשָׂרִי, and read, as *l. 4*, וְאַחֲמָה בְּשָׂרִי וְאַחֲמָה? The reading

perhaps arose under the influence of יִתְחַמֵּץ in *l. 5*; *i.e.* יִר was

written before, instead of after כָּקֵלֶם (see next note), and the two words

אֲחִמָה and יִר became fused.

5 f. Read כָּקֵלֶם יִרְחַמְאֵל וְעָרְבִי | מִצִּנְקָת בְּנֵי אֲשׁוּר; cp. xlv. 17.

On the omitted יִר' see preceding note. M's כָּקֵלֶם is too weak as a

parallel to עקת or (as Ol. acutely corrects) צעקת. G. Hoffmann (*ZATW*, iii. 100) defends עקת as meaning 'clamour,' though a root עוק, 'to cry out,' only exists in Arabic. The vss. make עוק = צוק. Herz reads עקשות. רשע is not uncommonly a substitute for אשור.

7 f. M's ימיטו (cp. cxi. 11, Kt.) is troublesome. G *ἐξέκλιναν* = נָטוּ (cp. xxi. 12, M G). *ἑπέπρυσαν*; J *proiecerunt*. The true reading underlies ימיטו and און. The י noun is concealed under ישמכוני. באף, corrupt, as in lvi. 8. Analogy favours reading thus:—

כִּי אֲרַמְנוֹתַי בָּלְעוּ | וּכְשִׁפְנוֹתַי אֲבִדוּ.

10. M אימות מות. Read simply איכה. מות (G *θανάτου*) is an expansion of כת (dittographed). The plurals אימים and אימות occur only in corrupt passages.

12. M פלצות. G S presuppose צלמות, which is no doubt right (so Gr.). The same corruption in Ezek. vii. 18.

16. M G אלון במדבר סלה. אלון is metrically insufficient. Something would be gained by reading וְאֶתְלוֹנוֹן (xci. 1). Unfortunately, במדבר is also doubtful. 'Doves do not fly into the wilderness' (Duhm), at least unless there are rocks in the wilderness (see exeg. note). Duhm omits כִּלְנָה as a gloss. Surely we should read בְּמִדְבַּר סִלְעִים (see exeg. note). This involves taking סלה into our critical material, but this we have again and again already had occasion to do. סלה may represent סלם (an imperfectly written סלעים), cp. אביה and אבים, נכריה and נכרים.

17. M אחשה, intransitively and without אל. G (followed in ed. 1) has *προσδεχόμενος τὸν θεὸν* (so א^a. T) *τὸν σώζοντά με*, = אחשה לי, i.e. 'I would wait in silence for the God,' &c. But comparing xviii., l. 2 (corr. text), it is better to read מְפַלֵּט, and אחשה should clearly be אחסה. Read probably מְפַלֵּטִי. לי in M may be a distortion of אל. Herz suggests לי, which strikes me as too mechanical a correction; Gr., inadequately, אֲבִקְשָׁה.

18. M מרוח סעה מסער. But the dove wishes to leave something behind it. The idea of l. 18 is altogether wrong; it is useless to correct סעה into סופה (Hu., Gr., Bl.). And why the double phrase? Parallel passages suggest מִיַּדְחֵמָל וּמֵאִשׁוֹר; cp. M 5 f.

19 f. The petition, 'Confound their speech' (cp. Gen. xi. 7) is not natural here. And what of בלע? Is it a synonym of פלג 'to cleave' (so Schultens)? And if בלע here = בלל (cp. Barth, *Beitr. zur Erklärung des Jes.*, p. 4), what becomes of פלג? In l. 20 ראיתי is plainly a

bad editorial conjecture, while חֲכָם is impossible as a parallel to רִיב. And what a descent 7. 10b is after 7. 10a! Comparing lxxiv. 9 (corr. text), Lam. ii. 6f., read—

בָּלַע אֲדָמִים מִקִּדְשִׁי
אֲרָמֹתַי שָׁחַתוּ עָרְבִים

עָרְבִים = תַּשִּׁם; רִיב and בָּעִיר are, of course, duplicates of עָרְבִים.

21-24 were grievously misunderstood by the editor. Analogous corruptions elsewhere enable us to read underneath—

יִרְחֲמָאִים וְאֲשִׁירִים
עָמְדוּ וַעֲמַלְק הַחֲרִיבֹ
רָחֲבוֹת וַיִּשְׁמַעְאֵל הַחֲרִיבֹ
כֹאֵב וּבֵית הַנָּרִים

The extreme ingenuity of the editor—working with a preconceived idea of the meaning—will be admitted. Beginners who have followed me hitherto will see how in each case he came to err. עַל־חֲכֹמִיתָהּ is a transformation of a duplicate of יִרְחֲמָאֵל. אֵן is either אֵן or עָמְדוּ.

25-27. 'For it was not an enemy that insulted me.' But this contradicts 7. 4. Nor is the sense clear. Does the speaker really mean that the insults of enemies were tolerable, or that he could have hidden himself more easily if his mocker had not formerly been his friend? The Pasek after כִּי, and the frequency with which אֵיב has displaced עָרִיב should put us on our guard. In reality, 7. 13-15 are not a digression containing a rather sentimental description of a friend's ingratitude, but a continuation of what precedes. Read (omitting the first לֹא and כִּמְנוּ as inserted by the editor, on a false hypothesis, to make sense)—

כִּי עָרִיב יִדְרַפְנִי וַיִּשְׁמַעְאֵלִי
כִּשְׁנֵאִי עָלַי הַלְעִיג
וְאֵתָהּ בִּקְשֵׁר שׁוֹנֵאִי

Thus the two linguistic puzzles הַגִּדִּיל עָלַי (cp. on xli. 10), and כַּעֲרִיב disappear, — 28. Read perhaps כִּידְעִי (Gr.; cp. Isa. xii. 5 Kr.; Ruth xi. 1 Kr.

30. M נִהְלַךְ (with ב). Read נִהְלֵל. ל became כ, cp. on lxxviii. 22b.

31. M בִּרְנֵשׁ, a non-existent word (cp. on ii. 1, lxiv. 3). Read בִּרְנֵעַ, and connect it with 7. 16 (Lag.). Cp. lv.¹². 7. — M יִשְׁכֹּחַת (Kt.), or מֹת יִשְׁכֹּחַ (Kr.; also given as Kt.); Pasek follows. So Ginsb.; Baer יִשְׁכֹּחַ. Both readings are highly questionable. יִשְׁכֹּחַ in lxxxix. 23 is corrupt;

יְשִׁימוֹת is only known by Beth-jeshimoth (?). Read **יְנִשֵּׁם מְוֹת** (cp. on lxxxix. 23). Herz, however, **יִסַּע מְוֹת לָמוֹ**, or **יִצְאֵם מְוֹת עוֹלָם**. Wellh. remarks, 'Kethib is at least right so far as this—that it regards **יֵשׁ** as a single word.' Why?

33. M's **עֲלִינוּ** is a corruption of **יִרְחֲמָאִים**, which, however, should of course come after **הָיִים**. The speaker pleases himself by repeating the names of the doomed peoples. The next name is probably **וְצִרְפָּתַיִם**, which underlies **כִּי־רַעוֹת** (**כ** for **פ**; cp. **פִּידוֹ** for **כִּידוֹ**, Job xxi. 20).

34. M **בְּמִנּוֹרָם בִּקְרָבָם**. **בְּמִ** is very odd; G *ἐν ταῖς παροῖσις αὐτῶν*, as if **יָהֵם**; cp. Job xviii. 19. Most explain as if **בְּמִנּוֹרָתָם** 'in their store-house,' and render **בִּקְרָבָם** 'in their heart'—a forced climax. Considering the likeness of **בְּמִנּוֹרָם** to **מִרְחָבָה** in 7. 12, we should probably read **רַחֲבֵתַיִם**; **בִּקְרָ** should be **וְהִנְגִּירֵם** (lxxxiii. 7).

36. M **עֲרַב**. Read **מִעֲרָבִים** or **מִעֲרָב**. See exeg. note.

37 f. M **וְצִדְדֵימָם**. Read **בְּקֶהֶל חֲסִידֵים** (cmlx. 1). — Point **וְיִשְׁכְּנוּ**.

39. M **בְּשָׁלוֹם**. Read **יִפְדָּה מִשִּׁשְׁעָאֵל**. **י** was absorbed (see 7. 38).

40. Read **יִרְחֲמָאִים**. What follows **מִקְרָב** (מִחֲבֵר) consists of two corruptions of **יִרְחֲמָאִים**.

41 f. Note the three Pasesk, and read **יִשְׁמַעְאֵלִים יַעֲנֶה | יִרְחֲמָאִים**. To suppose a *Beth essentia* in **בְּרָבִים** is most far-fetched. Gr., **פָּרָבִים**. **יִשָּׁב קֶדֶם** is too bold a phrase; G paraphrases: *ἐν ἀπ' ἀπ' ἡμέρας*.

42. 1. M **אֲשֶׁר אֵין חֲלִיפוֹת לָמוֹ**. Critics have been in sad want of a clue. Read **אֲיִדְחָסֵד לְבֵית יִרְחֲמָאֵל**. Such condensations do occur. **חֲלִיפוֹת** might indeed come from **חֲמִלָה** = **חֲמִלָה**, cp. Job xiv. 14 (end), where read **חֲמִלָתָהּ**. Gr. suggested **חֲמִלּוֹת**. But **לָמוֹ** and **אֲשֶׁר** have to be adequately accounted for. **חֲלִי** does double duty; it represents primarily **יִרַח**, but **ל** also stands for the preposition in **לְבֵית**.

2. M **בְּשָׁלְכִיו**. An adj. **שָׁלוֹם**, however, is non-existent (cp. Ges.-Bu. and Cornill on Jer. xiii. 19). We have to read either **בְּשָׁלְמִיו** = **בְּשָׁלְמִיו** (see Ba. on vii. 5) or, better, **בְּאִישׁ־שָׁלְכִיו** (xli. 10). Cp. on lxix. 23.

3. Read **חָלְקוּ מִחֲמָאָה פָּנָיו**. So Ba.; cp. Gr., Ol., We. Note Pasesk in M; the points ignore the old ending **־ת**. G implies **פָּנָיו**; cp. Prov. xv. 14, Kx.—M **וְקָרְבָּהּ**. Read **וְקָרְבָּהּ** (cp. 7. 10). The passages with **קָרַב** need testing; cp. on lxxviii. 31, lxxviii. 9.

4. M וְהִמָּה פִתְחוֹת. Read וְחָדָו כְּתִרְתָּחִים. תִּרְתָּח is a loan-word (cp. Ass. *tartāhu*, 'javelin' [Del.] or 'lance' [Jensen]) which also occurs under a disguise in Micah v. 5, Job xxxviii. 36, xli. 21, and perhaps in Jer. ii. 34 (for M's כִּחְתֶּרֶת). Cp. *JQR*, July, 1898, and *Crit. Bib.* G βολιδες; 'A λύγχα; E' in Mic. παραξίφεισιν. But cp. Kön. § 305e.

5 f. 'Between 22b and 24a,' says Duhm, 'a marginal quotation has intruded. It is a general statement like xxxvii. 5, which does not, however, quite suit the case of the poet, since he does not elsewhere fear for his life; least of all has he anxiety about food.' Of course, if the text is correct; but ought not יִהְיֶה to awaken suspicion (see Kön. ii. 141, note)? And have not many supposed glosses turned out to be simply misread passages of the text? One can hardly doubt that לְצַדִּיק after כּוֹס is a corruption of קִרְסָלִי (see on xviii. 37b). Probably x. 6 is parallel, and we may read somewhat as follows (note Pasek in M) :—

הַשְׁחִית עֲלֵי לֹת דְּרָכָיו | וְהוּא יִשְׁפִּיל
לְאֲרִיבִים רָע | לְעוֹלָם | לֹא יִפְסֹד קִרְסָלִי

7. M אֱלֹהִים. Read יְהוָה.—M לְבָאֵר שִׁחַת. More plausibly 'לְבוֹר שִׁ'. But the phrase is tautological. Read probably בְּרִנֵּעַ לְשִׁחַת.

8. M אֲנִשֵּׁי דָמִים וּמְרֵמָה לֹא. Ethnic names disguised, as so often. Read יִשְׁמִיעֵאֵלִים אֲדָמִים וּרְחֻמָּאִלִים. The two latter names are glosses. To 'שִׁ' prefix ל, and retain in the text. M יִחְצוּ, 'divide'?? Read probably יִקְצְרוּ (Prov. x. 27). Thus we get for a—יִשְׁמִיעֵאֵלִים יִקְצְרוּ—יִכְיָהוּ.

PSALM LVI.

TRIMETERS. The psalm is like a continuation of Ps. lv.; for phraseology and ideas cp. also liv., lvii., lix.

Deposited. Of the Ishmaelites. Of the Korahites. Of 'Arab-ethan. A supplication. On beholding the Zarephathites (?). 1

1 Pity me, O Yahwè ! the Ishmaelites crush me, 2
Those of Jerahmeel press me hard. ¹
They are in excitement, they array themselves against me, 6
All their devices aim at evil.

¹ Words are here repeated from // 13-18.

Behold, the Arabians watch me, 7
 The Asshurites lie in wait for me ;
 Zarephath [and] Jerahmeel join together ; 8
 Cast down the Arabians, O Yahwè !

My sighs, O Yahwè ! thou hast counted, 9
 10 Thou hast laid up my tears in thy store-chamber.
 The Arabians will be put to flight, 10
 The Jerahmeelites [will stumble].

I am sure that Yahwè is for me ;
 Continually do I boast of his promise. 11
 In Yahwè I am fearlessly confident, 12
 What +indeed+ can earth's race do to me ?

I will praise thee, O Yahwè ; with the lyre, 13
 I will give thee the due thank-offerings ;
 For thou hast rescued me from Deathland,
 That I may walk +in safety+ before Yahwè.

Title. See *Enc. Bib.*, 'Psalms,' § 26, 11; 'Jonath-elem-rechokim.' Cp. also the corrupt **ים רחקים**, lvi. 6.

7. **Join together.** Cp. lxxxiii. 9a.—8. **בָּאָהַף**, corrupt, as in lv. 4.

Cast down, i.e. into the abyss (lv. 24). —9. It is a fine idea—that of God's counting the sighs which, though many (Lam. i. 22), are 'not hid' from Him (xxxviii. 10), and which He carefully notices (xii. 6, 2 K. xx. 5). Cp. Matt. x. 30, and George Herbert's line, 'I

have not lost one single tear.' But the figure supposed in M's reading ('into thy bottle') is grotesque. See *crit. note*.

12. **Will stumble.** Cp. lv. 24, end (corr. text).—14. *His promise*, i.e. the great Messianic prophecy of Israel's deliverance and glorification; cp. cxix. 74, cxxx. 5.—16. Cp. cxviii. 6.—17. Cp. liv. 8 (corr. text).—19 f. Cp. cxvi. 8 f., where the suggestions of our psalm are expanded.

Crit. Notes. Title. Nowhere does tradition more urgently need revision. Analogy requires ethnic names here as elsewhere. **עֲלֵיוֹנֹת** should most probably be **עֲלֵי־נִנְיָת**, and **בִּנְת** (end) should be **בִּנְיָנֹת** (cp. liv., lv.). **אֵלֶם רַחֲקִים** comes from **עֲלֵי־דִקְרָחִים**. As soon as the corrupt **לְדֹד** had arisen, it became natural to interpret the other parts of the corrupt title so as to suggest an episode in the life of David. On Neginoth see *Introd.*

1. **אֱלֹהִים**. Read **יָה**, which was joined in pronunciation to **חֲנָנִי**. 'Non **שָׁאָה** and **שָׁף** poeta voluerat' (Lag.). So lvi. 4. Now., Ba., and Ges.-Bu. agree. Cp. the proper names **חִילָאֵם** and **טִילָאֵם**, and **שֹׁאִפִּים** in Am. ii. 7. Cp. Bleek-Wellh., *Eintl.* ^o, p. 636.—M's reading **אֲנִישׁ**, and even Herz's **שׁוֹנֵא**, are surely too vague. **שֹׁנֵאִי** (an earlier reading) is a variant to **שׁוֹרְרִי** (now found in v. 2); for which cp. v. 9 (*crit. note*), xxvii. 11, liv. 7, lix. 11 (*note*). Read **יִשְׁמַעְאֵלִים** (cp. on xc. 3).—2. M

כל־היום לחם. A false reading made up of fragments of ירחמאל (two beats). Cp. on xxv. 5, xlv. 23, lxxiv. 22, etc. V. 3 in M is made up of variants of words in v. 2. V. 2a becomes שאפו שוררי; the rest is an accumulation of corrupt fragments of ירחמאלים. Cp. כירבים with כירברים in lv. 19. Duhm rightly sees that vv. 4, 5 = vv. 11, 12. On v. 13 he is less satisfactory. Surely the analysis of מר יום into מר יום is too mechanical. Herz suggests אם ירני; cp. G φασθησονται. Line 3. M יר ית. Read ירנו? [יתעצו יתעצו עלי] (cp. lix. 4). ית correspond to ינורו יצפנו (misplaced, with Pasek, in v. 7); יצפנו comes from יתעצו; G's ἐξελίσσονται represents יתעצו, another corruption of יתעצו. באלהים דבר in v. 6 corresponds to [ב]אלהים דבר in v. 11; see on l. 14. 5. M יהה. Read הנה; cp. עמקים for ענקים, Jer. xlvii. 5 (?). Continue, ערבים ישמרני.—6. M באשר קו נפשי. Impossible. Read אשרים ארבו לנפשי. א represents נ in l. 5.

7 f. M על־אח פלט־לכו. For פלט Ol., Ew., We., etc., read פלס 'weigh (retribution to them)'. על־אח פלט would be better (see on lviii. 3). But the corruption lies deeper. Here and in l. 8 we need ethnics. ילוח פלט; see 'Paltu,' *E. Bib.* ירחמאל=לכו. Read ילוח פלט. ערפּת וירחמאל. M עמים (with Pasek). Read ערבים. באף=ערב.

9. M נר נר nowhere else; נוד, Gen. iv. 16. We need a parallel to דכעתי. Read אנהתי (Lam. i. 22). G has τῆς ζωῆς μου (ἐξήγγιστά σοι), or should we read ζωῆς? Either היתי or אבנתי might be a corruption of אנהתי. The same remark applies to 2 J, if τὰ ἐνδόν μου and *secretiora mea* represent כחיתי; cp. G li. 8 τὰ ἄδηλα for שחות. Insert יהוה=אלהים (אלהים) at end of verse.

10. M אתה שיקה. Either read שכתה, and omit אתה, or read אסכת (cp. אסם). M giving the word in two incomplete forms. G 2 100.—Point דכעתי (lxxx. 6, Lam. ii. 11).—M בנאדך. Read במגורתך (Hag. ii. 19). The two following words should run אלהים במגורתך ספרה. ספרה is a ditogram or correction; on אל see last note, end. ספרה (Sirach xlv. 4, but not Ps. lxxi. 15 must be wrong. G S 2 J, however, לננהך; cp. 2 the second ἐνδόν σου should be ἐνώπιόν σου.

11 f. M אז (with Pasek) and איכי both come from ערבים.—M ביום אקרא, out of place here. The very first word of l. 1 is a cry. The line is also incomplete. Read ירחמאלים יפשו (cp. lv. 24, corr. text).

14. M באלהים. Read כל־היום. The error was produced by the vicinity of באלהים, which looks somewhat similar. See v. 5 in G, φε

θεῶ ἐπαύσω τοὺς λόγους μου, where ὁλην τὴν ἡμ. occurs to be a variant to ἐν τῷ θεῷ. Cp. crit. n. on xlv. 9.

17. יָלִי and still more נִדְרִי are peculiar. It is not enough to read נִדְרִי (S, Gr). Read certainly אֶהְלֵךְ יְהוָה בְּכִנּוּר.

19 f. Omit הִלֵּא, i.e. אֱלֹהִים, as a superfluous insertion; also רָנִי כִדְהִי and בְּאֵזר חַיִּים (?) as late interpolations from cxvi. 8 f.

PSALM LVII.—I.

TRIMBLEERS. Pious Jews have to live among unbelieving and hostile Arabians and Jerahmeelites (cp. xlii.—xliii., cxx.), but the plots of their enemies will be frustrated. The insertion of a passage from lvii.¹² as v. 6—as if a refrain—breaks the connexion. Cp. Duhm.

Deposited. Of Ethan the Ezrahite. Of 'Arab-ethan. A supplication.
When the sons of Ishmael and the Arabians drew near (?). 1

1 Pity me, O Yahwè! pity me, 2
For the Jerahmeelite crushes me,
And through the presence of the unholy I tremble,
Through those of Arabia and Rehoboth.

I call upon Yahwè the Most High, 3
Upon God who shows kindness to me;
Yahwè will reach forth from heaven, 4
He will rescue me from Deathland.

I dwell in the midst of Arabians, 5
10 Beside the sons of Jerahmeel,
Whose teeth are spears and arrows,
And their tongue a sharp sword.¹

The Ishmaelites prepared a net, 7
They longed to catch my soul;
They digged before me a pit,
Into it the impious ones have fallen.

2-4. Cp. lvi. 2; xlii. 10b; cx. 7 cp. vii. 18, lxxviii. 56—7 f. Cp. xviii.
(corr. text, 'Rehoboth'). Cp. 'Reho- 17; lvi. 14.—9. Cp. cxx. 4-6; lviii. 7.
both,' *Enc. Bib.*—5. 'Yahwè Elyon,'

¹ V. 12 wrongly inserted as a refrain (v. 6).

Critical Notes. Title. See introd. The close originally ran בקרוב בְּנִירַחֲמָאֵל וְעַרְבִים (cp. *I.* 13). To suit the life of David this had to be transformed. Some such solution as this seems necessary.

2 f. M כִּי בָךְ חֲסִידָה נִפְשִׁי. But (1) we expect after חֲנֻנִי a description of the sad condition of the speaker, and (2) for the so-called 'archaic' form חֲסִידָה (Ol., *Lehrb.* 480) there is no complete parallel. lvi. 2 supplies the clue. Read וּבְצִל־כְּנָפֶיךָ אֲחֻסָּה מִ—בְּיִרְחָמָאֵל שְׁפָנִי. אחסה after חסידה! Read וּכְלִחֲזוֹ הַנְּפִים אַחֲרָי (cp. on *slit.* 106).

4. M עֲדַעְבֵּר הוּת. Bi., Du. עֲדַת־עֲבֹרָה. But the phrase is at once so vague and so peculiar, and metre is so definitely violated that we ought to investigate the reading. הוּת has already proved doubtful in lv. 12 (cp. also lii. 9). Read מִעֲרָבִי וּרְחֹבֹתַי — 6. M נָמַר. Read נָמַל (Luzzatto, Gr., Bi., Che.¹⁰, Perles, Du.; cp. G). — 7. Insert אֱלֹהִים after יִשְׁלַח, represented by סִלָּה (corrupt) and אֱלֹהִים in the same verse (4). Omit יוֹשִׁיעֵנִי, a corrupt variant to מִשְׁמִינִים.

8. M חֲרַף שֹׁאֲפִי, parallel to חֲסָדוֹ וְאִכְתּוֹ נִפְשִׁי. Both readings represent the complete metrical line יִחְלֹץ נִפְשִׁי כִּמְוֶת. Possibly (but see above) סִלָּה = שֹׁאֵל (= כְּוֶת). Note Pasek after נִפְשִׁי (v. 5, misplaced). Cp. G, καὶ ἐρητύσας τὴν ψυχὴν μου ἐκ μέσσου ἀκούων. Previous emendations are most disappointing.

9. Read בְּתוֹךְ עַרְבִים שְׁכֵנָתִי. M's אִי־כִבְהָ probably comes from שְׁכֵנָה (constructed with נִפְשִׁי, as cxx. 6), and this from שְׁכֵנָת. — 10. בני־אדם and להטִי probably represents יָעַם (cxx. 5 f.). — 11. Read בְּנִירַחֲמָאֵל; הטִי comes from חֲנִי. — 12. M לִפְעֻמִּי. Read יִחְטֹף נִפְשִׁי כְּסָפּוֹ (v. 9, xvii. 12). — 13. M כִּפְפָה נִפְשִׁי. Read בְּתוֹכָהּ סִלָּה. — 14. M בְּתוֹכָהּ סִלָּה. Read בֵּת נְבָלִים.

PSALM LVII.—2.

TRIMETERS. This little hymn of praise occurs again as cviii. 2-6; v. 11 is taken almost verbatim from xxxvi. 6. 'A new song' (v. 4) as in xxxiii. 3 (see note), xl. 4, and four times afterwards. Observe that v. 9c disappears, and with it the reason for calling this a morning-psalm.

1	My heart is ready, O Yahwè!	8
	Unto thee will I sing, and make melody.	
	Awake, my harp and my lyre!	9
	I will sing a new song.	

- I will thank thee, O Yahwè ! among the peoples, 10
 I will make melody unto thee among the nations.
 For thy lovingkindness reaches the heavens, 11
 Thy faithfulness the skies.
 Exalt thyself, O Yahwè ! above the heavens ; 12
 10 +Be+ thy glory above all the earth.

Critical Notes.—1. Omit the second **נִכְנָן לְבִי**, as in cviii. 2 (M, but not G), and substitute **לֵךְ**. This **לֵךְ** was misread **לְבִי**: hence the repeated phrase.—3. Read **פִּנּוּרִי** (xxx. 13).

3 f. Omit **עוֹרָה כְּבוֹדִי** (cviii. 2 'אֶרֶכ'); a scribe in error made the lyre precede the harp, and left the wrong words undeleted. But **כְּבוֹדִי** enables us to restore **פִּנּוּרִי הַנֶּבֶל**; **פִּנּוּרִי** should be **נֶבֶל**; **ה** is due to ditto-graphy. **אֶעֱרָה שִׁחַר** reminds us of Milton's 'cheerly rouse the slumbering morn,' but, however beautiful, is a misreading. First, it is against the parallelism; the dawn cannot be parallel to harp and lyre. Next, the two words **ש' א'** are not enough to make a line. G's *ἐξείρεται ὁ ἁρμονιστής*, **אֶעֱרָה שִׁחַר**, is a poor conjecture. The right reading must be **אֶשְׂרָה שִׁיר חָדָשׁ**. [Duhm is content with correcting **עוֹרָה** in v. 9a into **אֶתָּה**.]

PSALM LVIII.

TETRAMETERS. The psalm has been greatly misunderstood owing to the errors of the text (see on Ps. lxxii.). It is simply a description of the unworthy character of the judges, who belong to a wicked race—doomed to destruction when the day of judgment comes. The tone is bitter, but less bitter than M represents, and even the later insertion in *trimeters* (with which compare the inserted passage, Isa. lix. 5-8) is comparatively temperate. Compare, besides Ps. lxxii., the strong, yet not exactly intemperate, language of Pss. x., xiv., xciv., and note the parallelism between *l.* 14 and Ps. xlix. 12 (corr. text). The mention of the Edomites in *l.* 2 does not exclude the possibility that renegade Jews may also have been represented among the wicked judges. On title (*l.* 1) see introd.

Deposited. Of Ethan the Ezrahite. Of 'Arab-ethan.

A supplication.

- 1 Do ye, O impious ones ! give just sentences? 1
 Do ye judge uprightly, O ye sons of Edom? 2
 Only deeds that bring ruin do ye perform in the land, 3
 By false witnesses ye overthrow the righteous.

- The wicked become apostates from the birth, 4
 From their first breath they err, they speak lies.
 A poison is theirs, like a serpent's venom, 5
 10 Yea, like +that of+ a deaf adder, which stops its ears,
 Which hears not the voice of charmers, 6
 The spells of a skilful magician * .
- O Yahwè ! subvert the dwellings of the insulters ! 7
 Beat down the castles of the deniers, O Yahwè !
 The righteous will rejoice that he has seen vengeance, 11
 His feet will trample on the castles of the wicked ;
 He will say, Verily expiated is the shed blood of the
 righteous ; 12
 * Verily, there is a God who decides their cause with justice.

Later insertion.

- Let them dwindle like water in the desert, 8
 Like grass let them fade away,
 On the highway let them walk in obscurity, 9
 Like owls which never see the sun.
 Before they perceive +their danger+ let them be destroyed, 10
 From their place let the storm-wind drive them away.

1. **O impious ones.** Cp. lxxxii. 2, and note on xiv. 1.—*O ye traitors.* Cp. lxxxii. l. 15.—3. *Deeds that bring ruin.* Cp. lxxxii. l. 14; ci. l. 4, and on xviii. 9-12.—7-10. *They err,* תָּעוּ, in a religious sense. Cp. תָּעָה, Isa. xxxii. 6, and תָּעָה to practise idolatry.—*Like a serpent's.* Cp. Sirach xiv. 15, and, on serpent-charming, Jer. vii. 17.

Eccles. x. 11, Sirach xii. 10. An Arabic proverb for obstinate resistance is, 'Answer not, serpent' (Meidani).

13-18. As so often, the moral crudity of M is due to corruption of the text. *Subvert the dwellings, &c.* A similar fate is foreseen for the castles of the rich in xlix. 12.—*The righteous, i.e. faithful Israelites* (xxxii. 11, xxxiii. 1, lxviii. 4, and often).

Critical Notes. 1 f. M עֲלָם; 'A ἀλαλία 'in dumbness.' G J אֵלֶם; 2 φῦλον (Field)=לָאֵם; S omits. Most print אֵלֶם (Lowth, Dathe, Ew., Ol., Del., Geiger, Gr., We., &c.); cp. Job xli. 1, JQR, '97, p. 579; v. 17, Gu., Schöpfung, 55; Houb. אֱלֹהִים; Herz מֵאֱלֹהִים. But the obscurity of the sense produced is against it. In הָאֵתֶם הַנִּבְלִים read הָאֵתֶם הַנִּבְלִים. A close parallel for נִמְעָלִים = נִבְלִים in xxvi. 8.—M בְּנֵי אָדָם. Read בְּנֵי אָדָם (cp. lxxxii. 15).

3 f. For **אף** read **אך** (Gr., Che.¹, Herz); see II. 17 f. For **בלב** read **דברי בלעל** (ci. 3). **ב** and **ת** are relics of **דבר**: **ר**=**ת**. We., strangely, **בלבול** 'confusion,' an abstract form from **בלבל**, cp. Aram. *bulbāl*; Schwally (*ZATH*, vi. 259) **בַּתְּבֵל**; Duhm **בִּלְט** ('in secret').—M's **ידכם** does double duty for **צדיקים** and for **חכ** [ב]עדי **חכ**. **בעדי חכם צדיקים תסלפון**. Cp. Ex. xxiii. 1, 8.

7 f. For **ורו** read perhaps **נָהָר אָחֹד**, completing the tetrameter, and removing the difficulty of **ורו**. See *SBOT*, 'Isaiah,' Heb., note on i. 4. For **דברי** read **דברו** (G, Bi.).

9. '**כדמות**' is impossible Hebrew. The two only instances of the adverbial use of the word (Is. viii. 4, Ezek. xxiii. 15) refer to something which has a form; it is nowhere used of an abstract idea, which I take to be the case here. That there is something wrong with M, is evident from the facts that G does not represent the second **חבת**, and that **אטם** only occurs elsewhere as a participle. G, *καὶ συνύψους τὰ ὄρα αὐτῆς*. I take the second **חבת** to be a correction after **כְּמִרְת** had been corrupted into **כדמות** (Herz). Read **כְּמִרְת** omit second **חבת**, and read **ואטם אזני**.

12. Read **חברי חובר חכם**; parallelism gains. G *φάρμακον τε φαρμακονομήμενον παρὰ σοφου*. A word must have fallen out.

13 f. M **הרס שניכו בפיכו**; what crudity! Read **יהיה הרס** **ארכנות כפרים**.—M **כשתפנות כפרים**. Read **כשתפנות כפרים**. For **כפרים** see on xxxiv. 11.

16. Again frightful crudity. For **ירחץ בדם הרשע** read **ירמסו** **ארכנות**; cp. Isa. xxvi. 6, and crit. n. on lxxiii. 24. **ארכנות** became mutilated through the vicinity of **אדם** **ויאמר**.

17 f. The awkward **אדם** needs correction. But so also does the vague **פרי**. Read **אדיכפר לדם צדיקים**.—For **שפטם** read **שפטם** after G., with Gr., Herz, who stop short here, however. For **בארץ** read **בצדק** (cp. I. 1); cp. on cxii. 8.

Insertion (cp. Isa. lix. 5-8). Lx. 8-10 should perhaps run thus:—

ימשי כמים במדבר | פמו חציר ימלו | במסלה יהלכו באפל |
פתגשמת בלחוזו שמש | בטרם יבינו יאמרו | כמקומו קדם ישערו:

The received text burdens a psalmist with the most repulsive words imaginable; it is also ungrammatical in form. And yet the fact that G knew nothing of the meaning 'snail' (*ὡστὶς ἡ κηλὸς ὁ ταντὶς* are its words), should have suggested hesitation in appealing to the Targumic and New

Hebrew vocabulary, and the application of the passage, in its traditional form, in *Hereshith Rabba* (c. 51, beginning), to illustrate the fate of Sodom should have warned critics against a form of text which lent itself to such a use. No image, it was thought, could be low enough to represent the fate of such hateful sinners; so the snail (שבלול) is followed by the 'abortion' (נפל), and this by the 'mole' (אשת or אשת), which T marks off from נפל by ך. The analogy of other cases in which the received text gives some intolerably coarse or mean expression leads us to expect errors in the text. And we are not mistaken. The evidence of transposition and confusion of letters, and of dittography, is irrefragable. Notice especially the abundance of ל, and the repetition of כם, כמו. The mysterious שבלול comes from מסלול (Isa. xxxv. 8), which is itself corrupt, and should be כסלה (see SBOT on Isa. l.c.). The latter point (ש from כסלה) was first seen by Herz; the vicinity of יהלך places it beyond doubt. Herz also saw that נפל must be a corruption of some word suggesting the same idea as בל חזו שמש in the parallel line.¹

To proceed. There should be only one כמו—that in v. 8b, which is required by the metre. The כמו in v. 8a is a dittogram. That in v. 9a comes from בם במסלה (the original of שבלול) ; ם is also represented dittographically by ב. The two in v. 10, together with the כם in סירתיכם, are fragments of כמקובי. For the faulty spelling ימאסו compare ימאס, Job vii. 5 (see Budde). For במדבר, cp. Job vi. 18; for חציר ימ, cp. note on xc. 6; for באפל, cp. xci. 6, and especially Isa. lix. 9. [יהלכו and יתהלכו are variants. תמס has a very singular origin. As in xxxix. 12 it is a fragment of תנשמת, the name of a species of owl mentioned in Lev. xi. 18, Dt. xiv. 16. When תנשמת had become corrupted past recognition, it was natural for the new exegetical tradition (Targ.; *Moed K.* 6b; *Ber. Rabba*, 51) to explain אשת as 'mole,' and B. Jacob (*ZATW*, '98, p. 292) revives this view, see 'Mole,' 'Owl,' *Enc. Bib.* סירתי and אמד are probably fragments of ישמדו. On כמ see above. חרן is probably a miswritten קרים; ח and ק confounded, as in 1 S. viii. 16. The close of the description seems to be modelled on Job xxvii. 20 f.; cp. also xxxiii. 14. We are thus relieved of the troublesome 'pots' and 'thorns,' to which Houb., Gr., and Du. add the 'thistle' (חרול for חרן). In confirmation of one part of this view, see on xxxix. 12 and Isa. lix. 10 (SBOT, *Isaiah*, Heb., 201 f.; cp. *JQR*, Oct. '97, p. 14).

¹ Herz's restoration of the whole passage is:—

יִהְיֶה חֲצִיר בְּמִוֶּת יְמוּלְלוּ | בְּכֹו שְׁבִיל וּבְסִלּוֹת יִהְיוּ אֲפִלוֹת בֶּל חֲזוֹ
שֶׁמֶשׁ | בְּמָרָם יִבְנוּ סוֹד יָכֶם אֲמַד בְּכֹו חָכֶם וְחָרָן יִשְׁעָרוּ :

PSALM LIX.

TIMETERS. Again a much misunderstood psalm. Cp. Pss. lv., lvii.⁽¹⁾, also lxxxiii. (see below on 77: 12, 14); note also the parallelism between 77: 15, 21, 23 and ii. 4, 5. It is evident that the seemingly unequal struggle between the Jews and the Edomites was regarded as typical of the great contest at the 'end'; see Ps. ii. in the corrected text, and cp. Isa. xxxiv. Observe that the reference to Israel's innocence (*vs.* 4^b and 5^a in M) disappears from our text; it was enough that freedom from guilt should be implied. Unless innocent, Israel could not have ventured to pray thus (cp. v. 8, lxvi. 19).

*Deposited. Of Ethan the Ezrahite. Of Arab-ethan. A supplication.
Concerning the Ishmaelites and the house of Jerahmeel (?).* 1

1 Rescue me from the Arabians, O my God ! 2
Put me in safety from those of Jerahmeel,
Snatch me from the workers of harm, 3
Deliver me from the men of blood.

For behold the Arabians crush me, 4
They are enraged, they array themselves against me ;
The Ishmaelites and Jerahmeelites,
Those of Edom and Missur prepare themselves. 5^a

But thou, O Yahwè! Šebaoth ! 6, 5^b

10 Awake, to come, to meet me, and behold.
Rouse thee to punish all the traitors,
Pity not the workers of harm².

Behold, the Arabians insult me, 8
Those of Jerahmeel, Zarephath, and Ishmael.
But thou, O Yahwè! laughest at them, 9
Thou mockest at all the traitors.

O my Rock! to thee will I chant hymns, 10
For thou, O Yahwè! art my safe retreat.
O my God! let thy lovingkindness come to meet me ; 11
20 O Yahwè! cause me to behold the fate of Ishmael.

Affright them, and they will eagerly seek thy face ; 12
By thy terrors make them fugitives ;
Pursue the traitors, O Lord,
Those of Jerahmeel and Zarephath ; 13

¹ Etohim.

² Asshur, Arabia, Jerahmeel (*v.* 7).

Let the traitors be taken [in their own net],
And Ishmael be caught in his own snare,
That they may perceive that the God of Jacob 14
Rules to the +very+ bounds of the earth.¹

30 And I will chant hymns to thy righteousness, 17
And sing aloud at daybreak of thy lovingkindness,
For thou hast proved to me a safe retreat,
A refuge in my day of distress.²

1-3. Similarly lvi. lines 1-3. In *workers of harm* and *men of blood* there is a covert allusion to the ethnic terms 'clans of On' and 'Edomites.' Cp. on xiv. 4, li. 16. —9. *Yahweh Sebaoth*. The forms, *Yahweh Elohim Sebaoth* (so M here, and in lxxx. 5, 20, lxxxiv. 9), and *Elohim Sebaoth* (M in lxxx. 8, 15), are of course due to the editor; *Elohim* is a correction of *Yahweh*. —10. *Awake*. Cp. on xlv. 24. —*Traitors*. See on ix. 6, and cp. Ps. lxxxii. 8, where the wicked judges are perhaps called 'traitors.'

(בגדרים). —15. *Laughed at them*. Cp. ii. 4. —21-24. More parallels to Ps. li. (see introd.). For parallels to 'eagerly seek thy face' see Ps. xviii. lines 101-104, and lxxxiii. lines 32-36 (just before, note רדף and ברהל); ii. 10-12 is also virtually parallel. —27 f. Cp. lxxxiii. 19. —30. *At daybreak*, לבקר. Cp. xxx. 6. Trouble is 'darkness'; prosperity is 'light' (Isa. ix. 2). —31. Cp. xlv. 2.

Critical notes. Title. The odd historical reference in the present title seems to have grown out of על־יִשְׁמַעֵאל וְעַל־יִרְחֵמְאֵל. Note the three or (virtually) four ל, and the three ש.

1. Read הִלְצֵנִי מִיָּעָרִיבִים (see l. 3). G varies the verbs; ἡλίσσῃ here, ἡλίσσῃ in l. 3). Note Pasek.

5. M אָרְבוּ לִנְפְשִׁי. Read עָרְבִים שְׁפוּנִי; cp. lvi. 2.

6. M יָנִירוּ עָלַי עֵינִים. Read probably יִתְעַבּוּ (see on lvi. 6).

7 f. יִשְׁמַעֲאֵלִים וִירְחֵמְאֵלִים should be יִשְׁמַעֲאֵלִים וִירְחֵמְאֵלִים. The editor constantly does his best to disguise these names. יהוה בלי (note Pasek) is another corrupt duplicate of יִרְחֵמְאֵלִים. עוֹן יִצְחָק should be אָדָם וְכִצּוֹר. Omit following י.

9 f. Omit the glosses אֱלֹהִים and אֱלֹהֵי יִשְׂרָאֵל, and transpose עוֹרָה לִקְ וּרְאָה.

11 f. Read הַבְּגָדִים (see on ix. 6); so l. 16. בְּגָדִי should rather be פְּתִילִי (l. 3); so G J. Observe that M recognizes ב, but in the wrong place. בְּגָדִי was probably a marginal correction of הַגָּדִים, which

¹ Verses 7, 8 repeated.

² 'O my Rock . . . thy lovingkindness' (ll. 17-19).

ultimately lost the mark of abbreviation, and displaced פֶּעַל in the text. סִלָּה is a corruption of יִרְחַמָּאֵל, which (cp. on l. 25 f.) stood in the margin as a correction of the miswritten עִיר (for יִרְחָ) at the end of v. 7.—The much disputed v. 7 reveals its secret. מִלֵּב, כִּכְלָב, and יִסּוּבָּנוּ (see on lv. 11) are transparent. Rendered literally, the true text is 'Asshur, and Arabia, and Jerahmeel, and Asshur, and Arabia.' The two last names are dittographed. The three first are perhaps variants to those in l. 14; or it may be a gloss on ll. 11, 12.

13 f. מִיֵּבִיעוֹן בְּפִיהֶם. Both We. and Du. question the verb, but בְּפִיהֶם is also doubtful. Read most probably עָרְבִים חֲרָפוֹנִי (corruptions all paralleled). Cp. on xciv. 4 (also corrupt). What follows in M is a singular transformation of יִרְחַמָּאֵלִים וְצִרְפָּתִים וְשִׁכְנֵאֵלִים. Cp. v. 16, which shows that חֲרָבִית comes from יִרְחַמָּאֵל.

17 f. The Vss. and most moderns, עֵי (v. 18). But עֵי = עֵינָי will hardly pass. צָרִי is indispensable (see on xxviii. 7). M אֲשַׁכְּרָה. Read אֲזַכְּרָה (S, Houb., Kenn., Ol., Bi., Gr., Che.⁶, Kau., Ba.). Read אֶתְּהָ כִּי אֶתְּהָ (S, Gr.); also of course יְהוָה.

19 f. Neither אֱלֹהֵי חֲסָדִי (Kl., G., ἁλλος, JS) nor אֱלֹהֵי חֲסָדִי (Kr., T, as v. 18) is satisfactory. Read אֱלֹהֵי חֲסֶדֶךָ. For idiom cp. lxxix. 8. — Read דִּרְאָנִי (S), and, for בִּשְׁוֹרְרִי, בִּשְׁכִּינֵאֵל (v. 9), or less probably בְּאִשְׁוֹרִים.

21. M אֶל־תִּהְרַגְנָּה פֶּן־יִשְׁכַּחוּ עָמִי (note Pasek after אֶל־תִּהְרַגְנָּה). A *crux interpretum*. Shortly after, M gives 'Consume (them) in wrath,' which is the contradictory of אֶל־תִּהְרַגְנָּה. Apart from this, how strange is the prayer that God would not slay the enemy lest the event should be forgotten! The plural יִשְׁכַּחוּ is also unexpected. Most suppose that 'at once' is to be supplied mentally: Duhm compares lviii. 8-9 (insertion). The sense is not improved by G. B. Gray's thoughtful suggestion (*JQR*, '97, pp. 183 f.) אֶל־תִּחַר תִּהְרַגְנָּה 'make no delay in slaying them,' and metre is opposed to it. Let us turn then to the versions. Jerome (*Ep. ad Sun. et Fred.* 33) says, 'In Græco scriptum est, legis tue; sed in LXX. et in Hebræo non habet populi tui, sed, populi mei, et a nobis ita versum est.' But in the commentary in *Anecd. Maredsol.* (iii. 1) he renders, *ne forte obliviscantur nominis tui* (applying it to the Jews), and G¹ actually reads μή ποτε ἐπιλάθωνται τοῦ ὀνόματος σου. G^B, however, has . . . τοῦ ἔθνους σου, while Σ has . . . ὁ λαός σου, and A Θ give . . . τοῦ λαοῦ μου (al. σου). ἔθνους seems to be better than λαοῦ; it is a corruption of ὀνόματος. lxxxiii. 17 is manifestly parallel; cp. also ll. 30 f. of the same psalm. I do not indeed think that שָׁכַח (for עָכַז) is correct. The accus. of the verb underlies, not עָכַז (which comes from הִנֵּיעָמוּ), but פֶּן. Read תִּבְהִלָּם וְיִשְׁחָרוּ פָנֶיךָ (cp. lxxxiii. 17).

22 ff. M הִנֵּעַמוּ בְּחִלָּה. But חִל is nowhere applied to Yahwè, and the words will hardly make a trimeter. Read בְּבִלְדָּתִיךָ.—M וְהוֹרִידֵנוּ מִגִּנְנוֹ. 'Our shield'? And before 'Adonai'? הוֹרִיד is also too strong. Read וְתִרְדֵּף בְּגֵדִים. Cp. בְּנֶאֱנוּם. The verb as in lxxxlii. 16.—יִרְחַמְעָאֵלִים comes from חָמַת (cp. פָּחִים, xi. 6), and דְּבַר שִׁפְתֵינוּ from צִרְפָּתִים. Cp. on l. 7 f.

25 f. There is no parallel for M's text. Read בְּגֵדִים [בְּרִשְׁתְּךָ] יֵל בְּגֵדִים, 'ירחמאל' = כִּלַח = סֶלָה (v. 14) = כִּלַח, a variant to 'ש'. How can אֱלֹהֵה and כֹּחַשׁ be parallel, and סֶפֶר mean 'to speak'?

27 f. Read כִּי אֱלֹהֵי יִשְׂרָאֵל יִעֲקֹב מִלֵּל ל (metre). M's opening words כִּי אֱלֹהִים כָּלָה בַּחֲמָה כָּלָה וְאִינוּ come out of כִּי אֱלֹהִים written twice too soon. Vv. 15 f. repeat v. 7, and in a mutilated and still more corrupt form) v. 8.

29. M עֵזָךְ. Read probably צִדְקָךְ (cp. on xviii. 3). צ and ע, י and ד confounded.—l. 18 repetition (see above).

PSALM LX.

TRIMETERS. The contents remind us partly of Ps. xlv.² and lxxxix.² 39 ff., partly of the glowing pictures of the conquest of the N. Arabian border in Ps. ii. and xviii.; cp. also Am. ix. 11 f., Obad. 18-21 (note 'Zarephath'—the southern city of that name is meant; see 'Zarephath,' *Enc. Bib.*). The enormous corruptions of the text have caused great obscurity. Many critics since Ewald have supposed a composite origin of the psalm. So lately Duhm and especially Winckler, who (*Alttest. Unters.* 4, note; *AOF* i. 195; *Gesch. Isr.* ii. 204 ff.) divides the psalm into two parts—the former (made up of conventional phrases) due to a later writer called the Yahwist, the latter to an old Elohist writer who was acquainted with the old historic tradition relative to David's conquests and in vv. 8-12 (apart from two small later insertions) gives what might be David's song of triumph over Aram-Zobah. In v. 8 ff. he finds three N. Israelitish places, viz. Kadesh in Galilee, Shechem in Gilead (Num. xxvi. 31), and Emek-succoth (also trans-Jordanic). Cp. crit. note on l. 11. The inconsistencies of the psalm, however, are illusory. As to the date, Duhm disagrees with Ewald and Winckler, who find a pre-exilic element in the psalm; he refers both parts to the time of John Hyrcanus (a view which by anticipation is criticized in *OP* 96). In *OP* the present writer argued for an early Maccabean date (cp. Welh. *Sitzber.* vi. 176), and if the Massoretic text could on the whole be trusted, it would be difficult not to accept this view or Duhm's, in spite of the objections urged by Beer (*Indiv.-ps.* p. lv.). The new position here taken up, however, precludes any such theory.

Deposited. Of the Ethanites. [Of] 'Arab-ethan. At the oppression of Israel by Aram-jerahmeel and Aram-missur.

1	O Yahwè thou hast cast us off and broken us,	3
	Thou art wroth with the remnant of thy people;	
	Thou hast made the land quake, thou hast bruised it,	4
	Its rents do thou repair, for it totters.	

	Thy people thou hast sated with strong drink,	5
	Wine that bewilders thou hast given us for a potion.	
	Thou hast given us up to the Jerahmeelites,	6
	Thou hast put us to shame because of the Cushites.	
	Redeem us from the oppression of the Aramites,	7
10	Deliver us from those of Jerahmeel.	
	For with thee I shall break Cush,	8
	I shall divide Cusham and Maacath : ¹	
	I shall measure out ² Misgur and Asshur,	9, 10
	I shall cast the cord upon Aram. ³	
	Yahwè will conduct me +in triumph+ to Misgur,	11
	Yahwè will lead me +victorious+ unto Aram.	
	But now, O Yahwè ! thou hast cast us off,	12
20	Thou succourest not in our distresses.	
	Do thou grant us help against Misgur,	13
	Do thou become our succour against Aram.	
	With Yahwè we shall have the pre-eminence ;	14
	It is he who will tread down the Misrites.	

2. Cp. lxxx. 56 (corr. text).—4. *Its rents*. Cp. Isa. lii. 6 f., xxx. 13.—6. *Wine that bewilders*. A conventional figure ; cp. lxxv. 9, Isa. li. 17, Jer. xxv. 15-17, xlix. 12, li. 7, Ezek. xxiii. 32-34, Zech. xii. 2.—7 f. There is no reference to a 'banner' ; the text is urgently in need of correction (see crit. n.). As usual, the N. Arabian

populations are the aggressors (cp. on Pss. xlv. iv., lxxxiii.).—11 ff. An allusion to ii. 9, xviii. 30, 49 (corr. text).—14. *Cast the cord*, as a form of lot (Mic. ii. 5).—17 f. Israel will 'lead captive its captors.' See introd.—20. So xlv. 10.—23. *Idolm*, as in cxviii. 15, 1 S. xiv. 58.

Critical notes. Title. See General Introduction. The contents of the psalm are so inappropriate that we have to account for the historical combination in the title, and we must do this on the basis of a *corrected* text. Originally the title must have referred, not to 'Aram-naharaim' and 'Aram-zobah,' but to Aram-jerahmeel and Aram-misgur. The confusion of Zobah and Misgur has also most probably been made in 2 S. viii., x., and it may be that the same writer is responsible for this in both cases. At any rate, the title of Ps. lx. has been harmonized with the later form of the story of David's war with Hadaḏ-ezer. Probably this harmonizing was suggested by the form of the original title. בהצותו (Paseḥ) must be a corruption of some other word, not of בהכותו (Klost., Wi.), for the צ is attested by G's ἐνέπικτον, but of some more suitable word. Read perhaps בלחן ; if ל became effaced, it was possible to regard בחצ (בהצ) as shortened from בהצותו, 'when he strove.' The initial corruption לדוד having

¹ For Gilead, for Manasseh and Ephraim.

² Jerahmeel.

³ On Zarephath.

already taken place, it was natural to read what followed in the light of the recast narrative in 2 S. viii., x.

2. M אִנַּפַּת בְּנוֹ וְתִשְׁבְּנוּ אַחֲרָיו = אִנַּפַּת תְּשׁוּבָב לָנוּ (cp. Bā.). But is this possible? Most indeed take לָנוּ תֵּשׁ as a prayer, but this violates parallelism. The case (so far as תֵּשׁ is concerned) is parallel to that of תַּפְלַת in lxxx. 5 (see note). Read בְּשִׁאֲרֵית, and for לָנוּ read עַל עֲמִידָה became לָנוּ, ל became נוּ. אִנַּפַּת should perhaps be תִּאֲנֶה.

3 f. M פָּעַמְתָּהּ, 'hast cleft it'?? G σουεράραξας αὐτὴν = פָּעַמְתָּהּ? Cp. lxxxvii. 5, Gen. xli. 8 (ἐρράχθη). Rather פָּעַעְתָּהּ. Herz, פָּעַעִים שְׁמִתָּה. —M רָפָה. Read רָפָאָה (xli. 5), with Houbigant.

5. M הִרְאִיתָ. Read הִרְוִיתָ (Zweifel, Gr., Lag., Du.). M קָשָׁה, not || to יֵין. Read שָׁכַר.

7 f. Evidently נָס, לַהֲתַנֵּס, and קֶשֶׁט are wrong. Independently of v. Ortenberg, I formerly corrected נָס into כָּס; cp. כֹּס for נָס in cxvi. 13. See Jer. xxv. 15 f., which also suggests לַהֲתַהֲלֵל for לַהֲתַנֵּן. G (?) J take קֶשֶׁט as = קֶשֶׁת 'bow'; cp. Palmyrene קֶשֶׁט 'archer,' and see Kön. ii. 26. Lag., שָׁכַר; Wi., קָשָׁה (cp. 7. 5, M). But we expect an ethnic name; cp. Lam. v. 9, where חֲרָב should be עֲרָבִי. Read, comparing xlii. 12, הַבִּישׁוֹתֵנוּ כִּפְנֵי כֹשִׁים נִתְּנָנוּ לִירְחֻמָּאִים. נָס comes from כּוֹשֵׁן, originally a marginal correction of קֶשֶׁט. ל may be the separated final of יר, but note that, as elsewhere (e.g. lix. 6, 14), סֶלָה here represents כֵּאל or כֵּאלִים in יר. ט for כ was an easy error of the scribe.

9. M G יִחְלֹצוּ יְדֵי־דָדָךְ. Against parallelism. Read נֶאֱלָנוּ מִלִּחַץ אֲדָמִים.

10. M הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנוּ אֱלֹהִים. Kr. עֲנֵנוּ. After אֱלֹהִים (misplaced in 7. 8) stands Pasek. יְמִינְךָ is a riddle. In S. ix. 4 יְמִינִי represents יִרְחֻמָּאִי. Similarly here read כִּירְחֻמָּאִים (cp. on lxxx., l. 35, xc., l. 23). The proof is the occurrence of אֱלֹהִים just afterwards, which throws 7. 8. into confusion, and (as sometimes elsewhere) is a miswritten יִרְחֻמָּאִים. וְעֲנֵנוּ is a fragment of הוֹשִׁיעֵנוּ (correction). Note the three נ near together, which ought to awaken suspicion.

11. M דִּבֶּר בְּקֹדֶשׁוֹ אֵעֲלֶה אֲחֻלָּקָה (Pasek after אֵל). A combination of difficulties. בְּקֹדֶשׁוֹ 'in his sanctuary'? or 'in his holiness'? or '(swearing) by his holiness'? אֵעֲלֶה; what is the subject of the verb? Yahwè (Ol., Hu., Bā.)? or David (Del.)? or the people? And

can אֵעֶלֶה be rightly conjoined with אֶחֱלָקָה and אֶמְדֹּד? Clearly there is corruption. Lag. proposes אֵנִיָּה; but this is not enough. Winckler, בִּקְדֵשׁ אַחֲזָה, 'I will seize Kadesh.' David, he thinks, is boasting of his victories, and tells us that by his war with Zobah he became master of Kadesh (in Galilee), and secured his possession of Manasseh, Gilead, and even Ephraim. Would not אֵעֶלֶה 'I (Israel) should go up from Kadesh (in the south)' be more plausible? Kadesh is not mentioned in the account of David's wars in 2 S. viii., x., but the southern Kadesh is mentioned in that of Israel's early migration. This Kadesh, too, would harmonize with Missur and Edom in 7. 11 (if correctly read). The truth is, however, that the later editor made a colossal mistake, which can only be rectified by applying to this psalm the same key which has been so successful elsewhere. It will be simplest to give the results of a keen textual criticism connectedly.

כִּי־בָךְ אֶרֶץ כּוּשׁ
אֶחֱלָקָה בָּשֶׁם וּמִנֶּכֶת
אֶמְדֹּד כְּצִיֹר וְאַשּׁוּר
אֶשְׁלִיךְ חֶבֶל עַל־אֶרֶם
יְהוָה יוֹבִלֵנִי עַד־כְּצִיֹר
יְהוָה יִנְחֵנִי עַד אֲדוֹם

As in the case of 'Asshur, Arabia, and Jerahmeel' in Ps. lix., the proper names here have been repeated in different forms by puzzled scribes. Note, however, first that the key to בִּקְדֵשׁ אֵעֶלֶה is furnished by lxiv. 3 (וכוּשׁ = בִּקְדֵשׁ). מִנֶּכֶת עֶנְקָה סָבוֹת represents a twice-written מִנֶּכֶת (לְגִלְעָד), i.e. for Gilead, for Manasseh and Ephraim' (read מִנֶּכֶת לְגִלְעָד, i.e. for tribes of Israel so-called. כְּצִיֹר is repeated afterwards מִנֶּכֶת לְגִלְעָד; יִרְחֵמְעֵאל (variant): יְהוּדָה and מִחֻקֵּי are corruptions of יִרְחֵמְעֵאל, written perhaps in the margin as a gloss upon אֶשּׁוּר. מוֹאָב (M) is followed by פָּסֶק; as sometimes in Samuel it is miswritten for כְּצִיֹר, of which name (or else of the synon. אֶשְׁחִיר) סִיר and רַחְצִי are also corruptions. נִעַל, as parallelism suggests, comes from חֶבֶל (see Mic. ii. 5). הַתְרוּעִי (in Ps. cviii. אֶתְרוּעִי) comes from צִרְפָּתִים, a gloss on פִּלְשֶׁת, i.e. צִרְפָּת, itself a gloss on אֶרֶם (see 'Zarephath,' *Enc. Bib.*); parallel in lxx. 14. We thus get rid of the problems of 'Shechem' and the 'valley of Succoth' (Γ τῆς κοιλάδα τῶν ἀσπῶν), also of the enigmatical 'washpot' and 'casting out of the shoe,' which Del. and others wildly support by a Persian and an Abyssinian custom respectively. See 'Shoe,' 'Shechem,' 'Succoth,' *Enc. Bib.* Note that G could make no sense of סִיר רַחְצִי; ὁ σῆς ἀπὸ τοῦ ποδὸς μου implies that

רחץ is used *Aramæic* for במח perf. in T, cxv. 10 f.; cxviii. 10 f.); איהם for מי is required by the sense; also ער-כצור for ער קצור (in Ps. cviii., עיר כבצר). The latter is due to Wl. (cp. on xxxi. 22), and ינחני (for נחני) to Oj.; G. *נחני* *נחני* *נחני*.

19 f. Read ועתה יהוה נ' (cp. on lxxxix. 39). הלא is miswritten for אלהים: the first scribe wrote it too soon, and left the word undeleted; there is also a superfluous איהם in v. 12^b. In v. 20 read בצרותינו, as in xlii. 10^b.

21. Read כפצץ. 22. Read ויהי תשועתני כארם. 24. Read בצרים.

PSALM LXI.

Ps. lxi. appears to be composite. The situation presupposed in vv. 2 and 3, and also the metre, differ from those in vv. 6-9. Ps. lxi. consists of pentameters. It is a short wail of persecuted Jews who long for the joy and the safety of Yahwe's sanctuary, but are at present in the 'land of the Jerahmeelites.' Ps. lxi.² is composed of trimeters. It is spoken by the congregation which worships in the temple, and expresses its gratitude for a past deliverance from the Jerahmeelites and a sure confidence that while Israel will be preserved for ever its foe Jerahmeel will be destroyed. The psalm as a whole would possess unity of thought, were it not for the perfect in v. 3; it might then be compared with Ps. xlii., xliii., and lxiii. The prophecy of the destruction of Jerahmeel agrees with ii. 9, lxiii. 12, ex. 5-7; that of Israel's perpetual duration with xvi. 5, xci. 16, ex. 4. Textual criticism has to a great extent transformed this psalm. Critics have wondered who the king in this post-exilic poem (v. 7 in M G) can be. Sellin (*Serubbabel*; cp. *Studia*, 1901, pp. 157 ff.) thinks of Zerubbabel, who for a time (according to him) assumed the royal title; Hitzig of Seleucus Nicator; the present writer (*OP* 90) of Jonathan or rather Simon the Maccabee; Giesebrecht (*ZATW*, i. 326) of Aristobulus; while Beer (*Indr.* p. xlv.) holds that some non-Israelitish king, and Dahm that some Asmonæan king is meant. It has also been questioned whether the persecuted Jews for whom the psalmist speaks were sojourning in a distant land like Lydia or Phrygia (Jos. *Ant.* vii. 3, 4) or in some part of Palestine which was then in heathen occupation. The former view is the more plausible. It is true the phrase chiefly relied upon ('from the end of the earth,' v. 3, M) happens to be corrupt, but if we take Ps. lxi.¹ together with Ps. xlii., xliii. we shall see that the real or assumed situation of the speaker is that of an unwelcome sojourner in the far south of Palestine in Jerahmeelite (i.e. Edomite) territory. For the interesting theory of Roy, as well as on other important points, see introd. to Ps. xlii., xliii. Notice also the parallelism between v. 1 (נצר) and xli. 2, lxxxiv. 3, between v. 2 and xlii. 1, 3 (corr. text), and between v. 7 and xlii. 31; also between v. 1a and xvii. 1, xlii. 7; between v. 4 and xv. 1, xxvii. 10; between v. 5^b and xxi. 3^b, ii. 8 (נצר); between v. 7 and ii. 9, lxxxiii. 7, 8, 10, ex. 5-7, and between v. 9' and l. 23 (corr. text).

LXI.—1 (a fragment).

Deposited. Of the Ethanites. Of Arab-ethan.

- 1 Hear my wail, O Yahwè! | attend to my prayer. 2
I cry in pain toward thy sanctuary, | toward thy habitation.
From the land of the Jerahmeelites | do thou lead me, [O
Yahwè!]

LXI.—2 (*a fragment*).

1	For thou hast proved a refuge to me,	4
	A strong tower against the Arabian.	
	May I be a guest in thy palace, O Yahwè !	5
	May I find refuge in the covert of thy wings !	
	For thou hast heard my wail,	6
	Thou wilt grant Israel's request.	
	He will shatter Jerahmeel and Zarephath,	7
	He will beat them down like Moab and Midian.	
	He will abide before Yahwè for ever,	8
10	Lovingkindness and faithfulness will preserve him.	
	I will chant hymns to thy name for ever,	9
	Performing my vows to Yahwè.	

Critical Notes. (lxi. 1). 2. The enigmatical **מַקְצֵה הָאָרֶץ** (Pasek follows) should, as the passages show, be **מַקְדֵּשֶׁךָ אֵל** (or **לְ**); transposition of letters. **אֶרְאָה** should be **אֶנֶּצֶר** (see crit. n. on xlii. 2). —M **בִּיעֲטָה לְבִי**; too vague. Read **לִכְשִׁבְנָתִיךָ**. **ש = ע ; כ = ב ; ט = ת ; ד = פ ; נ** fell out. Cp. xlii. 3, lxxiv. 2.

3. M **בְּצוּר־יְרוּסָה מִמֶּנִּי**; clearly impossible. If this were **נַחַם** a prayer, we might read **כִּמְצוֹר יִשְׁמְרֵנִי**; cp. on xxvii. 5^b. A not less easy and more suitable correction is **כִּי אֶרְאֶה יְרֻחַיִּים**; see introd. G. **נַחַם** imply **תְּרוֹכֵמֵנִי**; is not this a conjecture? Insert **יְדוּהָה** (ידוה), now absorbed in **תְּנַחֵנִּי**.

(lxi. 1). 2. **אֵיב** should, as often, be **יָרִיב**. — 3. M **בְּאֶהְיֶךָ**. Read **בְּהִיכֶךָ**; see on xv. 1, xxvii. 5. —M **עֲלֵמִים**, as in lxxvii. 6, 8, cxlv. 13. The sense here is not good; protection, not protection for ever, is in the writer's mind. **סִיָּה**, at the end of 2. 5, represents **אֱלֹהִים**, and this (or rather **יְדוּהָה**) is the right reading **אֱלֹהִים** and **עוֹלָם** are elsewhere confounded. — 5. M **נִדְרֵי**. Rather **רִנָּתִי**. The 'wail' or 'cry for help' was extorted by Israel's sufferings from the Jerahmeelites. It was accompanied by a request for the final subjugation of Israel's enemies in the Messianic age. — 6. M **נָתַתְּ**. Rather **תָּתַתְּ**. —M **יְרֻשָּׁתִי**, 'possession'; Kr., Bl., Che.¹, **אֶרְשָׁתִּי**. But **אֶר** in xxi. 3 is corrupt. Read **כְּשִׁאֲלָתִי**. —M **יִרְאֵי שְׂמֶךְ**. The expression produces a tetrameter. For **יִרְאֵי** read **יִשְׂרָאֵל**. The **ש** dropped out owing to **ש** in **שְׂמֶךְ**. See next note.

7. M **עַל־יְמֵי־מֶלֶךְ תּוֹסִיף**. The opening of v. 7 is strangely expressed; contrast xxi. 5. Read **יִמְחֹץ יִרְחֹמָאֵל וְצָרַת**. Cp. lxiii. 12, cx. 6, lxxiii. 22, ii. 9 (corr. text).

8. M **שָׁנוּתָיו בְּמִדְרֹךְ דָּוִד**, not natural. Read probably **יִתְצֵם** (כ = נו) **כְּמוֹתָב וּבְמִדְרֹךְ**.

10 f. M **כִּן יִנְצְרוּהוּ**. None of the ancients connected **כִּן** with **מָנָה**. It probably comes from a dittographed **כִּדָּן**. **כִּן** in v. 9 seems to be a conjectural correction of **כִּן** from the margin, and **יוֹם יוֹם** (separated by Pasek) to be a corruption of **לְאֵלֵהֶם**, which in turn is an editorial substitute for **לִיהֹדָה**.

PSALM LXII.

PANTAMETERS. Pious Israel is weary of incessant insults, and of the violent contrast between its own moral ideas and those of its opponents. It waits patiently on Yahwe. The great day of retribution is at hand; then, its enemies will vanish. Scepticism is earnestly deprecated ('let it not goad your heart' cp. lxiii. 21) on the ground that Israel's punishment will be according to his deserts. The five times repeated **אֵין** ('only,' i.e. 'absolutely, altogether') is not merely an external characteristic of this psalm (cp. xxxix. 12, lxiii. 13); it points to a peculiar spiritual quality. Israel's religion is absolute devotion to God; it is marked by *αληθοφροσυνα* of faith and hope (Heb. vi. 11; x. 22).

Reuss is the only critic who has applied the personification theory here. Even Smend (p. 120) thinks that some leader of pious Israel must be intended, because of v. 4 l. in M's text. But a thoroughly corrected text justifies Reuss. The psalm is parallel to Psa. li., lv., except that the expression of feeling here is calmer; also to Psa. iv. and v. Duhm would even assign Psa. iv. and lxii. to the same author—a high priest. On Ps. lxii., see further *OP*, 121, 134.

Deposited. Of 'Arab-ethan. Marked.

- 1 Wait altogether on Yahwè, my soul, | for from him +will
come+ my expectation: 2
- He altogether is my rock of deliverance, | my retreat
+where+ I am secure. 3
- How long will ye meditate insults, will ye whisper together
against the pious?
- Your heart is as an open sepulchre, | though flatteringly
ye talk. 4
- Altogether deeds of guilt do they plan, | though they love
to flatter; 5
- With the mouth they bless their companion, | but
inwardly they curse.

Wait altogether on Yahwè, my soul, | for from him will
come my expectation :

6

He altogether is my rock of deliverance, my retreat where
I am secure.¹

Altogether vanity are the sons of Jerahmeel, | an illusion
the sons of Ishmael ;

10

10 When Jerahmeel prevails, | let it not goad your heart ?

16

Be not ye incensed at the oppressor, | and rage ye not
against the robber,

11a

For the Lord [Yahwè] will requite | Ishmael according to
his work.

11

1. **לִמְנוּ**. See introd.—**לִמְנוּ**. Rest
in the hope of the 'end' (Messianic) ;
'quiet as a nun breathless with adora-
tion' (Wordsworth). Cp. xxxvii. 7.
Lam. lii. 26.

2. **Rock-retreat**. Cp. lix. 10,
17.—3-5. Cp. lv. 3, v. 10, xxxviii. 13,
xli. 8, lii. 3, 4, 9, lv. 12, 22.

6. **They curse**. Cp. cix. 18-20.
—9. **Vanity**. Elsewhere this is applied
to man in general (xxxix. 6(?), cxliv.
4) ; here, to the Jerahmeelite community,

which is to be annihilated in the Mes-
sianic age (li. 9, &c.).

10. **Goad your heart**, viz. to
give up the fear of God (cp. xxxix.,
xxxiii., cxvi.).

12. **Incensed** (תַּתְּחַרֵּן), as in
xxxvii. 1, 7, 8, Prov. xiv. 19.—**Kabber**
not. Cp. Eccles. vii. 7.—**Kobber** (כָּבַד) ;
cp. Ezek. xviii. 18, Eccles. v. 7.—12.
According to his work. Cp. Obad. 15,
'As thou hast done, it shall be done
unto thee,' cxxxvii. 7 f

Critical Notes. 1 f. Read אֶדְלִיָּה (cp. i. 6).—M דּוֹמִיָּה. Read
לִמְנוּ (Ba., Gr., Che.¹, We., Du.), supply כִּי, and read תִּקְוֹתִי (v. 6) ; 'יש'
came from v. 3.—Read צוֹר יִשׁוּעָתִי (so L. 15).—M גִּ'רָּהָה (v. 3, end)
is wrong, 'ר' being nowhere used as an adverb. See next note.

3. M עֲדָאָנָה תְּהִיָּתוּ (Pasek after אָנָה). Combine רָבָה
with תְּהִיָּתוּ, and seek for the underlying words. The most probable
result is תְּהִיָּתוּ חֲרָפוֹת, cp. הִנֵּה, xxxviii. 13), חֲרָפוֹת, however, comes
to us through an intermediate הִוֵּת (see on v. 10, lii. 3).—M תִּרְצֻנוּ
(Paer, Gr.), or תִּרְצֻחוּ (Ba., Du.), plainly corrupt. We.'s תִּרְצֻצֻנוּ is no
more than ingenious. We must take the word together with עֲלֵאֵישׁ,
which is also wrong. Parallelism and kindred passages (see exeg. note)
guide us to עֲלֵחֲסִיד תִּתְּלַחֲצוּ.

¹ Yahwe is my deliverance, my glory ; | my rock of refuge is Yahwe.
Trust in him at all times, ye sufferers ! | our refuge is God. [Pour out your
heart before him.]

8

² Jerahmeelites and Ishmaelites are one and the same thing.

4. **בְּלִבְכֶם נִקְרָה נֹמְרֵי הַדְּחִידָה מ**. According to the ancients, a prediction of the punishment for the wicked (cp. Isa. xxx. 13). This is against the context. The parallel part of the next stanza (l. 6), however, has been neglected. *Now* we see that there is an allusion to v. 10. **נֹדֵר** is an interesting corruption of **נִרְנַנְכֶם**, and **כֻּלְכֶם** (misplaced) of **לְשִׁנְכֶם** through **נִשְׁלַכְכֶם**. Read **נִקְרָה נִרְנַנְכֶם תְּחִלְקוּ יִשְׁנֹכֶם**.

5. **מִשְׁאֲתוֹ מ**; *εἰς τὴν ἐρημίαν σου* (= **יִשְׁאֲתִי**), rejecting **כִּי** because it was noticed that **לַהֲרִיחַ** had no suffix. This observation is important; it throws suspicion on the text (Pasek follows **כִּישׁ**). Gunkel (*Scho.*, 33) reads **מִשְׁאֲתוֹ**; too strong, also too uncommon a word. Read **אֲשִׁיתָּ מ**. — **יִהְרִיחַ מ**, no suffix; besides, more suitable when divine judgments are spoken of (v. 11). Read **לַהֲרִיחַ** (cp. on l. 4).

6. **כָּזָב**. Insight into *καὶ* helps us here. **כָּזָב** should be the object of **יִבְרְכּוּ**. Read **חָכַר**; **כ**, **ח**, **ז** and **ר** confounded. In G read, not *ἐν δόψῃ*, but *ἐν ψεύδει* (Ens.). — **בְּפִי מ**. Read **בְּפִיהֶם** (see on v. 10).

Verses 8, 9 are a later homiletical insertion; indeed, the bracketed words, which in the Hebrew are metrically incorrect, seem to be a still later interpolation. G's *παρασυναγωγῆς λαοῦ* (cp. Ba.) suggests **כָּל־עֵדֶת עִם**, which several (e.g. Ba, Bertholet) accept. But it is **עִם**, which is wrong (note Pasek; read **עֵצִים**). In v. 8 omit **עַל** (from a dittographed **אֵל**), and **עָזִי**—a variant to **צָרִי**. Read, however, **צֹר** (l. 3). **סֵלָה** comes from **אֵלֵהֶם**, the place of which was variously given.

9. **מִבְּנֵי־אִישׁ בְּנֵי־אִישׁ**, 'mean men,' 'great men'? The maxim produced is true and unsuitable. Read **יִשְׁכִּיעַאֵל בְּנֵי יִרְחֵאֵל**. **יִרְחֵאֵל** in **יִרְחֵאֵל** is, in fact, preserved at the end of v. 10, for the words **יִרְחֵאֵל בְּנֵי יִשְׁכִּיעַאֵל** are a very corrupt dittogram of **יִרְחֵאֵל בְּנֵי יִשְׁכִּיעַאֵל**. **כִּי** = **וְ**, **הֵן** = **וְ**. **יִרְחֵאֵל** = **יִרְחֵאֵל**. The text as it stands gives no sense. G *ἐν τῷ τοῦ ἀνθρώπου συνήθει* (**יִרְחֵאֵל**); *J in status delicti*. Why did they not guess **כִּי יִרְחֵאֵל בְּנֵי יִשְׁכִּיעַאֵל** (cp. Isa. xxxviii. 8)?

10 f. Transposition of v. 11a and v. 11b, to improve connexion. **מִי נֹב** (**יִזָּב**) (*חֵל* after *חֵל*); G *πλοῖτος ἐὰν ῥῶ* (= **יִזָּב**) again in xcii. 15, Prov. xxxi. 10, and (Lüdel) Zech. ix. 17, but suspicious in each case. In Prov. *Lo.* read **יִבִּיעַ** (Gr.; cp. G), and in Zech. *Lo.* **יִנְבֵר** (as in x. 6, 12). Read here **יִרְחֵאֵל פִּי יִנְבֵר**. **יִרְחֵאֵל** has a two-fold representation, 1. by **תִּהְיֶה**, which is a confusion of **תִּהְיֶה** (see presently) and **רַחֵם** (a mutilated **יִרְחֵאֵל**), 2. by **חֵל**. — **מִי**.

extremely weak. Read *אֶל־תִּבְמָדוּ מ* . . . *אֶל־תָּסִית לְבָנֶכָּם* ; influenced by *v. 9*, or by Isa. xxx. 12? Read *אֶל־תִּתְחַדְדוּ* (xxxvii. 1).—*מ עֶשֶׂק*, *תִּתְחַדְדוּ*. Read *עֶשֶׂק נָזַל*. *תִּתְחַדְדוּ* (see last note but one).

V. 12 is a gloss. Read *אֶחָת יִרְחַמְאֵלִים וְשִׁמְעֵאֵלִים* again and again stands for *מֵאֵלִים* or *מִיֵּעֲאֵלִים*. Afterwards (*v. 13a*) *יִרְחַמְאֵלִים* comes in once more, a corrupt dittogram. Can the usual translation of *v. 12* commend itself to any one?

12. *מ כִּי־אֶתָּה*. Read *כִּי־אֶדְנִי* cp. on xci. 9).—*מ תִּזְלֵם*. Read *יִשְׁלֵם*.—*מ לֹאִישׁ*. Read *לִישְׁכֵּינָעַל*; *מַעַל* fell out owing to *יִשְׁלֵם* close by.

PSALM LXIII.

TRIMMERS. Again a much misunderstood psalm, from the title onwards, though the misunderstanding does not at all affect the leading idea, which is that pious Jews, at a distance from the sanctuary, and in peril of their lives, call upon Yahwe to restore to them their priceless spiritual privileges. Only at the close of the psalm does their spokesman refer to the Jerahmeelites and the misery which they cause, and the vehement language which the common text ascribes to him gives place in the true text to a simple assertion that Yahwe will certainly annihilate this dangerous people, and that Israel will praise its God for His goodness in the temple. The psalm is parallel to Ps. xxxvi. 2, to Pss. xlii.-xliii. (though that psalm describes more acute sufferings), and to Pss. lxi. and lxxxiv.

As in Ps. xlii.-xliii. the speaker is, not any individual, but a company of Jews living (really, or in the poet's imagination) among Jerahmeelite oppressors. *V. 7* (*II. 11 f*), which may appear opposed to this view (cp. Coblenz, 86), is parallel to passages in xlii.-xliii. and only shows the strength of the personification (cp. Smend, 121). The unity of feeling in any representative company of faithful Jews is such that any experience common to all its members in virtue of their religious standing as Israelites can be and is ascribed to the company.

It is a beautiful though by no means original psalm, and benefits much from textual criticism. The excision of the violent expressions respecting the slaughter of the enemies should be a great relief to readers. The removal of 'the king' in *v. 12a* (see crit. ii. on *v. 12*) is also no small gain. If correct, it would have to be a reference to the Messiah; a reference to some member of the Asmonæan family is not, in our present stage of critical study, defensible. See *Jew. Rel. Life*, 105 (but cp. *OP* 99), Toy, *JBL*, xvi. (99), 162, who admits the 'reality' of the 'king' in Ps. lxi., but not in Ps. lxiii.

Marked. Of Arab-ethan. At the goings up to the house of Yahwè. 1

- | | |
|---|---|
| 1. O Yahwè! for thy courts I seek, | 2 |
| My soul thirsts for thy habitation ; | |
| As a gazelle longs for running streams, | 3 |
| +So+ long I for thy glorious courts. | |
| For thy lovingkindness is better than wine, | 4 |
| And thy faithfulness than all spices ; | |
| For beside thee is the fountain of life, | 5 |
| With the stream of thy delights thou wilt refresh me. | |

	For thou wilt satisfy my longing with fatness,	6
10	And wilt fill me with a feast of delicacies ;	
	As for me, I think of thee upon my couch,	7
	I muse upon thee in the night-watches.	
	Thou hast proved thyself a helper unto me,	8
	And under the shadow of thy wings I shall abide.	
	Eagerly does my soul run after thee ;	9
	Let thy right hand uphold me !	
	O Yahwè ! the Ishmaelites crush me,	10
	The hosts of Misour trample upon me ;	
	Those of Jerahmeel are enraged at me,	11
20	Those of Maacath and of Ishmael.	
	Yahwè will shatter the Jerahmeelites,	12
	• • • • •	
	Every one that swears by Him will triumph,	
	For he will celebrate His work in the sanctuary.	

Critical Notes. Title. The very inappropriate title may have for a basis יהוה בית בכעלות (or בלהכות). The *idommuas* of G B and Θ is miswritten for *oudmuas*.

1. Read יהוה לחצרתך אשחר. M's אלי אתה is plausible (ext. 7), but the stichus produced is not symmetrical with the rest. Note Pasek after אלהים.

2. Read למשכנתך צמאה נפשי. M's כמה לד בשרי is an editor's attempt to make sense of an indistinctly or imperfectly written למשכנתך; note Pasek after the first לד. A verb כמה would be a *ἀπ. λεγ.* with no derivatives. A connection is fancied with Ar. and Syr. roots meaning 'to be pale-faced, weak-eyed, or blind.' G H F do not recognize the root, and vocalize כפה. T רנינ; cp. on xlv. 2; *ζ. iuciperat*; J. *desideravit*, representing a second not less faulty tradition.

3. Read כעביה לאפיקי כים (cp. xli. 2). כעב as in Cant. iv. 5, vii. 4. ציהב became in M ועפלי; כעביה became בארץ and also ציהב ('צ' was dittographed, and both forms became corrupted). Houb.'s correction, כארץ for בארץ, is too superficial, and unless, with Gr., we arbitrarily read עפה, we have still the difficulty of a masculine adjective (according to the common view of ציה) coupled with a fem. Of the passages quoted in Ges.²¹ § 132d) to justify this, three (1 K. xix. 11, 1 S. xv. 9, and the present passage) should certainly be corrected. The fourth (Jer. xx. 9) stands apart, עצר not having a prefixed י. Nor is the

difficulty of the phrase lessened by the admission that צִיָּה is not an adjective, but a substantive ('dryness'). If we might, with Duhm, excise עֵץ as a variant to צִיָּה (a most arbitrary proceeding), we might read, for בלי מים, ליבלי מים. But we certainly *expect* some animal to be mentioned; צִיָּה is our imitative psalmist's substitute for the אֵלֶת of xlii. 2.

4. Read נִכְסַפְתִּי לַחֲצֹרֹת כְּבוֹדָךְ. M's לראות יָעוֹד arises out of בִּקְרַשׁ חֲזִיתָךְ; לִרְאוֹתָדָךְ presents three superfluous letters—a second sibilant (ל), a second palatal (ק), and a ד. Apart from these superfluities (partly due to scribes, partly ד. to an editor), we find a close approach to the letters of נִכְסַפְתִּי. כֵּן is here omitted as dittographic (נכ follows).

5. M כִּיחַיִּים. The sense generally given to this statement (not congenial to Jewish thought) has no ancient support; T discovers a contrast between the *eternal* life of the righteous and that of the wicked. Read certainly כִּי־יָוֶן (Cant. i. 2, iv. 10).

6. M שִׁפְתֵּי יִשְׁבַּחֲדָךְ. The connexion is rough; the idea poor. Note also the masc. verb with the fem. noun. Read most probably וְאִמְתָּךְ כְּבִרְבָּשָׁרִים (cp. Cant. iv. 10). If מִכָּל was written in error after בִּשְׁנֵי־מִ, it would easily fall out. ל remains unaccounted for; it must have become effaced.

7 f. M בְּנוֹ אֲבִרְכֶךָ בְּחַיִּי. Sense and parallelism disappoint us again. Read עֵמֶד כִּקְדֹר חַיִּים (xxxvi. 10a). The skill of the editor was great; he produced an edifying though not a perfectly suitable sense. —M וְנָחַל שְׁכִנְיָךְ תִּשְׁקֵנִי וְנָחַל אִשָּׁא כָפִי. Read probably תִּשְׁקֵנִי וְנָחַל אִשָּׁא כָפִי. Read probably תִּשְׁקֵנִי וְנָחַל אִשָּׁא כָפִי. fell out after בְּחַיִּי. Cp. xxxvi. 9, lxxv. 10, xxiii. 5.

9 ff. M כִּכְנוֹ חֶלֶב וְדָשֵׁן תִּשְׁבַּע נַפְשִׁי. Long and tautological. Read כִּי כִחֶלֶב תִּדְשֵׁן נַפְשִׁי. Cp. on xxiii. 5.—M וְשִׁפְתֵּי רִנּוֹת יִהְלָלֵנִי. רִנָּה is not used in plural. Strange and tautological. Read וְכִמְצַתָּה שְׂכָנִים תִּכְלָאֵנִי (see Isa. xxv. 6).

13-16. Omit כִּי, due to dittography.—M אֲרִנּוּ, unsuitable. Read אֲתִלּוֹן (xci. 1), with Gr. Du., infelicitously, אֲכַנּוּ.—M דְּבַקָּה. But בֶּ should follow. Read דִּלְקָה (1 S. xiv. 22).—M תִּמְכָּה. Read בִּי יִתְכֶךָ. Similarly Gr.

17-24. וְהִכָּה לְשׁוֹאָה is obscure. G εἰς μῆτος = לְשׁוֹאָה; improbable. הַגִּיר? הַגִּיר, 'to deliver up,' is suspicious. וְהִמְלִיךָ? If the general form of the passage is right, some word descriptive of personal character

is to be expected. Gr. proposes עֲבָדָה; Toy, צִדָּק. But the whole passage is suspicious. Evidently the editor has reconstructed it, either because he wished to get rid of the historical colouring, or because the passage was indistinctly written, or perhaps for both reasons. The following may be a near approximation to the true text, judging from many analogous passages :

17	יְהוָה אֱלֹהִים יִשְׁמְעֵאלִים שְׁפוּנִי	10
	יְבוֹסוּנִי מִחַנּוֹת מִצּוֹר	
	יִרְנוּ עָלַי יִרְחֲמָאִים	11
	מִעֲכָתִים וְשִׁמְעֵאלִים	
	יִרְחֲמָאִים יִכַּחַז יְהוָה אֱלֹהִים	12
	יִתְהַלֵּל כָּל־הַנִּשְׁבָּע בּוֹ	
24	כִּי יִזְכֹּר פְּעָלוֹ בְּקִדְשׁוֹ	1

PSALM LXIV.

TRIMFERS. Fresh complaints and anticipations of the day of retribution. Those of the Jerahmeelites (surely no mere slanderers, but skilled archers) who survive are to repent. Cp. Ps. vii. x, xi, lii, lviii, lxxiii. end; the phraseological points of contact are obvious (see crit. notes).

Deposited. Marked: Of Arab-ethan.

		1
1	Hear my voice, O Yahwè ! in my complaint,	2
	Protect me from the sword of the Arabian ;	
	Hide me from the violence of evil-doers,	3
	From the raging of workers of harm.	
	The Ishmaelites sharpen their sword,	4
	The Arabians bend their bow ;	
	They lie in wait in coverts for the upright,	5
	Suddenly they shoot at him, fearing not.	
	The Jerahmeelites speak of wicked things,	6
10	The Ishmaelites plan impious deeds ;	
	The Ishmaelites curse God,	7
	And say, ' Who sees us ? '	

So Yahwè will shoot at them with an arrow, 8
 Suddenly will their strokes come.
 Yahwè will bring the Ishmaelites to ruin. 9
 All who behold them will wag the head :

And those of Jerahmeel will fear, 10
 Those of Ishmael will discern Yahwè's work ;
 But the righteous will rejoice in Yahwè, 11
 20 And all the upright in heart¹ will triumph,

Critical Notes. 2. **מִפְּחַד אֵיִב** ; too vague. Read **מִחֶדֶב עֶרְבִי** (cp. xci. 5, Lam. v. 9).—M **חֵי** ; superfluous. It seems to come from **יֶרַח** = **יֶרַח מַאֲלִים**, a gloss on **אֵוֶן** in *z.* 3 (end).—3. M **מִסּוֹד**. Read **מִשָּׁד** (**מִשָּׁדוֹ**).—4. M **רִנְשָׁת**. See on ii. 1, lv. 15, and read **רִנּוֹת**. Cp. lix. 4, **יִרְנּוּ חֵי** (see on *l.* 2) also represents this word.—5. M's **אֲשֶׁר** spoils the style. Like **לִשְׁנֵם** (a reference to cruel speeches is not enough, see *z.* 4, 7) it is a fragment of **יִשְׁמַעְאֵלִים**. **כְּחֶדֶב** is surely an editorial alteration of **חֲרָבָם** (which restore).—6. M **חָצֵם**. But **דֶּרֶךְ חַי** is not Hebrew (lviii. 8 is corrupt). Read **קִשְׁתָּם** (so G).—M **דָּבַר כִּר**. Read **עֲרָבִים** (cp Gen. xxi. 20).

7. M **יֶאֱרָבוּ לַיֶּשֶׁר תָּם**. Read probably **יֶאֱרָבוּ לַיֶּשֶׁר**. **בְּמִשְׁתָּרִים**. Misarranged letters led to corruption. 'Lying in wait' and 'coverts' naturally go together ; 'suddenly do they shoot at him' now comes in more naturally.

9 f. **יֶחֱזָקוּלָמוֹ** M. (*Pasek* follows). Read **יֶרַח מַאֲלִים**. **ר** and **י**, **מ** and **ק** confounded.—M **דָּבַר רֵעַ**. Read **דָּבָרוּ רָעוֹת**.—Read **יִשְׁמַעְאֵלִים נִבְלֹת יֶחֱשְׁבוּ**. **יֶשׁ** underlies **יִסְפְּרוּ** ; **יֶח** underlies **יֶחְפְּשׁוּ**. *P.* 6 in M opens with two dittograms, viz. **יֶחְפְּשׁוּ** (**נִבְלֹת יֶחֱשְׁבוּ**) and **יֶחְפְּשׁוּ** (**יֶחֱשְׁבוּ נִבְלֹת**). *Eol* (*i.e.* **יֶחְפְּשׁוּ**). The readings **לָנוּ** (S) and **תִּכְנֶנוּ** (MSS) are mere guesses. Cp. the corrupt **חֲפִשִּׁי** in lxxxviii. 6.

11. M **קָרַב אִישׁ וְלֵב עָלָם**. A Jeremican commonplace (Jer. xvii. 9) is unexpected. It is possible that it covers over some painfully frank description of Israel's enemies. Remembering 1. the disguises of **מִכְחָשִׁים** in Ps. xhx ; 2. what appears the deliberate substitution of **בְּרָכִי** for **נִינְעִי** in Job i. 5 ; 3. the editor's habit of breaking up **יִשְׁמַעְאֵל** and **יֶרַח מַאֲלִים**, and 4. the many corruptions of **אֱלֹהִים** in the Psalter, we

¹ All who take refuge in him.

can hardly hesitate to read נִאָצְנוּ יִשְׁמְעֵאלִים יְהוָה (אלהים). Nevertheless, the editor has left נִאָץ in x. 3, 13, lxxiv. 10, 18 in the sense of 'blaspheming (Yahwè).'

13-18. Point with simple ו (cp. vss., especially S T), and for דְּהוּ read דְּהוּ (Gr.).

15. M וַיִּכְשִׁילֵהוּ עֵינָיו לְשׁוֹנָם. The sing. suff. is unexpected, and וַיִּכְשִׁילֵהוּ is altogether unintelligible. עֵלְמוֹי, 'tricks' (Hi.), is imaginary. עֵמַל would be too easy and give an imperfect sense. Very probably דְּהוּ comes from יְהוָה, and עֵלְמוֹ and לְשׁוֹנָם are two corrupt forms of יִשְׁמְעֵאלִים (cp. on xxxvi. 3).

17. S and Gr. read יִרְאוּ, but יִירְאוּ (with simple Waw) is correct. בְּלִאֲדָם, which follows, can hardly be right; it is superfluous after כִּלְדָּאָה בָם. What we expect (cp. lix. 14, lxxxiii. 17, 19) is a reference to the effect of the judgment on the surviving enemies. יִיֶדְרוּ, too, is not natural, and Duhm well corrects into יִפְיֶדְרוּ. He keeps the very difficult הַסְכִּילוֹ, but omits כִּלְאֲדָם as a gloss on v. 9b. This is hardly right. הַסְכִּילוֹ combines two fragments of יִרְחַמְעֵאלִים, and הַסְכִּילוֹ is a corruption of יִשְׁמְעֵאלִים, which is a correction of the corrupt word read as וּמַעֲשָׂהוּ. Read, therefore,

וַיִּירְאוּ יִרְחַמְעֵאלִים

וַיִּפְיֶדְרוּ פַעֲלֵיהֶם יִשְׁמְעֵאלִים

19. Read וַיִּשְׂמַח ו; ו precedes. Bi, Du. omit בּוֹ וַחֲסָה as a mere amplification. It may, however, represent בּוֹ בְּלִחְסֵי, a variant to בְּלִי־יִשְׂרֵי לֵב. Cp. v. 12.

PSALM LXV.

PENTAMETERS. Pious Israel, at the time of the 'end,' gives thanks to Yahwè for its privilege of drawing near to God (cp. v. 8), and for the destruction of its enemies, represented by the Jerahmeelites. So at least according to the revised text. The common view, based on the received text, is different. The mention of the pastures, the flocks, and the corn (v. 13 f.) is thought to point to the Passover season, and that of Yahwè's subjugation of turbulent elements in the non-Jewish nations (v. 6, 8 f.), to some recent deliverance of Israel. Parallelisms between Ps. lxxv. and Pss. xlv. and lxxvi. seem to Del. and Kirkp. to connect the former with the deliverance of Jerusalem from Sennacherib. We have seen, however, that Ps. xlv. is no mere 'historical lyric,' but a great eschatological prophecy clothed in poetical form; and such Pss. lxxv. and lxxvi. should also be. But then, why the abrupt introduction of references to the natural blessings of spring-tide, which are by no means to be expected after the introductory stanzas? A close inspection of the text reveals many points of affinity to passages containing transformations or corruptions of names like 'Jerahmeelites,' &c. Bâ. himself points out that the text of this psalm varied in ancient times (cp. *J. prot. Theol.* '82, pp. 640 f.).

Deposited. Marked: Of 'Arab-ethan.

- 1 To thee let praise be chanted, | O Yahwè! in Zion ; 2
 To thee let vows be performed | in Jerusalem.
 To thy holy place, let men come | with the sound of the 3
 horn,
 Let them chant thy mighty deeds | with the sweet notes 4
 of their lyres.
 Israel thou didst choose and bring near | to dwell in thy 5
 courts ;
 With the boons of thy house we will fill ourselves, | with 6
 the delicacies of thy temple.
 Glorious art thou in righteousness, | O God, who art our 7
 succour,
 Who didst deliver us from the Miṣṣur, | and from those of 8
 Jerahmeel,—
 +A God+ who setteth fast the mountains by His power, | 9
 glorifying himself with prowess,
 10 Who stills the booming of ocean, | the tumult of its billows! 10
 The Jerahmeelites were afraid of thee, | the inhabitants of 11
 Zarephath,
 Miṣṣur and Rehoboth were amazed at thee, | Arabia and 12
 the Hagarites.
 Thou hast taken heed of the land and restored it, | thou 13
 hast succoured greatly,
 The Jerahmeelites are swallowed up, | their pride is cut off.
 Broken are the walls of the Arabs, | and their habitations ; 14
 Thou hast shattered Rehoboth, thou hast destroyed | the 15
 dwelling-places of Zarephath.
 Their palaces are burned with fire, | the castles of Miṣṣur¹ ; 16

1 f. **In Zion, &c.** For the summons is addressed to the whole people ; 'Open ye the gates, that the righteous nation may enter' (Isa. xxvi. 2). The 'song of praise' and the 'performance of vows' are parallel, as in xlii. 26, l. 14, lxi. 9, cxvi. 17 f.

5. Israel's ideal is involved in the

great fact of its election—it is to 'dwell in Yahwe's courts' (xxiii. 6; xxvii. 4, &c.). 'Paradise Regained' is there ; a heavenly feast is prepared for Israel in the temple (xxxvi. 9 f., lxiii. 6, &c.).

7-10. The psalmist calls to mind the great primeval war of supernatural beings, when the ocean was quelled,

¹ Jerahmeel. Hagarites. Ishmaelites. Miṣṣur. Amalekites. Zarephathites. Asshurites.

and Rahab(?) was broken in pieces (lxxxix. 9 f., Isa. li. 9 f.; cp. Isa. xvii. 12 f.). Then the great earth-mountain, or, as the later writers said, the mountains, could be planted (cp. Prov. viii. 25). Sea and mountains, as they now exist, are alike proofs of Yahwè's 'prowess,' and not inferior evidence will be his predicted victory over all

hostile powers in the time of the 'end.' Cp. xlvii. 3 f.

11 f. Parallels, xlviii. 5-7, lxxxiii. 6, &c.

14. The pride of the Edomites is specially mentioned (Obad. 3).

15-17. Cp. ix. 7, Am. i. 12. On the list of names in the note, see crit. note.

Crit. Notes (cp. Ruben, *Critical Remarks*, '93, p. 23).

1. M דמיה, a non-existent word (see on xxii. 3). G *ἀπέναι* (so S), hence Hitz., Ew., Bâ., Che. (Ps. 11 and *JBL*, xvii. 207), Ruben, We. (doubtfully), Du., read דמיה, 'is fitting.' Cp. שורה, 'to be suitable' (Esth. iii. 8, and i. 22?). But if the psalmist had meant this, he would have used another word—נאור (xxxiii. 1), which indeed Gr. reads here. And what would 'seemly for thee' mean? 'Seemly for thee to offer' (see again xxxiii. 1)?! Read תומר, although the Pual is not found in M. דמיה would easily be misread דמיה.

2. The second hemistich is בירושלם (so G^{ART}, Vg.). ביר fell out after דר, and שלם became שמע (v. 2), i.e. שמע (G S J), or שמע (M). Observe too the nearness of יושלם. Parallelism and metre are now satisfied.

3. M תפלה עדיך, which comes out of קמלד שדיך, i.e. למקדשך. To complete the hemistich transfer יבאו.—M כל־בשר. Some explain (so OP, 292; Bertholet, *Stellung*, 191, 220), by comparing the bold universalism of Mal. i. 11; cp. v. 9. But the stress laid in II. 1, 2 on Zion and Jerusalem is adverse to this. Might we then, comparing Joel iii. 1, Isa. lxvi. 23, suppose 'all flesh' to mean only the congregation of Israel together with the proselytes? So Bickell, Duhn. But this is improbable; in P (who is surely strict enough as an Israelite) כל־בשר has no such limitation; it even includes the lower animals (Gen. vi. 12 f., vii. 15 f., ix. 11, 15). In Joel iii. 1 we should probably read על־כל־בית־ישראל, and in Isa. lxvi. 23, and in our own passage שופר.

4. M begins, דברי ענות, on which Dathe remarks, 'Vocabulum דבר redundat uti saepe.' Recent scholars, however, find a periphrasis to express manifoldness. Very prosaic and improbable (cp. on xxxv. 206). G λόγος ἀνέκδοτος. But surely דבריע comes from זמרן (ז and ע both represent מ, ז and ד are phonetically akin). נבחרתך = נח־נברו.—M מני. Gr., Du. כמני (after G), but this is a mere patch on a faulty text. Read בְּנִיעִי; cp. on cl. 4. M's פשעניך, which follows, is probably due to editorial manipulation of the same word, indistinctly

written (נז = מ). **אתה תכפרם** is evidently a corruption of **תִּכְרִיתֵהֶם**; the parallelism is now perfect. Cp. lxxxi. 3 f., xcvi. 5 f.

5. The want of consecutiveness in *π.* 5 is remarkable. **תבחר** is also the wrong tense. G indeed gives *ὁ ἐξελέξατο καὶ προσελάβετο*. This is perhaps arbitrary, G's text being on the whole identical with M's, but it expresses a right feeling. **אשרי** sometimes is a corruption of **ישראל**. It is so here; observe the Pasek, and note that the mention of Israel corresponds to that of Zion and Jerusalem. Read **ישראל בחרת**. The continuity of the stanza is now restored.

6. M **קדש**; G **קדש**. T has **קדשא**. But parallelism requires **בְּדִשָּׁן** (xxxvi. 9); so Gr.

7. Again a warning Pasek. **נִזְרָאוֹת בְּצֶדֶק**, a second accusative to **תַּעֲנֵנִי**. But the construction is unexpected, and **בצדק** is ambiguous. And why the imperfect? G *θυμαστός ἐν δικαιοσύνη*; does this imply simply **נִזְרָא**? At any rate, it does not help us much. But our course is clear, without the versions. Read **נִזְרָא אֶתָּה בְּצֶדֶקָה**. The **ת** (= **ה** in **תַּעֲנֵנִי** belongs to **צדק**. **עֲנֵנִי** has sprung out of **יַעֲנֵנִי** (written too soon).

8. Again a strange want of consistency in M's text. Duhm remarks, 'Certain as it is that only the Jews can be meant in *π.* 3b and 6a, the poet can believe in some connexion of all mankind with Elohim (cp. Gen. ix. 1 ff.) and in an obscure attraction of the heathen towards the true God (cp. *π.* 9).' It is wonderful that no one has attempted to disintegrate the psalm because of this inconsistency. Nothing important for the sense is won by reading **אִים** (Gr., Che.¹, We., Du.; cp. T) or **נִים** (Weir; cp. S) for **ים**. What we require is a definite mention of the past danger. Read **כִּפְלַמְנֵנוּ כַּמַּצְרִים | וִירַחֲמָלִים**. The present text, however, gives us a pleasing idea of the religion of the editor.

9. M **נאזר**. Surely unnatural. Read either **נֶאֱזָר** (Gr.), cp. Ex. xv. 6, and see on xciii. 1, or **נִהַדֵר**.

10. M **כִּישְׁבִּית**, 'who stills'? But a **שבח** II., 'to still,' is unproven. In lxxix. 10, for **תשבחם** G perhaps reads **תשקִּיט** (*καταπαύεις*; cp. G, xciv. 13). In Prov. xxix. 11, **שבח** (G strangely *ταπεινέται*) should be **חשך** (Bi., Frankenb., Toy). Here G has *ὁ καταπαύσων* = **מְרַנֵּן** (cp. lxxvii. 17, G). Read rather **מִשְׁקִיט**. Note Pasek.—M **וַיִּמְחֹן לְאִמִּים**. Kön., § 375f. finds here the Waw 'adaequationis'; if the text is right, it is rather the Waw of explanation, common in glosses. In fact, 'ל' might be a scribe's explanation of the 'roaring of the ocean,' suggested by Isa. xvii. 12. **לאִמִּים**, however, is one of the possible corruptions of

ירחמאלים (see *Enc. Bib.*, art. 'Leummim'), and a comprehensive study of this passage in its context suggests that ירח is the true reading here (see next note).

11. יִשְׁבִּי קְצוֹת, *oi kataikouentes ta pépata*. An unexampled expression. כְּאוֹתֵתִיד; *i.e.*, says Duhm, at the comets, eclipses, tempests, &c.; or, as Ol. and most, at the judicial acts of Yahwè in history. Note, however, the facility of corruption in כְּאוֹתֵתִיד (see lxxiv. 4, 9). Let us transfer the suffix in this suspicious word to the opening verb, and take in ירח from v. 8 (see last note), and read יִירָאֵךְ יִרְח־מְאֵלִים | יִשְׁבִּי צִרְפָּת.

12. מִיֹּצֵאי בֹקֶר וְעָרֵב. What can this mean? Is it equivalent to מִיֹּזֶחַ וּמֵאֲרֵב, 'east and west'? And if so, does it mean the regions of east and west or their inhabitants? These unnatural explanations can hardly be right. Hence König (*Stylistik*, 28) explains 'the outgoings' as = 'those who go forth,' *i.e.* caravans, which often set out in the evening. מִתְרַנֵּן; *G* *τίψαται*. Whether the form דְּהִנֵּן exists is more than doubtful (see on xxxii. 11). König, 'thou makest to exult by the shining forth of sun, moon, and stars.' Gr. conjectures מִיֹּצֵאִים, with an allusion to the deliverance from Babylon. Applying our historical key, and remembering the tendency of editors to confound עָרֵב with יָרֵב, we should probably read (cp. xlviii. 6),

יִתְקַדְּךָ כִּצְרוֹ וְרַחֲבָתוֹ | יִרְעֵב וְהִנְרִים:

13. מִיִּתְשַׁקֶּקָה, from שִׁק, Joel ii. 24, iv. 13 (Hifil). *G* prefers וְיִתְשַׁבְּבָה; cp. T וְאִשְׁקִיתָה (so *G* 2 J). Rather וְיִתְשַׁבְּבָה (lx. 3).—M הַעֲשֵׂרָנָה, surely not with רַבָּת? The general sense of the psalm requires הַשְׂעָרָנָה. *G* nearly as M.

14. מִפְּלֵג אֱלֹהִים כְּלֵא כִּים. This ought to mean a metaphorical stream defending Jerusalem, symbolic of the favour of Yahwè (cp. xlvii. 5?—Isa. xxxiii. 21). As the context now stands, we can only interpret it of the rain (cp. Job xxxviii. 28? reading מַל (פְּלֵג) ; כְּפֵלֶג or (Ruben) כְּפֵלֶג would, however, be an improvement. But, as Gratz and Ruben have noticed, the context is not free from corruption. In accordance with analogy let us read מִלֵּא אֱלֹהִים. נִבְלְעוּ יִרְח־מְאֵלִים (מֵאֵל), and כִּים are all regular corruptions of ירח.—M תִּכְּנֵן דְּגֵנָם. Even if the blessings of agriculture are referred to, דְּגֵנָם is unexpected. Ruben מִזִּנָּה; *G* *εὐδαίμωνος εὐδαίμωνος*. Cp. *G*, 2 Chr. xi. 23. Read נִכְרַת גֵּאֲנָם. כִּיכֹן תִּ is dittographic.

15. M תלמיה ריה. An editorial adaptation of a miswritten correction ירחמאלים (see *l.* 14). The inf. absol. ריה and נחת are unexpected. That נחת in the sense of 'washing down' is very strained, is pointed out by Hupfeld. Does such a Piel exist? See on xviii. 35.—M נחתו נדרות, to which we must add ברביבים. Read נחתו נדרות ערבים (cp. on רביבים, lxvii. 6).—M תמוננה, but G εὐφραθήσεται. Read probably ומשכותיהם.

16. M צמחה תברך. Read מִחַצֶּת רֶחֶם. M עֲשֵׂת שֵׁנִת. An unexampled expression. If the ordinary view of the psalm be retained, we might read with Gr., עֲשֵׂת, and with Herz תבואתך; we might perhaps omit שרת (so read for שנת) as a ditto-gram. But there is a better remedy for the faults of the text. Read אֲבֹת מִשְׁנַת צִרְפָּת.

17. M ומעגלי ירעפון דשן. The expression 'the paths of Yahwè' has been much admired. But it is strange that the figure should be so obscurely expressed. ופלגך would be more natural (cp. *l.* 11, and Job xxix. 6). But the passage has been editorially manipulated. Read probably היכליהם נשרפו באש.

18. ארמנות כיצור is dittographed. For נאות כדבר read ארמנות כיצור. The rest of the stanza (and psalm?) is lost. What follows appears to be the composition of the editor, based on a string of names, ירחמאל, ישמעאלים, הנרים, &c. (as above), appended by a learned scribe in illustration of the circumstances referred to in the psalm. One is sorry to lose almost the only passage in which laughter is used as 'the symbol of innocent, refreshing hilarity of spirit' (cp. *Spectator*, Jan. 19, 1889).

PSALM LXVI.—I.

TRIMETERS. Certainly, a 'new' or Messianic psalm, though 'Yahwè reigns' does not occur in the extant portion of our psalm. The title in G has been thought to imply that *v.* 9a was explained of the resurrection of the nation. This, however, is most unlikely. Any one could have seen that the image presented was not that of a dead body raised to life, but that of a living organism supernaturally protected amidst crushing pain and ordeals of fire and flood. Literally speaking, the painful purifying process is not yet ended, but faith supports itself by imagining the happy goal to have been reached. The poem is not original. Literary reminiscences or commonplaces abound. Cp. *v.* 1 with xcvi. 1, xcvi. 4; *v.* 7^b with xl. 4, Prov. xv. 3, also Ps. lxxviii. 7, 19; *v.* 10 with Isa. xlviii. 10, Jer. ix. 7, Zech. xiii. 9, Mal. iii. 3 (see also notes). The Arabians, Ishmaelites, &c., are mentioned as representatives of Israel's foes. It is a part of the psalmists' eschatology that the survivors of the conquered nations will be won over to a sincere obedience to Yahwè.

lxvi.⁽²⁾ is also in trimeters. It may have been written as an appendix to lxvi.⁽¹⁾, after the original close of that psalm had been lost, or if this closing portion was omitted by design, as a substitute for it. In the stress which it lays

upon sacrifices it reminds us of the brief appendix to Ps. li. (11. 20-22), which, by the way, may also very well be a substitute for the original close of that psalm. This will account for the absence of any description of the past affliction of the speaker. And who is the speaker? Surely not an individual; surely this is not a liturgical form for the special use of any pious Israelite who had vowed a sacrifice and came to the temple to fulfil his vow (Jacob, *ZAV*, xvii. [97], 68). That even Duhm should hold this improbable view, is strange. What individual could offer the large sacrifices described in v. 15? 'Probably the formula was variable,' says Duhm. This is altogether against sound criticism. The psalm fragment may indeed have been appropriated by individuals; and the bare possibility exists that individuals dealt freely with lines 5-9, omitting or altering (?) them. But it can only have been written for a person capable of offering all the sacrifices here described, and that person is the community of temple-worshippers (cp. Isa. i. 11). The passage is exactly parallel to xxii. 23-27, except that it is doubtful there whether the feast spoken of is partly material or wholly spiritual; also to Ps. cxvi. Certainly the persons addressed in the second stanza (seen in its emended form) are not merely the worshippers who had come to the temple to partake of a private sacrificial feast, but pious Jews everywhere; as in xxxiv. 12, the psalmist thinks of the wider audience reached by the written word. That 'my soul' can be said by the personified community is proved by Isa. xxvi. 9; Jer. iv. 31; Lam. i. 16; we need not therefore assume, with Beer, that the psalmist in v. 16 distinguishes himself from the community.

Nor is it only on sacrifices that the psalmist lays stress; how indeed could this be? He is not, like the author of Ps. l., of the school of Jeremiah, but he regards sacrifices, not as mere forms, but as symbolic of obedience. 'Under the lips' of the speaker there is 'no guile' (cp. Isa. lvi. 9b). To obey the law of sacrifice and not the law of civil justice would be inconsistent with such a statement. In no single respect has the speaker been 'disloyal' to Yahwe's *hērit*. Had it been otherwise, God would have searched this out and punished it. But so far from this being the case, he has heard Israel's prayer; he has made good his plighted word (II. 17 f.). Cp. Ps. xlv. 17-21.

LXVI.—I.

Deposited Marked: A song of praise.

- | | | |
|----|--|---|
| | | 1 |
| 1 | [Sing unto Yahwè a new song,] | |
| | Shout unto Yahwè, all ye upon earth. | |
| | Chant hymns to his glory, O ye of Ishmael; | 2 |
| | Chant hymns, O ye of Jerahmeel. | |
| | Say, Greatly hast thou exalted thyself! | 3 |
| | All thy foes do homage unto thee; | |
| | The Arabians seek thee eagerly, | 4 |
| | The Ishmaelites chant hymns unto thee. | |
| | Come ye and see his wonders— | 5 |
| 10 | +How+ terribly he dealt with the traitors! | |
| | The Ishmaelites and Hagarites were routed, | 6 |
| | The Arabians and the Jerahmeelites. | |
| | He rules the peoples by his might; | 7 |
| | His eyes keep watch over the nations; | |
| | Let the sufferers rejoice in him, | |
| | Let the upright chant hymns unto God. | |

Bless ye our God, O ye suffering ones, 8
 Make the sound of his praise to be heard,
 Who has kept our soul in life, 9
 20 And has not suffered our feet to tremble.

For thou, O God, hast proved us, 10
 Thou hast smelted us as they smelt silver ;
 Thou broughtest us into the abyss, 11
 Thou didst put us in the depths of water ;

Thou didst lift up the head of our haters, 12

* * * * *

Through fire and through water did we pass,
 But thou broughtest us into an ample space.

LXVI. — 2.

1 I will enter thy house with burnt offerings, 13
 I will pay unto thee my vows,
 Those which came forth from my lips, 14
 And my mouth uttered, when I was in straits.
 Burnt offerings of fatlings will I bring up to thee, 15
 With [fat] of the kidneys of rams ;
 I will place bullocks [upon thine altar],
 I will bring up lambs [and] he-goats.

Come, hearken, let me recount 16
 10 What he has done for myself.
 If I had cried unto him with my mouth, 17
 When under my lips was guile,
 If in my heart had been no honesty, 18
 The Lord would not have hearkened [to my voice] ;
 But God has hearkened, 19
 He has listened to the voice of my prayer.

Blessed be God, who has not withdrawn 20
 18 His pledge of loving-kindness and faithfulness !

7 f. Similar sympathetic language is found elsewhere (see on xviii. 45).

9. Cp. xvi. 9.—10. *With the traitors.* See on ix. 6.—14. *Keep watch*; cp. Prov. xv. 3. Retribution, though delayed, is certain; hence the summons to rejoice in ll. 15 f.—19 f. Cp. cxvi. 8.

21 f. **Hast proved us,** &c. Cp. xii. 7, xvii. 3, xxvi. 2.—23 f. Cp. lxix. 3.

27 f. **Fire and water** are images for the extremes of peril; cp. Isa. xliii. 2. So *an ample space* means freedom and ease (xviii. 20).

Critical Notes. Title. *G* ἀναστάσις = תְּחִיָּה, perhaps a corruption of תְּהִלָּה; cp. l. 18.

1 ff. Insert שִׁיר לַיהוָה שִׁיר חָדָשׁ (xcvi. 1); parallelism requires this. Here and elsewhere we must read יהוה for אֱלֹהִים:—For כְּבוֹד־שְׁבוֹ, as in xxix. 2a, read יִשְׁמְעֵאלִים. Cp. on l. 8.

4. *M* שִׁמּוֹ, an error caused by the preceding שְׁבוֹ; but cp. also lxxviii. 5. *M*'s reading cannot be defended by Josh. vii. 19, Isa. xlii. 4, where לַיהוָה follows. Read, not שִׁיר (Gr., Du.), nor שִׁיחַ (Perles), but זָמַר (*S*): I became ש, ר became ם—*M* כְּבוֹד תְּהִלָּתוֹ. Clearly something is amiss. Gr, We., Du. point כְּבוֹד. But 'the glory of his praise' is tautological. כְּבוֹד represents one of the current distortions of רַחֲמָאֵלִים, too, probably represents רַחֲמָאֵלִים.

5. *M* כֹּה־נֹרָא; *G* ὡς φησὶν (plur.; a guess). Read (for אֱלֹהִים) כֹּה־נֹרָא מֵאֵד נִעֲלִיתָ (cp. xlvii. 10).

6. *M G* כִּיעֲצִיד בָּרַב צֹדֶד. Clearly wrong. Read צִרִיד לְךָ צִרִיד (transferred from l. 4, corr. text, where it was dittographed; note Pasek).

7. *M* יִכְחֲשׁוּ. Read יִשְׁחֲכוּ (see on xvi. 45). *M* אִיבִד. Read עֲרִבִים, one of the regular corruptions or alterations).

8 ff. *M*'s יִשְׁמְעֵאלִים שְׁמֵךְ סֵלָה comes from a dittographed יִשְׁמְעֵאלִים.—*M* כִּפְעֻלוֹת אֱלֹהִים. Read נִפְלְאוֹתָיו.

10. *M* עַל־בְּנֵי אָדָם. There are perhaps some passages which favour the view that the Jews more and more regarded themselves as the true human kind, all else having become corrupt. But it would be neither in accordance with *M*'s representation of the context nor with that given in our text to include this passage among them. Read עַל־בְּנָדִים (cp. lviii. 2).

11 ff. *M* הִפְךָ יָם לִיבִשָּׁה; so *G*. But, in accordance with xlv. 9, we expect a reference to something of contemporary interest, and Pasek warns us to distrust the text. יָם לִיבִשָּׁה conceals one tribal name, and בְּנֵהר (*M G*) another. Read הִפְכּוֹ יִשְׁמְעֵאלִים וְהַנָּדִים.—*M* יַעֲבְרוּ בְּרִנָּל. Read עֲרִבִים וִירְחֵאֵלִים. עֲרִבִים has two beats.—On close of l. 6 see next note.

13. *M* עוֹלָם; note preceding Pasek. *G* ἐν τῇ διουσιᾷ τοῦ αἰῶνος αἰῶν. עוֹלָם never means 'the world' in Biblical Hebrew (see *En. Bib.*, 'Eternal'), nor could the ideas of eternity and omniscience be combined in the same line. Read לְאָמִים.

15. M שם נשכחה בו (supported by G), at end of v. 6, as if referring to the crossing of the river, &c. Ba. explains שם, 'on the occurrence of such events,' and regards the drying up of the sea and the crossing of the river on foot as symbolical expressions for frequently occurring manifestations of God's care for Israel. Duhm connects the words with 'ישל ונו' in the next verse, and alters שם into שמה (inf. abs.), but 'heals' the 'hurt' of the text too 'lightly.' Surely the passage is the missing line of the next quatrain, and should run עניים ישכחו בו (the נ in נשכחה comes from עניים).

16. M אליירימו לבו סלה, הפוררים, which Duhm renders, 'rebels cannot lift themselves up' (i.e. triumph); the ה in ה' is, of course, dittographed. The only modern scholar who has questioned סוררים is Street (1790). Both here and in lxxviii. 7, 19 he gives ס' the sense of 'exiles,' comparing סודה, Isa. xlix. 21, which, however is non-existent (see *SBOT, Isa.*, Heb., 145). Certainly 'rebels' is unsuitable to the context both here and in Ps. lxxviii. ירימו לבו (Kr. ירומו) is also very improbable; where is the object? Note the warning Pasek. Read ישרים יזמרו אלהים אל לבו, and סלה are all fragments (ס comes from אלהים).

17. M עבים; unsuitable. Note Pasek, and read עניים (ני=כי).

19 f. M השם; obscure. Read השמר (Gr.).—Read למוט (Hi., Du.); but cp. Kön., *Synt.*, § 200c.

23. M בפיצודה; obscure. Read, not במצודה (Gr.; Σ πολιορκία), but במצודה (lxxviii. 23, lxxix. 3).—M שמת מועקה בכתנינו. Herz suggests מצוקה (cp. G S); but we should have expected חלחלה or שמתנו במעמקי צירים (Isa. xxi. 2, Nah. ii. 11). Read almost certainly שמתנו במעמקי כים. See exeg. note.

25. M הרפבת אנוש לראשנו. G ἐνεβίβασας; J imposuisti. The sense is not clear, nor is Isa. li. 23 phraseologically parallel. Read הרמות ראש לשנאינו (cp. lxxxix. 43a). The parallel line has dropped out.

28. M לרויה. G (eis ἀναψυχήν) and all the vss. presuppose לרוחה (cp. xviii. 26). See Bi., *J. Prot. Th.*, '82, p. 641. So most moderns.

lxxvi.⁽²⁾ 3. M אשר פצו שפת, אשר פצו שפת. Is שפת the subject or the object? At any rate, פצה is an unsuitable word, for it implies *inconsiderate* speech (Judg. xi. 35 f., Job xxv. 16). Read, of course, אשר יצאו משפתי (cp. Judg. xi. 36).

5 ff. M **מִיָּדָם**. A non-existent word. Read **מִקְרָאִים** (see *SBOT*, Heb. on Isa. v. 17 [Engl. ed. p. 83]).—Insert **חֶלֶב**, and for **קִמְרָת** read certainly **כְּלִיֹּת** (Isa. xxxiv. 6).—M **אֶעֱשֶׂה**. The context suggests **אֶשָּׂא** (Herz); cp. xcvi. 8. Insert **עַל־מִזְבֵּחַךְ**; cp. Isa. lx. 7.—M **עַם־עֲתוּדִים סֵלָה**. Read **בָּרִים וְעֲתוּדִים אֶעֱלֶה**; cp. again Isa. xxxiv. 6, and Ps. lxx. 32 (corr. text). **סֵלָה**, as so often, replaces a word of the original text. **ע** and **ס** are often confounded.

11 f. M **אֱלֹו פִּירְקֵרֵאתִי וְרוֹכֵם תַּחַת לְצוֹנִי מ**. Read **אֱלֹו [אִם] וּמִרְכָּה ת' ל' אֵין**, taking over **קִרְאתִי בְּפִי וּמִרְכָּה ת' ל' אֵין** from next verse. See also Ruben, *Crit. Remarks*, 18).

13 f. M **אֵין אֶסְדֵּרֵאתִי בְּלִבִּי מ**. A most improbable use of **רָאָה**. Read **אִם אֵין יֵשֶׁר בְּלִבִּי**.—Insert **קוֹלִי** (Bi.); metre.

17 f. —Omit **אֲשֶׁר**.—M **תַּפְלִיתִּי**. Read, not **תַּחֲנִנִּי** (Do.), but **כְּלִיֹּת**. The corruption is analogous to that of **קִמְרָת** from **כְּלִיֹּת**.—M **וְחִסְדּוֹ כִּאתִי**. Read **וְחִסְדּוֹ וְאֶכְתּוֹ**. A self-evident but quite overlooked correction.

PSALM LXVII.

TRIMETERS. An anticipation of the full sovereignty of Yahwè. The psalm consists of three strophes; (2) and (3) have an initial refrain. In // 1-3 there is an echo of part of the high-priestly blessing (Num. vi. 24 f.).

Deposited. For the Ishmaelites. Marked.

- | | | |
|----|--|---|
| 1 | Let [Yahwè] our God have pity upon us, | 1 |
| | Let him bless us and have compassion upon us, | 2 |
| | Let him make his face to shine upon us, | |
| | [That thy way may be known upon earth, | 3 |
| | Thy deliverance among all nations ! | |
| | Let the peoples give thanks to thee, O Yahwè ! | 4 |
| | Let the peoples, all of them, give thanks to thee, | |
| | Let the nations rejoice with loud acclaim, | 5 |
| | For thou wilt rule the peoples justly, | |
| 10 | And lead them in the right paths. | |
| | Let the peoples give thanks unto thee, O Yahwè ! | 6 |
| | Let the peoples, all of them, give thanks unto thee, | |
| | [For] righteously thou wilt judge the world. | |
| | Let Yahwè our God bless us, | |
| | And let all the ends of the earth revere him ! | |

1 f. Read יהוה אלהינו (*l.* 14).—Insert וירצנו; G (Psallia) καὶ ἀρεσάμεθα.

10. M בארץ, ולאמים. Parallelism is wanting. בארץ is otiose; the suffix in תנהם is unnecessary. Note Pasek, and read ובכינולי צדק (xciii. 3). ארץ and צדק are liable to confusion (like דחק and צדק).

13 f. M ארץ נתנהיבלה. Miserably poor. It is usual to compare lxxv. 13b, but (1) *v.* 13a prepares for *h*, and (2) *v.* 13 is an interpolation. The text is corrupt. Read כִּרְצֹק תָּרִין תִּבֶּל (xcvi. 13, xcvi. 9).—Omit second יברכנו אלהים (ditto-gram).

PSALM LXVIII.

PSALMS lxxviii.⁽¹⁾ and lxxviii.⁽²⁾ are in different metres, the one consisting of trimeters, the other of tetrameters. Both, however, are composed of pentads, and from the many points of affinity between the two poems we may assume that the second was written as a supplement to the first. The main idea of both poems is the near termination of Israel's misery and the reestablishment of the divine kingdom on Mount Zion. It is the retrospect in lxxviii.⁽¹⁾ which is referred to when the second poet speaks of the 'recounting of all Yahwe's wonders' and the praising of Yahwe as the 'Marshal of Israel' (*l.* 11-20). The 'wonders' are the progress of Yahwe at the head of his people from Edom to Mount Zion, which is regarded as a type of the restoration of the Jewish exiles from captivity in Edom, and of Yahwe's second and definitive occupation of the holy mount of Zion (cp. xxiv. 7-10). Special use is made of the song in Judg. v., whose reputed author (Deborah) is apparently referred to as a 'prophetess.'

With regard to the date of Ps. lxxviii. (or rather, one ought to say, of lxxviii.⁽²⁾) it has been thought that the mention of 'Bashan' in *v.* 23, of the four tribes which correspond to the two provinces of the Palestinian Jewry in *v.* 28, of the 'beast of the reeds' and of the 'quarrelsome peoples' in *v.* 31 point to some part of the Greek period, viz. either the period of the havoc wrought in Palestine by the first Ptolemy (B.C. 320?) or one of the later periods (between 220 and 217 or between 203 and 198 B.C.) when the prospect of the downfall of Ptolemaean rule may have excited Messianic expectations (see *OT*, 192). Wellh. (*Skizzen*, vi. 177) and Simend (*Rel.-gesch.*, 205, 368) even think of the age of Judah the Maccabee (cp. 1 Macc. v.), while Duhm regards our psalm as a celebration of the enterprises of Alexander Jannæus (B.C. 104-78). According to the traditional text the two first-mentioned views appear to be the most tenable. W. R. Smith, however, thought it safer not to rely on these supposed historical indications, and inclined (doubtfully) to refer Ps. lxxviii. to the time of the overthrow of the Persian empire (*OT/C*, 440). All that we can say is that the Jerahmeelite or Edomite oppression was not yet over, that the temple was rebuilt, and that pious temple-worshippers were looking out for a speedy divine interposition to complete what was lacking in Israel's deliverance. Among the phraseological parallels in lxxviii.⁽²⁾, observe especially *v.* 23 and Zech. x. 10, Isa. xxvii. 13; *v.* 24 and Isa. lxiii. 1, 3, 6; *vv.* 29, 31 and passages in Pss. xxii. and xlii.-xliii., and of course note the connexion between Part ii. and Judg. v.

Dr. J. P. Peters, who has already recognized the composite character of the psalm, assumes a considerable interval between the component parts of the work (*New World*, ii. [96], p. 301). There is, from our point of view, no valid reason for such a theory. The imitative style of Ps. lxxviii.⁽¹⁾, and its view of Israel as God's poor (note the phrase 'the orphans,' *l.* 11, 30 ft.) exclude a pre-exilic date, while Ps. lxxviii.⁽²⁾, which presupposes lxxviii.⁽¹⁾, has late characteristics of its own in abundance.

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LXVIII.—I.

Deposited. Of 'Arab-Ethan. Marked.

1

Part I.

1. Yahwè arises, his enemies scatter, 2
 Before him his haters flee,
 Like smoke which [the wind] dispels; 3
 As wax melts before the fire,
 +So+ perish the wicked before Yahwè;
 But let the righteous rejoice, exult, 4
 Before Yahwè let them triumph in +their+ joy:
 Sing unto Yahwè, chant unto him, 5
 Praise him who rides upon the clouds,
 10 Glorify Yahwè, exult before him.
 A father of the orphans and the sojourners 6
 Is God in his holy habitation;
 Yahwè makes the outcasts his house-mates, 7
 He brings forth the prisoners according to his righteousness;
 Surely the upright shall dwell in his courts.

Part II.

- When thou wentest forth before thy people, 8
 When thou marchedst from the highlands of Aram,
 The earth quaked, the heavens swayed to and fro,² 9
 [The clouds also dropped water,]
 20 At thy presence, O God of Israel.
 With the treasures of heaven [above] 10
 Thou didst bless thine inheritance, O Yahwè,
 And all that it contained thou madest ready:
 With thy corn they were satisfied therein, 11
 In thy goodness thou didst prepare for the people.

¹ O Yahwè.² At the presence of God, this Sinai.

- Yahwè gave a prophetess 12
 Who brought glad tidings of great booty :
 'Kings of armies [have fled,] 13
 The Lord [has succoured] his beloved ones ;
 30 His dove shall divide the spoil.
 ' Though she dwells among the ashmounds, 14
 Her wings will he overlay with silver,
 And her pinions with gold ;
 In the pavilion of the kings shalt thou sit, 15
 [O folk of Naphtali] and Zebulon.
 O mountain of Jerahmeel, mountain of Cushan, 16
 O mountain of Gebalon, mountain of Cushan,
 Wherefore skippest thou, O mountain of Gebalon, 17
 Because of the mount wherein Yahwè would fain dwell,
 40 Yea, wherein Yahwè will for ever abide ?
 The league of the Jerahmeelites thou hast scattered, 18
 The clans of Cushan at Kadesh ;
 Thou hast gone up to the height of the Jebusite, 19
 Hast allotted the castles of Jerahmeel ;
 Surely +there+ the upright shall abide.
 LXVIII.—2.
 1 Blessed be Yahwè, +even+ God, our redeemer, 20
 Yahwè hath delivered us, the God who is our succour, 21
 It is he who gives great might to his people ;
 Surely, God shatters the prince of the Arabians, 22
 Yea, the leader of Seir who rages in his guilt.
 The Lord said, From Cushan I will restore [thee], 23
 I will restore [thy sons] from Misaur and Teman,
 That thou mayest trample on the palaces of Aram ; 24
 10 That thou mayest tread with thy feet on the castles of the
 Arabians.
 * * * * *
 They recount all thy wonders, O Yahwè, 25
 They praise thee, O my God, O my king, in the sanctuary !
 Princes go before, minstrels follow,
 In the midst of damsels playing on timbrels and dancing.
 * * * * *

- Within his temple they bless God, 27
 They extol Yahwè, the Marshal of Israel,
 The princes of little Benjamin, +God's+ beloved ones, 28
 The princes of great Judah, the blameless ones,
 20 The princes of Zebulon, the princes of Naphtali.
 Give charge, O Yahwè, to thy faithfulness and thy loving-
 kindness, 29
 Let them, O God, preserve that which thou hast wrought
 for us.
 Do thou quell the wild beasts of pointed horns, 31
 The troop of wild oxen, the mighty lions,
 Do thou scatter the peoples that delight to quarrel.
 Let all the Ishmaelites kneel to thee, 30
 Let the Jerahmeelites bring thee tribute,
 Let the Zarephathites do homage with store of silver, 31b, 32
 Let Cushites and Miṣrites make offerings of gold,
 30 * * * * *
 O ye kingdoms of the earth, sing ye unto God, 33
 [Praise Yahwè!] chant hymns unto Yahwè
 Praise him who rides on the heights of the skies, 34
 [Glorify Yahwè, exult before him],
 When he utters his voice, lo, the earth is in pain.
 Ascribe prevailing might to Israel's God, 35
 Whose majesty and prevailing might reach the skies.
 Majestic is Yahwè in his holy dwelling, 36
 It is he who gives great might to his people,
 40 Blessed be Yahwè, the Redeemer of Israel.

1 f. Alluding to Num. x. 35.—4. Cp. Mic. i. 4.—5. *The wicked*; see on ix. 5, lviii. 11.—9. *Rides upon the clouds*. Cp. xviii. 11, civ. 3, Isa. xix. 1.—11, 13, 14. A series of figurative terms for Israel. *Orphans and sojourners*: cp. x. 14, xciv. 6. *Prisoners*: as lxi. 34, lxxix. 11, cii. 21, cvii. 10. Cp. also cxlviii. 2, 'outcasts of Israel.'

16-20. Imitating Judg. v. 4 f. Yahwè leads forth his people from Sinai, which is to be placed in the neighbourhood of Kadesh, in the highlands of Jerahmeel (cp. II. 36 f.). In Judg. v. 4 it is probably best to read מִסְעֹר, 'from Mispar,' and מִסְדֵּה אֲרָם, 'from the highland of Aram

(Jerahmeel).' See *Enc. Bib.*, 'Field,' 'Moses,' 'Sinai.' See Moore on Judg. v. 4. He denies that v. 4 can refer to Mt. Sinai or Horeb, Horeb. at all rate, being in the land of Midian.

21. Cp. Dt. xxxiii. 13. The 'treasures of heaven' are rain and dew.

26 ff. Here begins a scene from the early warfare of Israel. The restoration, is only probable. The prophetess is Deborah. The *glad tidings* are those of the victory described in Judg. v. *His dove*—not the 'mother of Sisera'—*shall divide the spoil*. According to MT, תַּחֲלֵק, being || to יִדְדֵן, must refer to the

past. This, however, does not suit מְנַשֶּׁרֶת. Duhm, therefore, makes P. 13 historical. But 'the great host of כְּבָשִׁירוֹת' (so MT, Du., &c.) seems rather neglected by him, and the address which he supposes to אֲדֹנָי ('O Lord') is unexpected. *His dove*; a term of endearment (Cant. ii. 14), adopted by later writers for Israel (cp. *Enc. Bib.*, 'Jonah, Book of,' § 3¹); C. H. H. Wright, *Biblical Essays*, 45.

31. **The ashmounds.** The *masbala* is meant—the place outside the Arab villages where the dung and other rubbish is thrown. Cp. Wetzstein in Del.'s *Job* (Germ. ed., 62). Cp. cxiii. 7.—34 f. The *overlaying* of the dove's wings with silver and gold may be illustrated by 2 S. ii. 24, 'ye daughters of Israel, weep for Saul . . . who decked your raiment with gold.'

34 f. **Pavilion** (Jer. xliii. 10); on שְׂפָרִיר see *Enc. Bib.*, 'Pavilion.'—*Naphtali and Zebulun*; cp. Judg. v. 18.

36 f. **The mountain of Jerahmeel, of Cushan, of Gebalon,** are most probably alternative designations for the sacred mountain of Sinai or Horeb. The idea of the later Jews apparently was that Yahwè transferred his abode from Horeb (refusing to dwell any longer beside those who injured and oppressed his people) to Zion. This makes a good connexion with the next stanza. The confusion between 'Lebanon,' the great northern mountain-ranges, and 'Gebalon,' the mountain-ranges of Jerahmeel and Edom, seems to have obscured the meaning of several passages in the O.T. Hiram, for instance, is represented as having a free hand in Lebanon; but 'Hiram' is a corruption of 'Jerahmeel,' and 'Tyre' (צֶר) of מִינְיֹר (מִינְיֹר). This king was lord of the Negeb, and had command of the mountains of the far south of Palestine, not of Lebanon. But see also on xxix. 5 f.

41 f. **The tongue of the Jerahmeelites and the glans of Cushan** are the enemies who were conquered, according to the original form of the tradition in Judg. iv., at the southern Kadesh (see *Enc. Bib.*, 'Sisera').

43 ff. Cp. xxiv. 7, 9, 'ye portals of Jerahmeel.' The original population

of Jerusalem was represented as Jerahmeelite (on text of 2 S. v. 6, 8, see *Crit. Bib.*); Isaiah, in xxix. 1 f., 7, probably called Jerusalem, not 'Ariel,' but 'Jerahmeel' (see *Enc. Bib.*, 'Loruhamah'). The ascent of Yahwè to the 'height' refers to the transference of the ark to the city of David (2 S. vi.). The *height*, כִּירוֹם, i.e. Zion, as Jer. xxxi. 12, Ezek. xvii. 23, xx. 40. See crit. note.—שָׁן used absolutely, as cii. 29; cp. l. 40.

lxviii.⁽²⁾ 4 f. Cp. cx. 5 f. No hint of any change in the usual political horizon of the psalmists.—6 ff. **The Lord said.** Alluding to Zech. x. 10, which appears originally to have run, 'and I bring them out of the land of Mizrim, and out of Asshur (Geshur) will I gather them'; Isa. xxvii. 13, 'and they shall come who were lost in the land of Asshur (Geshur), and who were outcasts in the land of Mizrim.'—9. **Castles.** Cp. ix. 7 (note); xlix. 12.

11. **Wonders** usually means Yahwè's great deeds in history (e.g. xl. 6, lxxviii. 4, 11, cvii. 8, 15, &c.). In ix. 2, however, the (anticipated) overthrow of Israel's hated foes, the Jerahmeelites, is included among the 'wonders' for which the psalmist gives thanks. It may be so here, still it is a sufficient explanation to suppose a reference to such great events in the remote past as are described in lxviii.⁽²⁾

13 ff. A procession is described. First come the tribal chiefs; in the next stanza those of Benjamin, Judah, Zebulun, and Naphtali are mentioned—the two latter simply in order to connect the present with the past, Naphtali and Zebulun having been foremost in the ancient battle referred to in lxvii.⁽¹⁾ (l. 35). Next come the minstrels, surrounded by damsels who play the part of Miriam and her companions; cp. Ex. xv. 20, 'with timbrels and with dances.'

17. **The Marshal of Israel.** Cp. Isa. xxxiii. 22 (Ps. lxxxi. 5).—18, 19. *Beloved ones*, cp. Dt. xxxiii. 12.—*Blameless ones*, i.e. faithful to God's law (cxix. 1).

21. **Give charge to, &c.**, alluding to xlii. 9 (and 1 passages); cp. xlv. 5, cxxxiii. 3.

23 f. **Wild beasts of pointed horns, &c.**, alluding to xxii. 11, 26,

37 f. : xxxv. // 22 ff. In all these passages the fierce Jerahmeelites or Edomites are referred to. Indeed, **רִחְמָאִים** suggests **יִרְחֻמָּאִים**.

25. **That delight to quarrel.** It is not the Ptolemies and the Seleucids who are referred to, but the N. Arabian populations 'men of strife' (xxxv. 19); cp. cxx. 7.—26-29.

Cp. lxxli. 9 f., lxxvi. 19-22, and see crit. note.

31 ff. Full of this happy prospect, the poet calls upon all nations to join him in a song of praise.—*On the heights of the skies.* Cp. lxxviii. 1, 9; Du. xxxiii. 20; Isa. xiv. 14.

38. **Majestic** : **נֹרָא** in such a context is more than 'terrible' (lxxvi. 3, 5; Ex. xv. 11).

Critical Notes. 1. Read **יָקֻם**. So G (Vg. J). Hence the Wycliffite version, 'God rise up, and his enemies be scattered; and they that hate him flee from his face. As smoke flieth, fail they; as wax melteth from the face of fire, so perish sinners from the face of God.' Cp. the opening of lxxvii. The sense is far finer thus. **יָקֻם**, 'will arise,' is told by comparison.

3. M **בְּהִנָּדָף**, *La.* the choice is left open between **בְּהִנָּדָף** and **בְּנִדָּף** (Kon. ii. 354). **תִּנָּדָף** is more difficult. J. W. Pont corrects it into **כִּפְנֵי רוּחַ**; so after him We. Just possible, but not probable. Beyond doubt **תִּנָּדָף** comes from **תִּדְפֹּנוּ**; **הִנָּדָף** is a dittogram. Read **בִּפְנֵי תִדְפֹּנוּ רִחַח**.

1, 5, 7, 8, 10, 16, 20, &c., restore **יְהוָה** for **אֱלֹהִים**, or, sometimes, for metre's sake, **יָה**.—7. Read **יִשְׁשַׁן** (without ו); cp. G.—8. Read **זִמְרוּהוּ**. M's **שָׁמוּ** is a corrupt dittogram of **זָמְרוּ**; cp. on lxxvi. 2.

9 f. For **סִלּוּ לָרֶכֶב סִלּוּ** read **הִלָּלוּ רֶכֶב** (cp. on lxxviii. 2, *L.* 33). **סִלּוּ** ('cast up a way') is unsuitable (see S. T). **ב** is dittographed. For **עֲרִבּוֹת** read probably **עֲלִיָּצוֹת**. For **שָׁמוּ בִּיה** read **יָה שָׁבַח** (**יָה** absorbed). Krochmal corrects 'ש' **ב** into **הַשָּׁמַיִם** (following T's interpretation of **עֲרִבּוֹת**); Abbott into **בִּישָׁנִין** (a gloss). Gr. reads **בָּרְכוּ שָׁמוּ**. Bp. Hare, and long after him Reifmann, Dy., Hilgenf. read **בִּיה שָׁמוּ**.

11. M **וּדִין אֱלֹהִים**. This makes the line a tetrameter; **דִּין** only occurs again in 1 S. xxiv. 16, and is improbable. To a practised eye **אֱלֹהִים** is only a corrupt form of **בִּמְעוֹן** (*L.* 12). **וּדִין** must represent a second plural to **יְתוֹכִים**. Read **וְנָדָה** (cp. xciv. 6), omitting **אֱלֹהִים**.

13 f. I return to M's reading **מוֹשִׁיב** (Ol., Lag., Du., &c. **מֹשִׁיב**); see *L.* 15. Point **בֵּיתָה**, and for **יְחִידִים** read **נִדְחִים** (2 S. xiv. 13). **יְחִידִים** cannot mean 'desolate' (see on xxv. 16); so independently Herz. For **בְּבִשְׁרוֹת** read **בְּצִדְקָתוֹ**. M's reading is not very suitable,

and is an Aramaism (see *ZAT*, i. [81], 131).—M's **אֲדִסְרָרִים שְׁכָנוּ** has caused much trouble, and **צִדְיָחָה** is a *ἀπ. λγ.* (G S, 'grave,' whence S. Rau, 1764, inferred **צִדְיָחָה**). Read **אֲדִסְרָרִים שְׁכָנוּ חֲצִרִי**.

16. Omit **אלהים** (metre).

17. For **בִּישִׁמּוֹן** (a corruption of **בִּישְׁמֵעָאֵל**) read either **מִשְׁדָּה** or **אָרֶם** or **מֶשׁ אָדוּם**. **אָרֶם** is preferable (see *exeg.* note).

18 f. For **נָטְפוּ** read **נָטְמוּ** (Loeb); see *Judg.* v. 4, corrected text. From the same source insert **נִמְעָבִים נָטְפוּ מִים**. Omit **אלהים** **מִפְנֵי** **זֶה סִינִי**, introduced by a scribe from an already interpolated form of the Song of Deborah (cp. Moore's *comm.*). Observe Pasek after **רַעְשָׁה**. The MS was imperfect, and the scribe who, in obedience to the note **סִלָּה** (rather **לְשִׁלָּם**), supplemented it from *Judg.* v., did not choose quite the right words. (Or is not **סִלָּה** here, as in other cases, from **יִרְחֵמָאֵל**?).

20. Read **כִּפְנִיד**, and omit **אלהים** (metre).

21 f. M **נִשְׁם נְדֻבּוֹת**, 'a rain of generosity' (cx. 3?), referring to the manna (*Ps.* lxxviii. 24; Kenn., Ol., Hu.) or to literal rain (Hitz., Che., Ba., Kon., Du)? In either case, the expression is improbable, and considering that much besides in the stanza is suspicious, and that we have to get a clear and connected view of the stanza as a whole, correction of the text is indispensable. Read **מִמְנֵי שְׁמִים מֵעַל**; a quotation from *Dt.* xxviii. 13. **נִשְׁם** became **נִשְׁמָה**; hence arose **נִשְׁמָה** (נ for כ, as in *Isa.* lx. 10). **מִמְנֵי** became **נִדְמִי**; hence **נְדֻבּוֹת**; **מֵעַל** dropped out. Singularly enough **נִשְׁמָה** is at once a corruption and an explanation, like **מִטָּל** in *Dt.* (see *Di.*). For **תִּנְיָף** read, not **תִּטְיָף** (Lag., Gr., Now., Du.), but **תִּבְרָךְ** (cp. *Dt.* *Le.*).

23 ff. Superficial corrections are useless. For **וּנְלָאָה** read **וּנְלָאָה** (Krochm., Gr.), and for **דִּיתָךְ** (surely not = 'thy band') read **לְחֻמְךָ**; Canaan is called **אֶרֶץ לְחָם**, *Isa.* xxxvi. 17; cp. *Gen.* xli. 54. For **יִשְׁבּוּ** and **לִיעֲנִי** read **יִשְׁבְּעֵי** (*Ps.* cxl. 14) and **לָעֵם** (Gr.). Omit **אלהים**, a variant to **אֲדָנִי**.

26 ff. This stanza can no doubt be translated, but not satisfactorily. The chief difficulties are (a) **אֲמָר**, (b) **מִבְּשֵׁרוֹת**, (c) **יָדָדוּ** (twice), (d) **נֹתֵבִית**. (a) Promise? Song of triumph? (b) A 'host' of singing women? (c) The archaic affirmative? Why twice? (d) Does a word

¹ Mentioned by Moore, *Judges*, p. 266, note 1.

² So also lately Du.; Gr. is unmentioned.

נָחָה, נָחָה exist? If so, what does it mean? *Hausfrau* is too bold. No ancient interpreter found this sense (C. ὁπαύρησι; J. *pulchritudo*). Utilizing all the letters of the text, and applying the usual methods, read perhaps thus,—

נְבִיאָה נָתַן אֱלֹהִים
כִּבְשֶׁת בָּצַע רָב
[בְּרַחַן] מְלָכֵי צָבָאוֹת
[הוֹשִׁיעַ] אֶדְנִי יִדְדִיו
יִנָּתַן תְּחִלָּה שָׁלָל

In *l.* 1 either אֶדְנִי or אֲכָר must represent some fem. substantive, to which כִּבְשֶׁת (sing.) refers. אֱלֹהִים is so often corrupted that we shall do best to suppose אֲכָר with the following; ה' to represent אֱלֹהִים, and to seek an underlying fem. subst. in אֶדְנִי. The larger context suggests 'Deborah a prophetess' (Judg. iv.) as the person intended; read נְבִיאָה. נָתַן for יָתַן is due to Gr. So also Herz, who observes that נִ precedes. He also proposes אֲכָרָה כִּבְשֶׁת, but בָּשָׂר implies a human agent. צָבָא רָב has not been questioned. But the context requires בָּצַע רָב (cp. Judg. v. 19). בְּרַחַן easily fell out after רָב; some verb seems to be required, for one of the two יִדְדִיו is surely יִדְדִיו; cp. Gr. τοῦ ἰδδίου. The second יִד must surely come from אֶדְנִי; the true verb should be either הוֹשִׁיעַ or some synonym. Reading יִנָּתַן (cp. Cant. ii. 14) we obtain a connexion with the next stanza. בֵּית (נִית) is dittographed. Gr., however, עֲנִית בֵּית.

31 ff. Scarcely any sound work has been done on this stanza, and yet under methodical treatment it yields up its secret. The key to the main difficulties is to be found in Judg. v. 16, where render, 'Why sittest thou among the ash-mounds (reading as p. 292, *l.* 5), to hear the mockery of the Arabians (שִׁרְקַת עֲרָבִים)', and *z.* 18, where Zebulun and Naphtali are eulogized for their heroism. The riddles of *ll.* 33, 34 are solved by remembering two of the very commonest sources of error in transcription, repetition and transposition of letters. Read:—

אֲסִתְשַׁכַּב בֵּין שִׁפְתַּיִם 31
כְּנִפְיָהּ יַחְפָּה בְּכַסֶּף 32
וְאֶכְרוֹתֶיהָ בְּחֶרֶץ 33
בְּשִׁפְרִיד מְלָכִים תֵּשֵׁב 34
[עַם נַפְתָּלִי] חֶבְלוֹן 35

In *l.* 31 תֵּשֵׁב was originally תִּשְׁכַּבְּבִין (בֵּין dittographed). Almost

so Gr. (he reads תשכן). M's שפתים is certainly wrong, so far as the dual goes. Probably we should read שפתות or אשפתות would be more correct (cp. Kön. iii, 184, top), but since the true text in Judg. v. 16 is probably צפתים (Zephathites), it is hazardous to alter the ending. Probably the late psalmist took שפתים to mean 'ash-mounds'; cp. cxiii. 7. In l. 32 יונה seems to be a (correct) gloss. The נ became dittographed in נחפה; the subject of יחפה is of course 'Yahwè.' בירקק (with greenish or yellowish) will surely not do. ררק comes from חר in חרין twice repeated in enclitic. In l. 34 M's בפרש שרי is unsuitable. 'Shaddai' does not occur elsewhere in Ps. lxxviii., nor at all in Judg. v.; פרש means 'to spread out.' It would seem that some letters of the text must have dropped out owing to the operation of the opposite to the dittographic principle. The above restoration is suggested, by Judg. v. 18. Of earlier corrections the most plausible is Krochmal's צלכות for צלכון derived from T. Duhm ('like snow on Zalmon') overlooks the dubious character of 'Zalmon' in Judg. ix. 48; so also does Lagarde (בהר השלג = 'on Hermon,' opposed to 'on Zalmon'). See 'Zalmon,' *Enc. Bib.*

36-4. For יהוה אללהם read ירחנאל. The 'mount of God,' acc. to the poet, is Zion. Indeed, הר אלהים, a title applied to Horeb (Ex. iii. 1, Ac.), is probably a corruption of הר ירחנאל. For קשן (unexpected and difficult) read כושן. G's ὄρος πικρον (i.e. הר רשן; G. xxii. 13), gives no help. Read נבלון (see on xxix. 5f.) for נבננים (twice) G ὄρος τετραγωνόν, ὄρη τετραγώνη (A ὠφρεγωνή). נבנן is supposed to mean a conical peak with a flattened top (Wetzstein). Del. imagines a contrast between the sombre majesty of the boldly formed rocks of the Bashan mountain-range and the softer formation of the porous limestone rock of Zion. This is highly precarious. The form נבנן too is uncertain; and even apart from this we have no reason to expect such a peculiar phrase. Nor is it probable that the psalmist would have chosen the mountains of Bashan rather than the sacred mountains of the south (Horeb or Sinai was originally placed in the Negeb) as rivals to Zion. Read הר הנגב. The final כ should be attached to ההר.—For תרצדון, a *ἀπ. λεγ.* hazardingly explained from the Arabic, read תרקדון (cxiv. 4, Kal), with Gr., Loeb, or rather, for metre and for consistency with l. 36, תרקד, with הר נבלן.

41 ff. The traditional text of vv. 18, 19 is unintelligible. G begins τὸ ἄρμα τοῦ θεοῦ μυριάσιν, χιλιίδες εἰσθροονύτων. רפתים 'many myriads'? So Kautzsch (*Theol. LZ.*, '84, p. 131; Ges.¹², § 92k), who thinks that אלפי שנאן (שנן) is a gloss which decides רבתים

be in sense multiplicative, not dual. But שָׁנָן 'does not occur, and the ancients had a different text. G read שְׁאֲנָנִים; 'A 3 presuppose שְׁאֲנָן, which Ba. even adopts ('Tausende lauten (Getümmels)'). Kon., We., &c. agree with Kautzsch as to שְׁאֲנָן, but Lag., Nestle, Bi., Hilgenf. read יִשְׂרָאֵל, Gr. Ἰσραὴλ; cp. Num. x. 36. Clearly we should read כִּשְׁנָן.

The closing words of v. 18 are a *crux interpretum*; G translates, but does not interpret (ὁ κύριος ἐν αἰτοῖς ἐν Σινῶ, ἐν τῷ ἁγίῳ). The correction בָּא כִּשְׁנִי (Pott, Ol., Kau., We., &c.), cp. Dt. xxviii. 2, is too superficial. The hardest word to correct is רַבְתִּים, but when the rest of the passage has been set in order, a possible correction will occur. אֲדָנִי בִם is almost certainly a corruption of יִרְחֵאֲלִים, which in turn is a correction of אֱלֹהִים (cp. on l. 36). G continues, ἀναβῆν εἰς ὕψος ἡχμαλωτεύσας αἰχμαλωτίᾳ. ἔλαβες δούματα ἐν ἀνθρώποις, καὶ γὰρ ἀπειθεῖντες τοῦ κατασκευῶσαι; but 3 in the last line makes Yahwe the subject—ἐτι καὶ ἐν ἀπειθεῖσι κατασκευῶσαι. שְׁבִי satisfies neither sense nor metre. כְּתָנוֹת is not used elsewhere for 'tribute' (cp. S T, and Eph. iv. 8), and בָּאֲדָם after לִקְחָתָּ is very improbable. We might indeed read בְּאֲדָכָה, with Gr., but the rest of the stanza is so corrupt that we cannot safely accept this. What can be the meaning of וְאֵף סוֹרְרִים לִשְׁכֵּן יְהוָה אֱלֹהִים? Observe the warning Pasek. The versions give no help. לֹא שָׁכְנוּ (Land, Dys., We., Du., after S) is suggested by a too optimistic view of M in v. 7. We have the key, however, and know that the Jerahmeelites are still referred to; יְהוָה אֱלֹהִים is a corruption of יִרְחֵאֲלִים. For וְאֵף סוֹרְרִים read אֲךָ יִשְׂרָאֵל (cp. l. 15), and for לִשְׁכֵּן read יִשְׁכְּנוּ. לִקְחָתָּ should probably be חֲלַקְתָּ (so Morinus, on account of the ἔδωκεν of Eph. iv. 8). It is now time to emend the improbable רַבְתִּים; a verb is required, read בִּוֹרָה. The whole stanza may be restored nearly thus:—

חֲבֵר יִרְחֵאֲלִים בִּוֹרָה
 אֲדָנִי כִשְׁנָן בְּקֶדֶשׁ
 עֲלִיתָ לְמִרוֹם יְבוֹסִי
 חֲלַקְתָּ אֲרֻכְנוֹת יִרְחֵאֲלִי
 אֲךָ יִשְׂרָאֵל יִשְׁכְּנוּ

lxviii. ² 1. For אֲדָנִי read יְהוָה, and for the first יוֹם (note Pasek) read אֱלֹהִים (see on xv. 7). The second יוֹם is a dittogram. In ס, יַעֲמֵם is a dittographed כֵּן; יַעֲמֵם = אֵימֵם = אֱלֹהִים, the לֹה having been expelled by לֵנוּ which follows. לֵנוּ itself is a fragment of נִאֲלָנוּ; Schlögl, יַעֲמֵם, not keen enough. הֵאֱלֵל יִשׁוּעֵתָנוּ, which follows in MT, is misplaced. סֵלָה is a corruption of אֱלֹהִים, which should stand at the head of l. 2; read, however, יְהוָה.

2 f. M **האל לנו**. Read probably **הצילנו**. The improbable **לְמוֹשָׁעוֹת** should be **יְשׁוּעָתָנוּ**; it was corrupted under the influence of **לְכוֹת תוֹצֵאוֹת**, itself doubtless corrupt. **וְלִירוּהָ אֲדָנִי** is non-existent in genuine Hebrew. The four other *supposed* occurrences are cix. 21, cxl. 8, cxli. 8, Hab. iii. 19. The true text of **ז. 21b** can be recovered by the help of the corrupt word **לְמוֹשָׁעוֹת**, which does duty both for **יְשׁוּעָתָנוּ** and for **תַּעֲצֻמוֹת**. **לַעֲבוֹ** was miswritten **לְכוּ** (cp. xxviii. 8). Then a mark of abbreviation was imagined (**לְכוּ**)—the reverse of the error in Isa. liii. 8. The words underlying **לִירוּהָ אֲדָנִי** will now be clear. Read **II. 1–3** thus:

**בְּרוּךְ יְהוָה אֱלֹהִים נַאֲלָנוּ
יְהוָה הִצִּילָנוּ אֶל יְשׁוּעָתָנוּ
אֱלֹהִים הוּא נָתַן לָעַמּוֹ תַּעֲצֻמוֹת**

4 f. M **רֹאשׁ אִיבֹז**. Read **שָׂר עֲרִבִים ו** (cp. on xxxvi. 2, ct. 66).
M **קֹדֶקֶר שְׁעָר מִתְהַדָּר**. Read **וְגִנִּיד אִשׁוּר כִּתְהַלֵּל**. For **שְׁעָר**,
Hal. **שִׁנְעָר**; Kr., Gr., Dy., **רִשְׁעָר**; Burgess **שִׁנְעִיר**.

6 f. M **מִבֶּשֶׁן אָשִׁיב**. The sense required by the context is this,—
Israel, oppressed and well nigh extinct, is to be gratified by the spectacle
of the supernatural destruction of his foes. But why is Bashan specially
mentioned? Contemporary history has been thought to supply an
answer. The reference might be to the dispersion of Israelites consequent
on the war between Antiochus III. and Ptolemy IV. (cp. *OP* 114 f.), or
to the existence of Jewish proselytes beyond the Jordan in the Greek
period (We, *I/G*, 163); Duhm even goes so far down as the time of
Alexander Jannæus, who extended his conquests as far as Lake Huleh.
But a parallel passage in Amos (ix. 3) is conclusive against such inter-
pretations. Whoever wrote **מִבֶּשֶׁן אָשִׁיב** had in his mind a divine
judgment on the foes of Israel, and if this view will not suit the context,
מִבֶּשֶׁן must be a scribe's error, and must be corrected. (It will be
remembered that elsewhere—xxii. 13 and lxviii. 16 'Bashan' has been
introduced by an error.) Lagarde (*Semit.* i. 52) proposes **מִבְּבִשֵּׁן** 'from
the smelting-furnace,' cp. xxi. 10, Dan. iii. 6, 11; also Ps. lxi. 12,
Isa. xliii. 2. But the figure of smelting would certainly have received
some development; note also that **כִּבְשֵׁן** only occurs in Gen. xix. 28,
Ex. ix. 8, 10, xix. 18. The true reading is **מִכָּכֶשֶׁן** (cp. *z.* 16); continue
אָשִׁיב, and in **ז. 7** **אָשִׁיב בְּנִיד** (metre). In **ז. 7** note also **מַצְלוֹת**; cp.
lxvi. 11a (corr. text), lxi. 3. In **ז. 7** read **אָשִׁיב בְּנִיד מִמָּצָר וּמִתִּיכֹן**;
so metre and exegetical consistency are satisfied.

8 f. That **תִּכְחֹץ** is unsuitable (note Pasek), has long been seen;
to suppose a new sense 'to drench' (cp. Ass. *mahāṣu* II.), with Frd. Del.

(*Prol.* 69 ff.), and Ruben (*Crit. Rem.* 19) is hazardous. But the whole of *v.* 24 is open to question, and a thorough revision of the text becomes necessary. Neither תרחץ (G S T J?—Hare, Kenn., Street, Bö. Ol., Che.¹, Bā., We., Du.), nor תחמץ (Kr., Hl., Gr., (p. Kimh), nor תחמץ lends itself to any plausible interpretation. The corrected text of *ll.* 4 f. suggests למען תרמס היכלי ארם, and for the detestable clause which now forms *v.* 24b לבוס ברנליך ארכנות ערבים. The scribe seems to have confused the two words בקנליך and היכלי. The coherence of this part of the poem now becomes visible.

11 f. M ראו הליכותיך. G, however (and so Street, Du.), נראו. But the difficulty of the next word remains. Hab. iii. 6b may seem to be parallel, but Hab. iii. is full of corrupt passages, and *v.* 6a seems to be one of these. The right reading in *L* 11 seems to be ספרו כרנפלאתיך יהוה (הליכ' is a combination of כל with a fragment of a word ending in ותיד).—M הליכות. Read הליך; ת is an expansion of a fragmentary ל. Cp. on lxxi. 22.

13 f. M שרים. Read שרים (G; Gr.); see *v.* 28.—Read מנגנים.—To ספרו add תופפות, which in MT (cp. G) appears as ב.מקהלות.

16 f. M's בכהלות does double duty (see last note). Here it stands for במוהיכלו.—Point ברכו (Ew., Gr., Du.).—M's אדני does double duty for ירומנו (cp. on cxviii. 2) and for יהוה.—M כמקור; read כחוקק (*P's.* lxxvi. 5, corr. text; *Isa.* xxxiii. 22?), with Gr.

18. Note Pasek, and read שרי בנימין הצער ירדים. For ירדים (Herz's suggestion for the impossible רדם, G ἐν ἐκστάσει), cp. Dt. xxxiii. 12. Schnurrer (*Annuaire* 308) thought of רדם—not so far wrong. Herz's reconstruction of *v.* 28 is as follows, שרי בנימין צער ירדים שרי שם בנימין צער יהודה | תרנים כשרי זבולח. For תרנים he refers to Gen. xlix. 13.

19. Read שרי יהודה הרב תמימים. The last two words replace M's רנכתם. The correction רנשתם would be unsuitable, even if the occurrences of רנש' elsewhere were trustworthy. J's 'in purpura sua' is a mere guess, though as such not bad. תמימים is highly probable; נ and מ, ר and ת are often confounded.

21 f. M's view of *v.* 29 is no better than a makeshift; hence *ll.* 21, 22 must receive radical but not arbitrary corrections, among which, however, we need not include צוה for צוה (vss., and most moderns).—M אלהיך עוד. Read אמתך וחסדך, and prefix יהוה (for אלהים, represented, equally with אמתך, by אלהיך). Cp. on xlii. 9.—M עוד. Read perhaps ישמרו (cp. lvi. 8); ע = ש, ו = ר, ה = מ.

23. M **נָעַר חַיַּת קְנָה** (Street **נָעַר**). This is not self-evidently wrong; Job xl. 21 suggests a reference to Behemoth as a symbol of the Egyptian power (see 'Behemoth,' *Enc. Bib.*). But this is against the usage of the psalmists; we expect either 'Leviathan' or '*tannin*' (cp. lxxiv. 13f.), and the parallelism shows that a plural noun must have been intended. What the original phrase was, depends on the true reading of *L*. 27. We shall see presently that the writer is thinking of Ps. xxii., and that he has this before him, in a more correct form than that presented by M. We may therefore safely read **נָעַר חַיַּת קְרָנֵי הַשָּׁן** (see Ps. xxii., *L*. 26).

24. M **בְּעִנְלֵי עַמִּים**; **עֵדֶת אֲבִירִים**; note Pasek. The emendation **בְּעִנְלֵי יַמִּים** (Bishop Hare and Kennicott, and independently Matthes, followed by Che. '88) is plausible; cp. Isa. xvi. 8. But this leaves **נ** unaccounted for, and the corruption in *L*. 31 is so deep that we cannot but fear that a more radical correction is required. Almost or quite certainly the poet has Ps. xxii. in his mind, and the right reading is **יַעֲרֵי רִאשִׁים לְבָאִים אֲבִירִים** (on xxii. *L*. 37 f.).

25. M **בּוֹר**. Read **פֹּר** (cp. *lu*. 6 &c.); G S J support an imperative.

M **קָרְבֹת**; suspicious (see on *lv*. 22). Nestle renders 'offerings'; Duhm, 'visits to the temple.' But we should probably read **הַתְּנִירוֹת** (construction as in Job xiii. 3).

26 ff. Corruption and dislocation have almost ruined the sense. No slight corrections are adequate. Thus Nestle's corrections **בְּשִׁמְנִים** (for **חֲשִׁנִּים**) and **כִּתְרָפָס** (for **כִּתְרָפָס**), in *JBL*, x. 151, accepted by the writer in *JBL*, vi. 125, and Hitzig's **תָּרִים** for **תָּרִין** must be declined. We have first to deal with *L*. 30, the former part of which is hardly translatable. That it is misplaced, seems to be clear; the bringing of tribute naturally comes after the 'menace' (**נָעַר**, *L*. 31) has produced its effect. The passage should therefore be parallel to lxxii. 9 f.; at any rate, we may fitly take an idea from this passage. **מִהִכְלָךְ** ought to conceal some verb; lxxii. 9 suggests **יִכְרְעוּ**. Cases of the confusion of **כ** and **ץ** have come before us already; and an imperfect **ה** might be mistaken for **ר**. That **עַל** and **כָּל** can be confounded, is also well-known, and it is plain that **יְרוּשָׁלַם** might as easily be miswritten for **יְשִׁמְעָאֵל** as for **יִשְׂרָאֵל**. Lastly, **כָּלֵךְ** is one of the commonest disguises of **יְרֻחְמָאֵל**. Read therefore:—

**יִכְרְעוּ לָךְ כָּל־יִשְׁמְעָאֵלִים
לָךְ יוֹבִילוּ יְרֻחְמָאֵלִים יִשְׂ**

We have next to deal with **כִּתְרָפָס בְּרִצִּי־כֶסֶף**. The presumption is that **כִּת** conceals an ethnic name parallel to those in the above two lines. Nestle's **מִפְתָּרִים** suggests **פְּתָרִים**, a name which actually

occurs in M, Gen. x. 14, where it stands amongst various descendants of **מצרים**, *i.e.* Miqrin (in N. Arabia), not Migram (Egypt); see *Enc. Bib.*, 'Mizraim.' We can hardly doubt, however, that for **פתרסים** both in Gen. x. 14 and (*et hyf*) in our psalm we should read **צִרְפָּתִים**; 'Zarephathites' and 'Jerahmeelites' were closely related peoples. **ברצי** should of course be **באוצר**. The missing verb stands in M at the head of v. 32, though more probably, since **אתה** is not a word of the psalmists, **יאתיו** should be corrected into **ישתחוו**. The text of v. 32 contains in a corrupt form the tetrameter corresponding to **באוצר צִרְפָּתִים ישתחוו** (L. 28, just recovered). The last word, however, may be omitted; **לאלהים** is a corruption of **ירחמיאלים**, which is a gloss either on **בָּשִׁים** or on the corrupt **כִּלְכִּים** of L. 27 (L. 30b). **השכנים** has grown out of **כָּשִׁים** out of **כִּנְי־מצרים** out of **וכַּצְרִים**, **תרין** out of **חרון** (Lxxv. 10), **ידיו** out of **יקריבו** (*ibid*). Line 29 therefore becomes **כָּשִׁים וּכְצָרִים חָרוֹן יָם כְּתִרְפָּס צָרָה כִּכְסֵּף**. Gunkel, *Schopf*, 67, reads in v. 31 **כִּכְסֵּף**, 'the troubled sea be made purer than silver,' a phrase for a judgment upon the warlike peoples??

32. Prefix **יה**, which first became indistinct and then, through its resemblance to **לאלהים**, which precedes, dropped out. For **אדני** read **יהוה**.

33. MG **סרה** (v. 33, end). Hu. rightly saw that **סלו** = **סלה** (L. 9), but not that **סרו** comes out of **הלרו**. G., feeling the need of a verb, prefixes *ψαλλε τῷ θεῷ* = **אִהִים וּזְכִּירוּ**, which Ley adopts (except **אִהִים**), cod. A, however, omits. M **שְׁנֵי שְׁנִי־קדם**. Lag., Now., omit the second **שְׁנֵי** as a dittogram. **שְׁנִי־קדם** is a possible phrase. But there is here no special sense in referring to the heavens as primalval. We should rather expect to hear of the God of primalval times, as in Dt. xxxiii. 27. Correct M's reading into **בְּכֵתִי שְׁחָקִים** (see Lxxv. 1 L. 9 and cf. Dt. xxxiii. 26, Isa. xiv. 14; also Ps. lxxviii. 18).

34 f. Insert from Lxxviii. 1 L. 10. For **קור עו** read **תְּחִיל אָרֶץ**.

36. Omit **על**, from **אל**, a fragment of **אלהי** (which read for **אלהים**).

38 f. Note two Pseks. M **כַּמְקִדְשֶׁךָ**; not quite natural. Read perhaps **בְּנוֹה קְדִשְׁךָ** (Ex. xv. 13); **ה** fell out; **נו** = **ני**. Omit **עו**, and read **לְעַמּוֹ**. Transfer **אל ישראל** to end of psalm, reading **גִּאֵל**. So the line and the psalm are fitly completed.

PSALM LXIX.—I.

TRIMETERS. The pious kernel of the community (the Israel within Israel) complains of its sufferings. The N. Arabian foes continue their outrages, and renegade Jews have dissociated themselves from their brethren, afraid of the

insults which fall so plentifully on those who are zealous for Yahwè's house. The psalm is artificial and imitative; the use made of Pss. xviii., xxii., and xxxv. in stanzas 1, 2, 5, 7, 10 is specially remarkable, but cp. also references in the notes to par. passages in Pss. xxxviii., xlii., and Jer. xv. 15 (in a passage surely of post-exilic origin). The curse in vv. 23-29 reminds us of those in lviii. 8-10 (corr. text) and cix.¹ The text has in parts suffered considerably, and it is precisely some of the most corrupt portions which have served as the chief supports of the erroneous view that the speaker of the psalm is an individual. Duhm, for instance, observes on v. 5 (end) that the enemies of the poet seek to ruin him by accusing him before the judge of persecution; a similar explanation is given by this critic of Pss. xxxv. (see introd. to this psalm). He assigns the psalm to an Asidean opponent of Alcimus (1 Macc. vii. 5-18); see crit. n. on //, 51 f. At an earlier date Hitzig induced a number of critics to assign Pss. lvi., as well as Pss. xxx., xxxv., &c., to Jeremiah. Consistent criticism, however, enables us to form a much more probable view both of Jeremiah and of his writings than was formerly possible (see *Enc. Bib.*, 'Jeremiah').

Deposited. Of the Ethanites. Of 'Arab-ethan.

- | | | |
|----|--|----|
| 1 | Deliver me, O Yahwè [my God] ! | 2 |
| | For [the floods of] Deathland have overwhelmed me. | |
| | I sink into [the midst of] the ocean, | 3 |
| | Into an abyss where there is no ground, | |
| | I am come into depths of water, | |
| | And the flood [of Deathland] overwhelms me. | |
| | With my crying my throat is parched, | 4 |
| | Mine eyes look longingly for my God : | |
| | Zarephath and Asshur are in great number, | 5 |
| 10 | Ishmael and Jerahmeel are many. ¹ | |
| | O Yahwè ! thou knowest mine anguish, | 6 |
| | My groans are not hidden from thee. | |
| | Let not those that hope in thee ² be shamed | |
| | Let not those that seek thee ³ be disgraced in me ! | 7 |
| | For on thine account do I bear insult, | 8 |
| | Contumely covers my face ; | |
| | I am become a stranger to my brothers, | 9 |
| | An alien to the sons of my mother, | |
| | Yea, zeal for thy house has consumed me, | 10 |
| 20 | The insults of those that insult thee have fallen upon me. | |
| | I bowed down my head like a bulrush (?), | 11 |
| | And it brought insults upon me. | |
| | I took sackcloth for my clothing, | 12 |
| | And made myself their byword ; | |
| | Those that hate me condemn me in the gate, | 13 |
| | And oppose me with lying words. | |

¹ The Ishmaelites, the Arabians, the Cushites, the Jerahmeelites, the Asshurites.

² O Lord, Yahwè Sabaoth.

³ O God of Israel.

- But as for me, unto thee, O Yahwē ! is my prayer ;¹ 14
 Do thou succour me with thy delivering right hand !
 Rescue me from the mire that I sink not, 15
 30 Let me escape² from the depths of water.
 Let not the flood of Deathland overwhelm me, 16
 Let not the abyss [of the sea] swallow me up,
 • • • • •
 And let not the pit shut its mouth upon me.
 Answer me, O Yahwē ! according to thy gracious
 kindness, 17
 According to thy plenteous compassion turn towards
 me.
 Hide not thy face from thy servant ; 18
 For I am in distress—do thou answer me speedily.
 Draw near to my soul and release it, 19
 40 Because of mine enemies set me free.
 Thou knowest my contumely, 20
 My shame and my dishonour are before thee.
 The assembly of my foes have insulted me, 20 end, 21
 Those that hate me have broken my heart ;
 I looked for one to condole, but there was none,
 For comforters, but I found them not.
 They give kicks to my stripes, 22
 And strike me in my wounds.
 Let their paths be wrapped in gloom, 23
 50 In deep gloom and darkness ;
 Let their eyes become dark that they see not, 24
 Their loins make thou to shake continually !
 Pour out thy fervent wrath upon them, 25
 Let thy hot anger overtake them ;
 Let their castles be desolate, 26
 Let there be none to dwell in their palaces,
 For they persecute those whom thou hast smitten, 27
 And add to the pain of thy pierced ones.
 Do thou put on more guilt to their guilt, 28
 60 And let them not enjoy the sight of thy righteous-
 ness.

¹ In an acceptable time, O God ! in thy plenteous kindness.² From Ishmael and.

Let them be wiped out of the book of life,
 And not be enrolled with the righteous.
 As for me, I am poor and in sore pain ;
 Let thy deliverance, O Yahwē ! set me on high.

29

30

2 ff. The sentiment is that which rolls above the world of the dead (cp. xviii. 5 f. (already corrupt?), xl. 3 lxxxviii. 6 f., Lam. iii. 54).

7. The same line recurs in the true text of xvii. l. 35. Cp. also xxv. l. 16.

9. The speaker's courage fails at the sight of the N. Arabians—a sign perhaps of the conventionality of the description. (See xxvii.¹, ll. 3 ff., xxv. ll. 9–14, for a contrast.)

11 f. See crit. n.—*Thou knowest*. An appeal to God's omniscience. See l. 43; Jer. xv. 15, xvii. 16, xviii. 23.—*In me, i.e. in my person*. The speaker is himself a representative of the class of those that hope in Yahwē and that seek him.

15 f. **On this account**. So xlv. 2301 Jer. xv. 15.—*Covers*, Ac. Cp. xlv. 16.

17 f. Cp. xxxi. 12, xxxv. 13 f., xxxviii. 12.—19. *Zeal for thy home*, i.e. for the temple, the cultus of which was despised by the enemy; or possibly (Hitz.) for the ordering of thy household (Num. xii. 7), i.e. the land and people of Israel.—*Has consumed me*. Cp. cxix. 139.

20. **Of those that insult thee**, i.e. specially the N. Arabians (xlv. 17, lxxiv. 10).

21 ff. See crit. notes, and cp. xxxv. ll. 15–18 (crit. and exeg. notes).—34. *The pit*, i.e. the grave (see on xl. 3).

43. **The assembly**, Ac. Cp. עֲדַת כָּרְעִים, xxvi. 5; xii. 17; also vii. 8, lxxxvi. 14.

45 f. **For one to console**, Ac. Cp. Job ii. 11, and crit. n.—47 f. The reference in the traditional text to gall and vinegar is difficult. In Jer. viii. 14, ix. 14, xiii. 15, 'water of gall' (רָעַל) is mentioned as a conceivable drink (cp. the Arabic parallel quoted by Bathgen); in the two latter passages 'wormwood' (רָעֵנָה) as a food that might be eaten. Here, however, the text speaks of 'gall' (see *Enc. Bib.*, 'Gall') as eaten, and of 'vinegar' (רֵבִיץ) as a drink. But the text is

corrupt; the true text can be restored in the light of xlii.¹, l. 40. See crit. n., and cp. below on l. 60–49 f. For the figure of darkness, cp. lviii. 9 (corr. text), xxxv. 60.

55. **Their castles**. Cp. on ix. 7.—57. *Smitten*, i.e. chastised. Cp. 'my stripes', 'my wounds,' l. 47, and note on l. 63.

60. See crit. n.—61. *The book of life*. Cp. Ex. xxxii. 32. Mal. iii. 16, Dan. xii. 1. The image is derived from the civic lists which, from the end of the ninth century, seem to have been kept as a security against aliens (Bertholet, *Steuerung der Israel. zu den Fremden*, 80).—63. כֹּאֵב ; cp. כִּכְאוֹב.

l. 60. There we hear of sufferers, here of a sufferer (i.e. Israel).

Critical Notes. 1. Insert אֱלֹהֵי (as l. 8), for metre.—2. מִי בָאוּ כִּים יִצְרָאֵל (M. xviii. 5), which has come out of the fragments of אֲפָפוּ (M. xviii. 5), which has come out of שָׁמְפוּ כִּים. שְׁבִלִי (see l. 16) has dropped out. The passage is dependent on xviii. 5; cp. xl. 13 (a more corrupt form). יִצְרָאֵל seems to have developed out of שְׁמִפּוֹנִי.—3. M. בִּיחָן. Read בִּים (see on xl. 3), or rather בִּלְכָּב יִמִּים (Jon. ii. 4; cp. Prov. xxiii. 34).—4. M. כִּצְוִלָה. Read בְּמִצְוִלָה and יָם go together; cp. lxxviii. 23, Ex. xv. 4 f.—6. Insert מֶטֶר (metre and sense); xviii. 5 f. was already

corrupt.—7 f. Omit **יִנְעַתִּי**, a corrupt dittogram of **בִּקְרָאִי**, and **כִּיחַל**, a corruption of **אֱלֹהִים** (a variant of **אֱלֹהִי**).

9 f. I read **רְבוּ צָרַפַּת וְאֶזְרוּ שְׂנֵינָאֵל וִרְחֻמָּאֵל עֲצָמוֹ**. M is full of difficulty. 'My causeless haters are more than the hairs of my head' is surely intolerable. We might indeed emend **מִשְׁעֵרוֹת רֹאשִׁי** into the more poetical **כִּרְסִיסִים** (cp. on lxx. 11, lxxii. 6), but the hyperbole would still remain. **כִּינְנִיתִי** is equally suspicious, (1) because parallelism requires that l. 10, like l. 9, should contain a figure, and (2) because of the repetition of the letters **כִּי** and **צ** in this and in the preceding word (**עֲצָמוֹ**). Hare, Kenn., Street, Ew., and Gr. read **כִּינְצֻמוֹתִי** or **כִּינְצָמִי**, 'pr. contain'd,' but **צָמָה** means rather a woman's veil, and, apart from this, the sense would be too tautological. S. implies **כִּינְצֻמוֹתִי** (so Ol., Hu., Dy., Bl.¹, Che.¹, Kau., Bl.); cp. Job iv. 14 (?). But this seems to produce an anti-climax. **אֵיבֵי יָקָר** is also very questionable (see on xxxv. 19), and the sense of the last clause is most improbable (cp. **נֹזֵר** in xxxv. 10). The case seems to be like that of the names of the sons of Heman; see 1 Chr. xxy. 4, where the names from Uddalti onwards seem to form a (rather poor) poetical couplet, but only if we work upon a corrupt text (see *En. Bib.* 'Heman'). The skill of the editor who produced 7. 5 in the traditional text (M G) may be admitted, but the result of his work is most unsatisfactory. Slight attempts to improve it, like Lagarde's **אֲנִי** for **אִנִּי** &c.), are useless. Most probably we may read as above. Then follows a conventional list of names. I need hardly give the Hebrew (cp. on xl. 2).

11 f. M **וְאִשְׁמוֹתַי, לְאִילָתַי**. 'The poet seems to have been imprudent, and to have been guilty of some irregularities' (Duhn). Surely most inappropriate. Neither here nor in the 13 Psalm xxii., is confession of guilt intended. Nor does **אִילָת** mean 'imprudence in moral action' (Σ here ἀναισθησία; see on xxxviii. 6). Read either **חֲלִלָתַי** or **דִּילָתַי**, and **שְׁוֹעָתִי** (see on xxxviii. 8, 10).

13 f. Omit as glosses **אֱלֹהֵי יִשְׂרָאֵל** and **אֲדָנִי יְצַבֹּאת**.

21. M **וְאִכְכָּה**. G¹ **συνακαψα**; G² corr. **συνακαλυσα**. The former points to **כָּפַף** (lvi. 7 G; cp. Isa. lviii. 5, G; the latter to **כָּפַה** (2 S. xv. 30, Jer. xiv. 3 G). Herz, with more insight than most, decides for **וְאִכְכָּה** (cohort. of **כָּפַף**). He refers to lvii. 7, and to S, which has, in our passage, **וְאִכְכָּה**, i.e. **וְאִכְכָּה** (cp. Syr. Hex. Isa. lviii. 5), not **וְאִכְכָּה** (as Mich., Lag., Now.). The former reference is not valid, lvii. 7 being corrupt. The latter is cogent; a verb **כָּכַה** (assumed by Lag.) is not found in the O.T. But Herz retains **נַפְשִׁי**, which seems to produce an unnatural expression. It is more satisfactory to read **וְאִכְכָּה בְּאֶנְמוֹן** **רֹאשִׁי**. The suitability of this will be clear from xxxv. 14 f. (corr. text) and Isa. lviii. 5, where 'bowing down the head as a bulrush' is parallel to

'spreading sackcloth and ashes under him' (cp. *l.* 24). The apparent parallelism of xxxv. 14 suggested to many critics (Ol., Dy., Bi., Gr., Che (1), We., Kau., Du.) to emend **וּמִנְכָּה** into **וּמִנְהָ**; Kenn. (*Remarks*, 253) and Perles (*Anat.*, 51), however, prefer **וּמִדְכָּה**. Neither of these is probable; the corruption must lie deeper. It is quite true that the correction here proposed is not in all respects obvious. **נִרְאִי** might indeed become **נִפְשִׁי** (see on xxiii. 5), but **כִּאֲנֹכִי** is far from **בְּצִוִּם**. It is possible, however, that the true reading became indistinct, and that the editor manipulated it (not too dexterously) with some reference to xxxv. 13a. [**וּמִחֶפֶזָּה * רִאשִׁי** is less satisfactory.]

25 f. **נִנְיָה** does not mean 'jesting ditty,' and does not occur in the plur. (iv. 1, vi. 1, &c. are corrupt); **שִׁיר ב'** 'to make the subject of talk' is improbable. Read, comparing xxxi. 19,—

יְרִשִׁיעִי שִׁנְאִי יִשְׁעֵר
וַיִּשְׁטֹנוּ בִשְׁפִתִי יִשְׁכֵּר

Duhm provides an inadequate remedy, changing **יִשְׁחֹ ב'** (*l.* 13a) into **וּשְׁחֹק**.

27 f. Omit **עֵת רָצוֹן אֱלֹהִים בְּרִבְחֶחֱסֶד**, a scribe's amplification (Isa. lxi. 2) which spoils the metre [Herz, **נָא רָצֵה**]. For **וַיִּנְיָ** read **וַיִּנְיָ**, and for **וַיִּשְׁעֵר** read **בִּיכֹן יִשְׁעֵד**.

30-34. Omit **כִּי־שִׁנְאִי** (rather **כִּי־שִׁנְיָאֵל**). For **כִּי־מִים** read **כִּי־מֵת** (see on *l.* 2). Read **כִּי־צֹלֶת יָם** (cp. *l.* 3 f.; lxviii. 23).—Line 23 has dropped out.—For **תִּתְאֶמֶר** (*ἀπ. λγ.*) read **תִּתְאֶת** (Gr.).—For **בְּאֵר** read **בֹּר=בֹּרַע** (as *l.* 24).

35. For **כִּי טוֹב** read **כָּטוֹב** with Street (1790., Gr., We.)

42 f. Here a metrical arrangement has to deviate from that in M. Duhm thinks that **בִּישְׁתִּי וּכְלִמְתִּי** has intruded from the following verse, where he would replace it ('und unheilbar ist meine Schande und Beschamung'). Thus we get the couplet, 'Thou knowest my contumely; before thee are all my foes.' A poor parallelism, and opposed, as to *l.* 45, by the par. passage xxxviii. 10. Still less acceptably Altschüller, *ZATW*, 1886, p. 212, and Wellh. **נִנְד כִּלְצִי**. It is much better to read *l.* 44 as in M, taking **כִּלְצֹרִי** into *l.* 45, which we may plausibly read thus, **קָהֵל צ' חֲרִפּוֹנִי**; the Pasek after **חֲרִפּוֹנִי** may indicate a doubtful text. See on xxxv. 18, and cp. next note.

44. M **שִׁבְרָה לִבִּי וְאֲנֹשָׁה**. The ordinary view (which prefixes **וְחֲרִפָּה**) is 1. opposed to metre, and 2. based on the assumption of a *ἀπ. λγ.* **נִשְׁ=נִשְׁ** 'to be weak or sick.' G gives (*ὀνιδισμὸν*) *προσείδαμεν ἡ ψυχὴ μου καὶ ταλαιπωρίαν*, where *προσεῖδ.*=**שִׁבְרָה** and *ταλαιπ.* probably=

אֲנֹשָׁה, an assumed noun, which is recognised also by Wetzstein (in Del. *Psalmen*⁽¹⁾, 883 ff.) in the sense of 'friendliness'=great calamity (euphemistically). For M's pointing at any rate there is nothing to be said, but who will accept Wetzstein's arbitrary conjecture? Observing that in two passages (Isa. xvii. 11, Jer. xvii. 10) **אֲנֹש** is more than probably corrupt (see *SBOT*, 'Isaiah,' Heb. ed., 195), and that one of the words which are specially liable to be misread is **שֹׁנֵא** (**שׁוֹנֵא**), and having due regard to L 44, I think we may, provisionally at least, read **שִׁבְרוּ לִבִּי שֹׁנֵא**, an expression akin to those in Job vi. 1, *a* and *b*. [Tg. implies **וְאֲנֹשָׁה**, i.e. 'and it (my soul) is sick'; A Σ J agree with M. Weir (*Acad.* 1870, p. 257). **וְאֲנֹשׁ הוּא קָרָה**; cp. Jer. xvii. 9.]

45. M **לְנוֹד** G $\sigma\iota\gamma\epsilon\lambda\epsilon\iota\sigma\iota\mu\epsilon\nu\omicron\nu$ = **לִנְדָּה** (A Σ J S T). So Ba., Du.—

49 f. See exeg. n. 5. Read,—

**וַיִּבְעֲטוּ בַחֲבוּרָתִי
וּלְפָצֵי יִמְחֲצוּנִי**

The couplet is suggested by xlii. 18*b* (corr. text). The corruptions are extremely pretty. **דָּאֵשׁ** springs out of a fragment of **חֲבוּרָתִי** just as **חֲנִין** comes from a fragment of **יִמְחֲצוּנִי** (M **יִשְׁקוּנִי**).

49 f. Note first that an adj. **שָׁלוֹם** is non-existent (see on lv. 21), and next that a 'table' cannot be said to become a 'net.' Duhm, it is true, suggests that the reference may be to a sacrificial meal, and is thus enabled to improve at once the Hebrew and the parallelism, reading for **שָׁלוֹם** **שְׁלֹמִים** 'peace-offerings.' He remarks, 'The enemies appear to have been zealous sacrificers or even priests,' and hence explains the reference to a 'net,' i.e. to deceit (1 Macc. vii. 14?). 'Peace-offerings,' he thinks, are mentioned because when Alcimus had become high priest, there was of course no stint with such offerings. The psalmist, however, disparages sacrifices, not upon purely rational grounds, but because he, with the other Asidæans (see introd.), has been expelled by Alcimus's party from the temple. Apart from other considerations, it is decisive against this view that any reading of this couplet which retains a reference to feasting is inconsistent with the following couplet. It is true, Duhm finds in *v.* 24 an allusion to the palsy of Alcimus (1 Macc. ix. 55). But no one reading *vv.* 23 and 24 as they stand in M would naturally fall on Duhm's explanation. The truth is that the text is corrupt, and that no patch-work emendation will suffice. G's **יִלְשָׁלִים** (*καὶ εἰς ἀνταπόδοσιν*; cp. S J, Rom. xi. 9) is of no use. Remembering many parallels, let us read (see exeg. n.),—

**יִדְּהוּ שְׁבִילֵיהֶם לְאַפְלָה
וּלְצִלְמוֹת. וּלְמַחֲשֶׁד**

55 f. Duhm regards this couplet as a quotation. But the text plainly needs emendation. **סִירָתָם** should mean 'their nomad encampment' (Gen. xxy. 16); *G* ἡ ἐπαιδὺς αἰτῶν. But the worst enemies of the Jews were no mere wandering shepherds. Street, with sound insight, gives, as *7*. 26*a*, 'Let their palaces be desolate.' This seems to be a paraphrase; in *7*. 26*b* he retains 'tents.' Having regard to ix. 7. xlix. 12 (corr. text), we need not hesitate to read **בִּירָתָם**. **בִּירָה** is here used collectively, there being no proper plural (**בִּרְנוֹת** is used twice in Chron. instead). In *L*. 58 **מֵאֲהִרָהֶם** should certainly be **הִכְרִיהֶם** (see crit. n. on xv. 1).

57 f. **מֵאֲהָה**. Read **אֵת** (Perles, Duhm). **יִסְכְּרוּ**. But **אֵל** after **סֶכֶר** is impossible. *G* πρὸς ἐκείνους, i.e. **יִסְכְּרוּ** (Ew., Ol., Bi.), or **יִסְכְּרוּ** (Kenn., Street, Gr., Du.), or **יִסְכְּרוּ** (We.).

PSALM LXIX.—2.

TRIMETERS. Perhaps an appendix, composed as a refreshing contrast to the preceding poem. The psalmist places himself in the hoped-for day of restoration. Verses 30 and 37 may perhaps, as Dalman has suggested (*77 Z*, Oct. 14, 1893), be a later addition, but this is not a necessary view—the passage may be simply explanatory. The corruption in *7*. 32 has given a false colouring to the whole of the appendix. It is the anticipated relief from N. Arabian oppression which is spoken of. Duhm's view that the circumstances implied are those in 1 Macc. ix. 72 will not agree with our revised text. Cp. xlii. 23-31; also xl. 2 and cii. 2, with the respective introductions.

- | | | |
|----|--|----|
| 1 | I will praise the name of my God with song, | 31 |
| | And magnify him with thanksgiving; | |
| | For Yahwè has disappointed Missur, | 32 |
| | He has brought to shame Jerahmeel and Ishmael. | |
| | Look up, ye poor, and rejoice; | 33 |
| | O ye seekers of Yahwè! [praise him]. | |
| | For Yahwè has hearkened to the needy. | 34 |
| | And has not despised his prisoners. | |
| | Let heaven and earth praise him, | 35 |
| 10 | The sea, and all that moves therein. | |
| | For Yahwè will deliver Zion, | 36 |
| | And build the cities of Judah; | |
| | [The righteous] will dwell there, | |
| | And possess the [land for ever]. | |
| | The offspring of his servants will inherit it, | 37 |
| | Those that love his name will abide therein. | |

3. Praise, the acceptable sacrifice (l. 14, 23).—5 f. Cp. xxii. 27.—7 f. Cp. xxii. 25.

15. *His servants, i.e. faithful Israelites* (xxxiv. 23).

Critical Notes. 1. Read אֱלֹהֵי, which is confounded with אֱלֹהֵי = אֱלֹהִים. G (A^c + R^b) τοῦ θεοῦ μου.

3 f. M פָּר מִקֶּרֶן כַּפְּרִים (וּכְפָרִים, 20 MSS. Kenn., 13 MSS. and 6 edd. de R, G S J). The description of the steer as having horns and claws (see Siegf. Sta.) is highly superfluous. כַּפְּרִים might come from כַּצְפִּיר. But most probably the whole distich is corrupt. Comparing xxii. 27–30 (corr. text) read something like this,—

כִּי הִבִּישׁ יְהוָה מִצֹּר
בַּחֲפִיר יִרְחַמְאֵל וַיִּשְׁמְעֵאל

5. M וַיִּשְׁכְּחוּ, רָאוּ, i.e. *videntes mansucti letabuntur* (J; so Del., Bā. &c.). Kōn. would read וַיִּשְׁכְּחוּ (so 28 MSS., 7 edd. Kenn.; *plurimi*, de R^b), supposing that ו dropped out after מ, owing to similarity of sounds (*Synt.*, §§ 162, 330 p.). But comparing xxxiv. 16a (and xxii. 27, xl. 4, corr. text), we should certainly read וַיִּשְׁכְּחוּ, רָאוּ (cp. G S). So Gr., Du.—6. M's יִחִי לְבַבְכֶּם is a corruption of יִרְחַמְאֵלִים (xxii. 27), a gloss on ll. 3, 4, which has expelled the right reading הִלְלוּהוּ (*ib.*).—7. Read שָׁמַעַתְּ (We.).

13 f. Insert צִדִּיקִים לְעַבְדְּךָ; cp. xxxvii. 29. So Duhm.

PSALM LXX.

IDENTICAL with xl. 14–18 (which see), save that the opening word רָצָה is here omitted. See also on Ps. lxxi. The title here runs, 'Deposited. Of 'Arabethan. Of [Ethan] the Ezrahite.' On דְּהוּכִיר (again in xxxviii. 1) see *Intro.*

PSALM LXXI.

TRIMETERS. Largely based on other plaintive psalms, especially xxii., xxxi., xxxv., xl., like which it is Deutero-Isaianic. An editor seems to have prefixed to it a fragment, which now (in an incorrect form) constitutes Ps. lxx., and a prayer from xxxi. 2 *4a*. These additions did not at all improve the psalm. They weaken the effect of the appeal in v. 5, which is appropriately supported by petitions based on xxii. 10 f. Verses 12 and 13 also appear to be an insertion, the former from xxxviii. 22. The latter is an imitation of xxxv. 26, xl. 15 (Duhm). But the psalm is not devoid of genuine feeling (see especially ll. 7, 8, corr. text). The speaker is the Jewish community (so G, Θ, Theod. Mops., Theodoret, Barhebraeus, Ol., Smend, Bā., Beer, &c.), or rather the inner circle of that community

(see II. 35 f.). This association of earnest believers, who are not to be turned aside from their faith by the sorest troubles, has all along been the true Israel, which Yahwè has trained up to be agents in the conversion both of the nominal Israelites (the outer circle) and of the nations outside. According to Duhm, who regards the psalmist's description as autobiographical, the speaker boasts that, though not versed in apocalyptic writings (see on I. 28), he has been a life-long disciple of Yahwè, and will never give up prophesying the future. Such a clairvoyant would naturally appear a 'prodigy' (זֶרַח, *zarah*) to many; his predictions might, in fact, become very embarrassing. Textual criticism must decide on the correctness of this startling theory.

- 1 O my God ! rescue me from the hand of the wicked, 4
 From the grasp of the unjust and the violent.
 For thou art my hope,¹ O Yahwè ! 5
 My confidence from my youth.
 Upon thee have I stayed myself from my birth ; 6
 Thou hast been my refuge from my mother's womb.²
 Almost had I gone down to the grave, 7
 But thou, in thy lovingkindness, heldest me back.
 My mouth shall be filled with thy praise, 8
- 10 * * * * *
 That unto thy glory I may chant hymns,
 Unto thy splendour in the great assembly.
 Cast me not away in the time of old age, 9
 Now that my strength fails forsake me not.
 For against me mine enemies form a wily plot, 10
 Those who lay wait for my soul take counsel,³
 'God has forsaken him, set on, 11
 Seize him, for there is none to rescue.'⁴
 As for me, I trust in Yahwè, 14
 20 And stay myself on my God.
 My mouth shall tell the glad news of thy righteous
 dealing, 15
 Of thy deliverance in the great assembly.
 I will abundantly utter thy might, O Yahwè ! 16
 I will celebrate thy righteousness and thy glory.
 Thou⁵ hast trained me from my youth, 17
 To this day I make known thy wonders ;

¹ O Lord.² In thee is my hope continually.³ Together, saying.⁴ O Yahwè ! be not far from me. My God ! hasten to help me. Be they put to shame and dishonour who oppose my soul. Be they covered with contumely and disgrace who seek my hurt (xx. 12 f.).⁵ O God.

So then in the time of old age and gray hairs, 18

O Yahwè ! do not thou forsake me,

Until I can make known thine arm to the assembly,

30 To the generation of thy servants thy might.

* * * * *

And thy righteousness, O Yahwè ! to the height. 19

* * thou hast done great things ;

O Yahwè ! who is like thee ?

Many troubles hast thou made me see, 20

But now thou wilt comfort me again.

From the lowest parts of the earth thou wilt bring
me up,

From depths of water wilt thou draw me. 21

I will thank thee among the peoples, O Yahwè ! 22

40 With the sound of the harp I will praise thy faithfulness ;

I will chant hymns to thee with the lyre,

The Holy One of Israel *

My lips will sing for joy unto thee, 23

And my soul which thou hast set free.

Yea, in the great assembly my tongue 24

Will sing of thy righteousness, [O Yahwè !]

• Because [those that opposed my soul] are put to shame,

Because those that sought my hurt are abashed.

5 f. Cp. xxii. 10.—7 f. Cp. xciv. 17, xxxviii. 17.—12. Cp. xxii. 26, xl. 11.—13. So *l.* 27. Cp. Isa. xli. 4 (of the people of Israel).—27. שִׁבְחָה ;

so Isa. *l.c.*, Hos. vii. 9.—30. Cp. cii. 19b.—31 f. Cp. xxxv. 6.—34. Cp. xxxv. 10, lxxxvi. 8.—37. תַּחַת הָאָרֶץ ; *i.e.* the underworld (see crit. *note*).

Critical Notes. 2. M חֲמוּץ, acc. to Ges. *Thes.*, = חֲמֵץ Isa. i. 17. Probably both חֲמוּץ and חֲמֵץ should be חֲמֵץ, which Herz replaces here. Cp. G ἀδικούτος ; T חָטוּף.

6. M גָּי. Read מַחֲסִי (see on נָחִי, xxii. 10). G (B A R*) μου εἰ ἀπασπαστής ; cp. G xi. 5, ἀπασπασθῆσομαι = אַחֲסֵה. G (R*) εἰ ὁ ἐπασπαστής μου = מַעֲוִי, an easy corruption of מַחֲסִי. Σ σὺ ἐπείδεις με. For closing words of v. 6 see next note.

7 f. M כְּמוֹפֶת הַיָּתִי לְרַבִּים. Who are the 'many'? and why is the speaker a 'prodigy' or 'warning' to them? Duhm's answer (see introd.) depends on the correctness of his view of v. 15b (which is

corrupt). Beer thinks 'נ' can mean here 'a riddle' (for the heathen and for bad Jews). But surely we should emend, **בְּמַעַט יִרְדְּתִי לְקָבֶר**. The closing words of v. 6, **בֶּךָ תִּהְלִי תַמִּיד**, are a variant to **יִהְיֶה כְמוֹפֶת הַיָּתִי**—another attempt to make sense of a half illegible passage.—**M וְאַתָּה כִּחְסִי־עוֹ**. A conventional tag. The editor drew together the legible fragments of an indistinct passage. Read **וְאַתָּה חֲשַׁכְתִּי** **בַּחֲסֶדְךָ**. **עוֹ** comes from **חֶסֶד**. Some letters fell out. Surely the couplet gains greatly. Cp. Isa. xxxviii. 17.

10 ff. Parallelism requires something like **וְרִנָּה שִׁפְתִּי** (cp. l. 28). Insert **לִמְעַן אֹמַר כְּבוֹדְךָ** (following G^{Bac}), with Bl. [and now Du. —M **כְּלִדְהוּם**. Read **בִּקְהַל רַב** (see on xxxv. 18). So ll. 22, 45; lxix. 20.

15 ff. M **כִּי־אָמְרוּ אוֹיְבֵי לִי**; very weak! Read **עָלֵי** (cp. **יַחַד** need not be expressed). See on xli. 6. Lag., **אֲרָבוּ**.—Omit **וְאֶמְרָה** (metre).—In the insertion (v. 12 f.) **וְהָעֵדָה** is to be preferred to Kt. **חֵישָׁה**, and **יָכֹלוּ** should be **יִכְלְמוּ** (G^R, S, a few MSS., Ol., Hu., Dy. &c.). Cp. xxxv. 4, 26, xl. 15.

19 f. Most unsatisfactory in M. First, **וְאֵנִי תַמִּיד אֵיחָל** here, as often, is evidently corrupt. Read not improbably **וְאֵנִי בְטַחְתִּי**. Next, **וְהוֹסַפְתִּי עַל־כָּל תִּהְלֹתֶךָ**. Read **עַל־אֱלֹהֵי**. **וְנִסְמַכְתִּי** and (cp. l. 40, and on lxviii. 25) **אֱלֹהִים** are very liable to corruption. For the change of the verb cp. xvii. 11a (**נִסְמַכְתִּי** has become **הִשְׁלַכְתִּי**).

21 f. M **יִסְפָּר**. Read **אֲבַסֵּר** (xl. 10).—M **כְּלִדְהוּם**. See on l. 12. Verse 15 in M closes with **כִּי לֹא יָדַעְתִּי סִפְרוֹת**. The vss. presuppose these consonants, but fail to make any good sense of them; J's *non cognovi litteraturam* is delightful. The moderns either render, 'I know not the numbers (thereof),' or else, like Wellb., despair. 'Duhm, however, "die Schriften"; see introd.' The origin of the clause, however, can probably be determined. It is a second attempt of an editor to read the indistinct words which ought to be read **בִּקְהַל רַב תִּשְׁאֶעְתָּךְ**.

23. M **אָבוֹא בְנִכְרוֹת**. Instead of going to the Arabic Lexicon for a parallel idiom, read with Gr. **אָבִיעַ בְּנִכְרֶתְךָ** (cp. cxlv. 7). The three **ב** so near together are suspicious. Against the plural form (M) note that the vss. imply the singular? See also l. 30. Omit **אֲדָנִי = יְהוָה**.

24. M **לְבָרְךָ**, superfluous. Read **וּכְבוֹדְךָ**. **ל** is a development of **ו**; **כ** dropped out before **ב**. Cp. cxlv. 11 f. (**כְּבוֹד** and **נְבוֹרָה** parallel).

27. מ. יָד; note the two Pasesk. Read עַת (see *l.* 13).—29 f. מ. לָחֹר לְכָל־יְבוּא. כָּל, as elsewhere (*e.g.* *ll.* 12, 45) comes from קָחַל, and יְבוּא from עֲבָדָךְ (see on xxii. 31). Read therefore לְקָחַל (end of *l.* 29), and לָחֹר עֲבָדָךְ. To omit לָכָל, with S, Ba., Beer, Cobl., is inadequate. G πᾶσι τῇ γυναι, *i.e.* לְכָל־יְהוָה (so Du.).

31. Insert perhaps יְהוָה חֲסִדָּךְ עַד־שְׁכִינֹת (xxxv. 6).—33. אֲשֶׁר here, as in *v.* 20 (*l.* 35), seems to be an editorial patch, unless indeed it be a corruption of לְאַרְצֶךָ. G A S J make אֲשֶׁר עַנִּי the subject to עֲדִימוֹם!—35 ff. Thrice Kr. is preferable to Kt. Almost all vss. agree. Though J begins with *mihī*, it continues with *nōs*; 'A gives the first person throughout. Omit אֲשֶׁר (see last note).—M וְרִיעוֹת, influenced by רַבּוֹת? Read probably וְעֵתָה; sense and metre gain. ה and ר are often confounded.—M תָּשׁוּב תַּחֲנִי. Later on we find the variant תָּשׁוּב תַּנְחַמֵּנִי; G J S do not support תָּשׁוּב.—M וּכְתֹהֲלוֹת הָאָרֶץ, an unexampled phrase. Read perhaps מִתַּחֲתֵיּוֹת הָאָרֶץ (Isa. xlv. 23, and (?) Ps. lxi. 10, cxxxix. 15. [So I find already Lagarde and Duhm; Olshausen too makes the two phrases synonymous.] As *l.* 38 וְתַכְיֶנִּי כַּמַּעֲנֵקִי כִּים (cp. xviii. 17), is a possible and suitable reading. תַּכְיֶנִּי may be latent in תָּשׁוּב, תַּנְחַמֵּנִי in מִים, and נִכְיֶנִּי (relic of נִכְיֶנִּי). This assumes that תָּשׁוּב does double duty; such phenomena are not uncommon. Cp. lxix. 3, 15, and note Pasesk after אֲנִי נִם. M's תָּרַב נִדְלָתִי (G [ἐ]πελάτυσας τῇ δικαιοσύνῃ σου) is probably from רַבּוֹת וְנִדְלוֹת (corresponding to רַבּוֹת וְרִיעוֹת in *v.* 20).

39 f. After אֲוֹדֶךְ insert יְהוָה בְּעַמִּים יְהוָה; so Ba., Beer, Roy (p. 45); G (Lucian) has ἐν λαοῖς κῆριε. [So now We., *Sketches*.]—For כָּל read קָל; cp. xlvii. 6. For אֲלֹהֵי read אֲדֹלָל (cp. on *l.* 19 f.).—42. Insert perhaps וְנִאֲלֹ (Isa. xli. 14, &c.).—45. M בְּלִדְהוֹם. See on *l.* 12.—46 f. Insert שְׁמִי נִפְשִׁי and יְהוָה (metre).

PSALM LXXII.

TRIMETERS. Predictions of the happy and beneficent reign of the 'king' or the 'king's son,' *i.e.* the Messiah, the son of David. The psalm should be read in close connection with Ps. xlv., and part of what has been said on that psalm is again applicable here. In both psalms the Messiah is represented as a second Solomon. Two points may be specially mentioned here. 1. An initial act of judgment on the part of Yahwe is desired as the preliminary to the rule of the ideal king. And 2. though the royal personage addressed is distinguished from the 'anīyyīm and from the people, the closing stanza shows by its allusion to Gen. xii. 2, 3, xxii. 18,

xxvi. 4, that the Messiah is but the leader and representative of Yahwè's people. In short, as was noticed on Ps. xlv., there is very little reality in the conception of the Messiah as set forth in the psalms. It was so long since there had been a native Israelitish king that the Messianic hope in the post-exilic pre-Maccabean period could not have much vitality.

Ps. lxxii. is also parallel to the well-known Messianic passage in Zech. ix. (ix. 9, 10). It is true that Ps. lxxii. 7b, 8, is an interpolation suggested by that prophecy, but the interpolator displayed a sound insight into the mutual affinity of both passages. He was also right in his belief that the king referred to was the Messiah, and not an imaginative representative of the pious community of Israel. We may also compare the fine Messianic prophecies in Isa. ix. and xi., which, as has been shown, are of post-exilic origin.

According to Gratz, the hero of Ps. lxxii. is the young prince Hezekiah, and the psalm expresses the hopes and vaticinations of the devout Levites, who, as he thinks, were the *'amirum* (or *'amnyim*), 'the meek and lowly ones,' so often referred to in the psalms; he compares Isa. xiv. 30, 32, which, however, is in a post-exilic passage (see Marti); Hitzig, Reuss, and formerly the present writer (*OP.* 144 ff., 155, thought of Ptolemy Philadelphus, and really, if the present text of *Ps.* 15 is on the whole correct, and if a historical king is desired, it is difficult not to be attracted towards this hypothesis. Duhm, it is true, prefers some Asmonæan king, and Weissmann ('Der 72 Ps. kritisch erläutert u. übersetzt,' *Jüd. Literaturblatt*, 1886, pp. 20-22) even selects Queen Salome. But a Maccabæan psalm in the second book of the psalms is not to be expected. Duhm is also of opinion that Ps. lxxii. was originally without *vv.* 5-11, which contain 'wishes presupposing the Messianic eschatology.' This is an extension of Giesebrecht's and Bathgen's view that *vv.* 8-11, which 'interrupt the connexion,' are a later interpolation, and that the rest of the psalm was a glorification of some Israelitish king.

It would seem that a keener criticism of the text removes the basis of all these theories, and that the Messianic interpretation of the Targum is correct. Cp. Stade, *Zt. f. Theol. u. Kirche*, ii. 386 (*-Akad. Reien*, 53). The doxology in *vv.* 18 f. closes the second book of the Psalms. See Introduction.

Of Salmah (or, Ishmael).

1

O Yahwè! display thy judgments for the king,

Thy righteous acts for the king's son!

He will rule thy people with righteousness,

2

Thy sufferers with justice.

Thy mountains will bear welfare,

3

And the hills righteousness;¹

He will do justice to the sufferers of thy people,

4

He will succour the race of the poor.

He will crush the folk of Cusham,

5

10 And destroy the race of Jerahmeel;

He will bring down Mascath and Amalek,

6

Those of Rehoboth and of Zarephath.²

¹ Righteousness will flourish in the land (*v.* 7a).

² He will bring down Ishmael and Jerahmeel, | From the river to the utmost parts of the land (*vv.* 7b, 8).

- Before him the *Migrites* will bend the knee, 9
 The *Arabians* will lick the dust ;
 The *Asshurites*¹ will bring gifts,² 10
 Those of *Sheba*³ will offer gold.⁴
 He will snatch the needy from the oppressor, 12
 The sufferer who has none to help him ;
 He will feel for the wretched, the needy, 13
 20 The lives of the innocent he will save.
 From *Maaath*⁵ he will deliver their souls, 14
 Precious will their blood be in his sight ;
 He will rescue his servants from *Edom*, 15
 He will deliver them from those of *Jerahmeel*.
 Justice will revive in the land, 16
 Like the pine of the mountains will it strike root ;
 Like the cedar in *Lebanon* will it spring up,
 And flourish like the wild herbage.
 For ever let him be blessed, 17
 30 Before thee let his *name* endure ;
 Let all kindreds bless themselves by him,
 Let all nations call him happy.

Devology.

- Blessed be *Yahwè*, *Israel's* God, 18
 Who alone does wondrous things ;
 And blessed be his glorious name for ever, 19
 And let the whole earth be full of his glory. Amen, Amen.

Subscription.

End of the praise-songs of *David*, son of *Jesse*.

I. f. Display thy judgments,
 &c. Most render *לְהַגִּיד*, 'give,' and
 suppose this to be a prayer for the
 'spirit of wisdom,' the primary object
 of this being to make the king an able
 and righteous judge (1 K. iii. 28, Isa.
 xi. 2, f.); indeed, in Isa. xxviii. 6,

'spirit of judgment' is substituted for
 'spirit of wisdom.' But the phrase
 'give thy judgments,' or, as some prefer
 to read, 'thy ; gment,' is not very
 natural. In *LXXVI.* 10, 'give thy
 strength' (or 'thy help'?) means
 'display thy strength in act' (parallel

¹ *Jerahmeelites*.

² That is, one will give him of the gold of *Sheba* (v. 15a).

³ And *Seba*.

⁴ All kings will do homage unto him, [all nations will serve him (v. 11).

⁵ And from *Cushan*.

'deliver'). Perhaps the psalmist means 'perform judicial acts,' or (*l. 2*) 'acts of righteousness' (1 S. xii. 7).—*The king's son*. A phrase suggested by the coronation of Solomon during David's lifetime.

3 f. The connexion is, 'Do thou, O Yahwè! interpose for Israel's expected ideal king, for he will answer all the high requirements which thou wilt make. His only aims will be justice and the national welfare.'—*Thy sufferers*. Cp. *l. 7*, 'the sufferers of (*s.e.* constituting) thy people.' *Aniym* is a title for the pious community as a whole (cp. ix. 13, lxxiii. 11).

5 f. Cp. lxxv. 11, Isa. xlv. 8.—9 ff. See ii. 9, xviii. 38 ff., lxxiii. 22 (corr. texts). To understand these passages, read Lam. v. and Obadiah. See crit. notes.

12. The gloss which forms *vv. 7b, 8*, does not describe the world-wide rule of the Messiah (any more than ii. 8, Zech. ix. 10 do); the conquest and absorption of the troublesome N. Arabian border-land is referred to. See crit. note, and cp. Sirach xlv. 21.

14. *Lick the dust*. To 'kiss the ground' was both in Egypt and in Assyria an expression for the deepest obsequence; the parallel phrase 'to eat the dust' in Assyrian meant the utmost

conceivable humiliation (Winckler, *Altor. Forsch.*, i. 291).

15 f. Cp. xviii. *ll.* 101-104, lxvii. 2, *ll.* 26-29.

17-20. Virtually equivalent to *ll.* 7, 8. The poet felt that to make the frequent repetition of the N. Arabian ethnic names less glaring, it was desirable to repeat the reference to the compassionateness of the king, who had to crush the oppressors in order to deliver the oppressed and to save them from a renewal of their miseries.

22. Cp. on cxvi. 15. *Precious*, *i.e.* too precious to be given up to violent men—אַנְשֵׁי דָמִים, cxxxix. 19.

23 f. Alluding to the captivity of Jews in Edom (see lxxiii. 2, *ll.* 6 f., cxxvii., corr. texts). The removal of the reference to intercession for the king (see crit. note) has important critical consequences. See introd.

25 ff. A fine passage if it were not so plainly imitative. For the quatrain as here restored, cp. Isa. xxvii. 6 (פֶּרֶחַ = תְּנוּבָה, יִצְיָן = יֶרֶשׁ), Hos. xiv. 5 f., Ps. xcii. 8, 13. Cp. also *Ege. Rib.*, 'Cedar,' 'Fir.'—*Doxology, l. 4*. Taken from Num. xiv. 21. See crit. note.

Critical Notes. 1. מִשְׁפָּטָךְ. GST J כִּשְׁפָטָךְ; so Gr., B., We., Du. Plausible, cp. on xxxv. 7b. See, however, *exeg. note*.—In *l. 2* read probably צְדָקָתְךָ (ciii. 6).

5 ff. מִלֵּצֶם. Omitt. רֹם. dittographed. מִבְּצָרְךָ. Read צָדָקָה. The ב came in through בְּצָר in *l. 2a*.—Read עָמַד.

9 f. At first sight one might suppose M's וַיִּדְכָּא עֵשֶׂק to be a corrupt duplication of the opening words of *l. 5*. It is clear, however, that G (καὶ σὺ καταπαύσῃ) represents a variant וַיִּאֲרִיךְ (cp. Eccles. vii. 15), which Lag., B., Brull (*Jahrb. f. jud. Gesch. u. Lit.* 1885, p. 71), Che.¹, and Now., prefer to M's יִרְאוּךָ עַם שָׁמַיִם. Certainly וַיִּרְאוּךָ עַם שָׁמַיִם is difficult; is the object God or the king? Gr. and (in ignorance of Gr.) We. would read יִרְאוּהוּ. This cannot be right. 'They shall fear him,' is not tolerable, wedged in between couplets in which the subject of the verbs is, not the Israelites, but the Israelitish king, while Gratz's rendering 'that they may revere him (*i.e.* the king)' is a mere makeshift. Then, is Lagarde to be followed? But who can say that the statement, 'he shall live as long as the sun endures,' is probable either between *v. 4* and *v. 6*, or even

(if we follow Duhm, and regard לְעֹלָם 5—11 as a Messianic interpolation) as a prefix to לְעֹלָם 7—11? A statement of the king's eternity (cp. 'a-ternitas tua,' Plin. *Ep.* x. 87, addressed to Trajan) would come naturally either at the beginning or at the end (cp. לְעֹלָם 17) of the psalm, not—even if Duhm's view were correct—in the middle. If וַיֵּאָרֵךְ be adopted, we ought to regard the distich (לְעֹלָם 5) as a variant to לְעֹלָם 17, and therefore to remove it to the margin as a note on לְעֹלָם 17. Another critical course must therefore be taken. Sometimes שָׁנִישׁ is found to represent כֶּשֶׁם (see *ע* 1. lxxiv. 16, *ע* xvi. 6, and the place-name which passes as Beth-sheniesh, cp. also סוֹס for כּוֹשׁ , Isa. lvi. 20, &c.). This reading will suit perfectly, if we point עֵם , and further adopt the reading יִדְכָּא instead of וַיֵּאָרֵךְ or יֵאָרֵךְ . In a psalm which contains so many names of countries, we cannot be surprised to find the name of such an important N. Arabian people* as Cush or Cusham, and the anticipation that Cush shall be broken to pieces is paralleled by the statement in lxxix. 11a (corr. text). Thus $\text{יִדְכָּא עֵם־שָׁנִישׁ}$ is a variant to $\text{וַיֵּאָרֵךְ עֵם־שָׁנִישׁ}$, which enables us to restore one important word with absolute correctness. עֵשֶׁן , as we can now see, represents עֵם כּוֹשׁ . It should be added that שָׁנִישׁ represents not only כֶּשֶׁם but also the verb required for *l.* 10 (= לְעֹלָם 5b), viz. יִשְׁכִּיד , which fell out through its containing the letters שִׁמ which enter into שָׁנִישׁ . The last two letters of יִשְׁכִּיד became וֹל , and were combined with פָּנִי (miswritten for בָּנִי) to make לִפְנֵי יֵרַח . $\text{יֵרַח} = \text{יֵרַח} = \text{יֵרַח־אֵל}$ (cp. 'Jerah' in Gen. x. 26). Read therefore,—

$\text{יִדְכָּא עֵם כֶּשֶׁם}$
 $\text{וַיִּשְׁכִּיד בְּנֵי יֵרַח־אֵל}$

11. MG יֵרַד דְּרוֹרִים . A careless scribe's three attempts to write יֵרֵד .—M כִּכְמָר עֲלֵנוּ . According to Duhm, this is Messianic. 'The verse says of the Messiah the same that in Hos. vi. 3b is said of Yahwē.' There, however, the verb is יָבוֹא ; here it is יֵרַד . Is the Messiah anywhere said to 'come down'? And what of דְּרוֹרִים ? It is usual to render 'mown grass,' and to compare Am. vi. 1; G J, however, render πύλον, vellus . See also G. Hoffmann, *ZATW*, 1883, p. 117, who is controverted by Hupf.-Nowack, ii. 201. On the whole question see *Enc. Bib.*, 'Mowings.' The text (here and in Am., *l.c.*) is corrupt. In this context we surely require ethnic names. Read probably $\text{כַּעֲבֹת וַעֲמֹלֶק}$. The first ע dropped out, and ת became ט . ק became ג , and a mutilated Aramaic כ became an Aramaic כ . See *exeg. note*.

12. First, as to זְרוֹיף . The word is not at all a probable one. It occurs once (= 'overflow') in post-Biblical literature (*Poma*, 87a); the verb זְרוֹיף is also found (*Midr. on Cant.* i. 3). J. Kennedy (*Heb. Synonyms*, 111) groups זְרוֹיף with סִנְרִיר (Prov. xxvii. 15), but this word is also an improbable one; read שְׁעִירִים or רְסִיסִים (cp. on civ. 13),

Since 'like showers, an overflow (on) the land' is impossible, Hu., Bi., Che.¹¹, read יָרִיף, and Duhm זָרָפוּ (G *σράφουσι*), but such Aramaic coinages are very improbable. Next, as to the entire line. If זָרָפוּ is corrupt, how can we safely trust כְּרִיבִים (see *Enc. Bib.*, 'Rain') and אֶרֶץ? As in l. 11, we expect, not a figure from nature, but ethnic names (cp. on רִבְיִים, lxx. 11). It is not the gentle descent of rain but the destruction of hostile powers that we expect in this context. אֶרֶץ might, as elsewhere, come from מִצָּר. More probably, however, זָרָפוּ and אֶרֶץ should be taken together, and the line should be read רַחֲבוֹתַיִם וְצָרְפָתִים, which is amply sufficient to form a trimeter.

Glosses. Verses 7, 8 are entirely composed of glosses, and three small glosses occur in v. 10. To understand the former, the text of vv. 7, 8 must be closely examined. That צֶדֶק should be צֶדֶק (G S J; 3 MSS. Kenn; Secker, Street, Kr., Lag., Gr., We., Du.) few will doubt. בִּינְיִין has escaped criticism. It is however otiose, whereas 'in the land,' or the like, is to be expected. Verses 7, 8, as we shall see, are so deeply corrupt that it is reasonable to look for the word which comes nearest to בִּינְיִין, and to emend accordingly. The right word is בְּאֲדָמָה (cp. lxxxv. 12). We next ask, Is v. 7b correct in its present form? רַב שְׁלוֹם is suspicious; רַב is otiose with יִפְרַח. Suspicious again is עֲדִבְלֵי יָרֵחַ; why should the flourishing of prosperity have a term set to it? Parallel passages in vv. 5 and 17 can be shown to be corrupt, and in one of these verses יָרֵחַ is a mutilated form of יִרְחֵאֵל. The analogy of Zech. ix. 10 (to be referred to again) warrants us in reading (for v. 7b), וְיִרְדֵּי יִשְׁכְּנֵאֵל, וְיִרְחֵאֵל. Now we turn to v. 8. That there is an allusion to Zech. ix. 10. has long ago been noticed. It has not, however, been observed that Zech. ix. is a highly corrupt section, and that in its original form it related throughout, not to Damascus, Tyre, Philistia, Greece, but to the N. Arabian neighbours of the Jews (see *Crit. Biblica*, 186). Omitting the opening words, Zech. ix. 10 should ~~read~~ certainly run thus,—וְהִכְרִיתָ קֵשֶׁת יִרְחֵאֵל וְהוֹרִיד יִשְׁכְּנֵאֵל וְיִרְחֵאֵל מִנְּהָר עַד־אֶפְסֵי אֶרֶץ. It now becomes probable that v. 8 should run—וְיִרְדֵּי יִרְחֵאֵל מִנְּהָר עַד־אֶפְסֵי אֶרֶץ, and that the first two words should be expanded by the insertion of וְיִשְׁכְּנֵאֵל; iv. 8 and Zech. ix. 10 have in fact been harmonized. On the glosses in v. 11 see below.

13. M צִיִּים. Ol., Dy., Bi., Gr., Che.¹¹, We., Du., read צָרִים. But we need an ethnic name. G gives *Aidionēs*, but this, as lxxiv. 14 (τοῖς Αἰδιονῶσι=רִצְיִים) shows, is a paraphrase, not a translation. Read מְצָרִים.
14. M וְאֵיבָיו. Read וְעֲרֵבִים.—15. M G's text is evidently too long, nor is either 'Tarshish' or 'the coast-lands' appropriate here; 'kings'

too is unexpected. The remedies are suggested by experience elsewhere. Read **יִרְחֲמָאִים וְאֲשׁוּרִים מְנַחָה יִשְׁבּוּ**, but here **יִרְחֲמָאִים** may be omitted as an incorrect variant to **וְאֲשׁ**.—16. Omit **וּסְבָא** as an interpolation, read **יִשְׁבָּאִים**, and for **אֲשַׁכְרְךָ** read **חֲרִין** (**חֲרִין**, written **חֲרִי**, fell out); **אֲשׁ** a gloss on **תִּרְשִׁישׁ אֲשַׁכְרְךָ** occurs again in Ezek. xxvii. 15, but read **סַחֲרִיךָ**. Omit **כִּלְכִּי** (ditto-graphed).

Gloss. In **ז. 11** note **מְלָכִים**, presupposing the faulty reading **מִלְכִּי** in **ז. 10**. The influence of **lxxiii.**², **II. 26 f.** may also be suspected.

17. **M** **Σ** **T** **כִּשְׁתִּי**. Read **כִּישְׁתִּי**. **GS J** **כִּישְׁתִּי** (**Isa. xxvii. 5**, **Job xxxiv. 19**); less probable, though still defensible 'cp. **Sirach xiii. 18**).—20. **M** **אֲבִיוֹנִים**. Parallelism requires **נְקִיִּים**; cp. **Jer. ii. 34**, where **אֲבִיוֹנִים** and **נְקִיִּים** are variants.—21. **M G** **וּמִתְחַכֵּם**; too vague, also too long. **תֹּךְ** is an unusual form (though some read it in **x. 7**, **lv. 12**). **תֹּךְ** and **תָּךְ**, however, are equally uncertain (cp. on **x. 7**, **lv. 12**), and **תַּכְכִּים** in **Prov. xix. 13** is at any rate doubtful. It is an ethnic that we expect here. We may take our choice between **כִּיעֶנֶת**, which is probably represented by **תֹּךְ**, and **כִּיָּזִם** (see on **xviii. 7. 98**), which has become **חֲנִים**. 'Cusham' seems to be a gloss on **כִּיעֶנֶת**.

Gloss. In **ז. 15** **וְיָחִי** is a variant to **יָחִי** in **ז. 16** (see on **7. 25**). The next words are a paraphrase of **ז. 10b** (**7. 16**). **כִּי־יָחִי** is important as showing that the glossator understood the meaning of the now misread second part of **ז. 10**.

23 f. **G J** give plural verbs, which Duhm prefers, but wrongly. The passage is deeply corrupt, though it has now become easy to correct it. For **כָּל־הַיּוֹם וְנָוֹ** read **וְיִפְלִיט עֲבָדָיו בְּאֶדְוֶם**, and for **כָּל־הַיּוֹם וְנָוֹ** read **כָּל־הַיּוֹם וְנָוֹ**. **יִרְחֲמָאִים יִפְרְקֵנִי** and **כָּל־הַיּוֹם וְנָוֹ** frequently conceal different words.

25. **M** **יָחִי פֶסֶת בְּרֶבֶר בְּאֶרֶץ**. **יָחִי פֶסֶת** is generally rendered *expansio*, *diffusio*, but the philological basis is insecure. **Σ** gives **ἡλωος = פֶּסֶעַא** in **Targ. and Talm.** (**Herz**). **G** **αἰσχυρῶς**; **αἰσχυρῶς** seems to have fallen out; **T** has **סִנְיָד לַחֲמָא**. Is this a pure guess? It hardly presupposes **כִּישְׁעֶנֶת**. **Lag., Gr., Che.**¹¹, **We.** **יִפְעֶת** (cp. **Job xxii. 11**). Quite independently, **Herz and Duhm** have proposed **כֶּסֶת** (an Aramaism). But as the next words in **M** are, as Duhm says, 'mere nonsense,' we may well look further for the truth. **Pasek** warns us against **בְּרֶבֶר**, which is in fact miswritten for **בְּאֶרֶץ**. For **פֶּסֶת** read probably **מִשְׁפָּט** (cp. **Isa. lxxii. 16**); **יָחִי** should be **יָחִי** (**ז. 15, וְיָחִי**).

26. The prevalent error respecting **בְּרֶבֶר** generally results in placing corn-fields on the top of the mountains. To avoid this **W F** bring out

this rendering, 'The mountain-tops rustle like a Lebanon of fruit'; certainly very hyperbolic indeed! **ירעש**, 'rustle,' would be strange anywhere (though note Del.'s Arabic parallel). In such an unadorned poem as Ps. lxxii. it is inconceivable. *G* ἡπερμαθήσεται ἐπὶ τὸν Λιβ., *i.e.* **יגשא כלבנון** - a pure conjecture. Read **ישרש**; the corruption was partly caused by the proximity of **בראש** (cp. Ewald, 'es gipfle,' from **ראש**!). For **בראש** read **כבבוש**. See exeg. note.

27 f. *M*'s **כלבנון פרוי** is too short for a line: **כארז** must have fallen out, owing to the resemblance of **ארז** to **ירעש**. Read **כארז כלבנון** **ויציו בעשב** (xcii. 13).--*M* **ויציו בעיר ונו**. Read certainly **ויציו בעשב** **יפח** (xcii. 13).--*M* **ויציו בעיר** (though *G* read it) as a corruption of **יערים**, **הארץ**, omitting **בעיר** (though *G* read it) as a corruption of **יערים**, which is manifestly a variant to **הרים** (l. 26).

29. *M* **שמו**, followed by Patek. *G*, however, has ἔστω τὸ ὄνομα αὐτοῦ εὐλογημένον εἰς τοὺς αἰῶνας, where, as Duhm points out, τὸ ὄν. αὐτ. (*i.e.* **שמו**) is a correction based on *M*, and εὐλογ. represents the true reading **ברוך**. -30. In **לפני-שמיש** (*M G*) **שמיש** is but a distortion of **שמו** (written too soon). Read **לפניך**. Next as to **ינין**. The *Kr.* is **ינאן**, which is not Niphal of **נין** (?), but a corruption of **יבון** (so *G J S* [?] *T* [?]; 1 *MS. de R.*). So Street, *Ba.* (?). *Ges.-Bu.* (pp. 526a, 173a), however, infers from *G*'s διαμαρτι the reading **ידון**, but can we rely for this on *M*'s text of Gen. vi. 3? Duhm, **ינין**, an improbable Aramaism. 31. A parallel to **כל-נוים** is wanting. Insert **כל-משפחות** (*Bi*); nearly so Street, *Ba.*, *Du.*, following *G*'s πᾶσαι αἱ φυλαὶ τῆς γῆς.

Doxology, l. 4. Read **ויכרא**, Geiger, Kautzsch (*Ges.* ²⁶, § 121c), following *G*, Num. xiv. 21 (ἐμπλήσται).

Subscription. *M* **תפלות**. *G* οἱ ἔμνοι αὐτοῦ. Read **תהלות** (*Kr.*, *Gr.*, *Abbott*). So perhaps in Hab. iii. 1. read **תהלה**.

PSALM LXXIII.

TRIMETERS. A psalm of struggling but victorious faith. A slight rearrangement of stanzas 8-11 greatly improves the effect. The psalm opens with a statement of the finally attained conviction that in spite of appearances Yahwe's favour is for Israel and his wrath for Israel's foes (*ll.* 1, 2). Then begins a most affecting description of a period of mental agony. The speaker says that for a moment he had fallen headlong into a 'pit' (*l.* 4). He saw a body of persons enjoying an uninterrupted course of prosperity (*ll.* 5-10), and as a consequence so possessed by pride that they stopped at no blasphemy, and as it were drank up treason (*ll.* 11-20). The peoples to which they belonged were of N. Arabia; Arabian-, Cushites, Jerahmeelites, Ishmaelites are the names given to them. In *ll.* 23 f., however, they are simply called 'the wicked' and 'the unrighteous'; we may perhaps infer that they were not invaders, but permanent settlers, and that lawless

Jews had joined them. Even over the pious community—the true Israel²—a wave of scepticism passed at the sight of such an apparent failure of retribution. Some of its members actually questioned God's capacity of discernment, and pronounced the moral discipline to which they had subjected themselves of no avail (*ll.* 21–28), and since the words used are, 'my feet gave way' (*l.* 3), and 'I said' (*l.* 21), we may conclude that among those whose faith gave way were many of the leading Jews. It was with the deepest pain that they became unbelievers, but for a time they were (from the Hebrew point of view) no better than atheists, for they 'denied' God's lovingkindness and faithfulness, on which hitherto they had rested their whole religion. Looking back upon this, they saw how foolish they had been, and recognized that they had missed the only possible explanation of the facts, viz. that when God's time (the Messianic judgment) has come the wicked will be suddenly swept away like grass (*cp.* *xcii.* 8?). Pious Israel recovered its balance, and the joyous consciousness of the divine Companion returned to it. The path on which Israel walks is the path to glory. No inward temptation nor outward misfortune can cause him to stumble. He longs for Yahwè—the peerless God—to reveal himself as Israel's eternal portion. No more will he give way to doubt; the denial of God leads to ruin. (*Cp. Jewish Religious Life*, 238–240, 246 f.)

There is a close parallelism between this psalm and *slx.*, where, however, there is no reference to any wavering on the part of Israel, and a still closer resemblance to *Pss.* *xxxix.*⁽¹⁾, *xciv.*⁽²⁾, and *xcvi.* (see introductions). *Pss.* *xxxvii.* and *xcii.* (see below, on *ll.* 5, 35) are also parallel. It is plain that the speaker is no individual—no Hebrew Pascal—but the community, or, at least, the 'dullards among the people,' mentioned in an explanatory passage of the parallel *Ps.* *xciv.* Smend's remark (*p.* 124) that, in spite of the apparent references to the experience of an individual, the psalm may yet have been composed for public worship, is fully justified by the revised text. The features which seem to point in an opposite direction (*vv.* 15, 17) are due to corruption of the text. (*Cp.*, however, *Coblenz*, pp. 176 ff.; *Roy*, pp. 63 f.) If so, it becomes impossible to quote this psalm as an evidence of the rising hope of personal immortality. On the basis of the traditional text, one might indeed do this; Charles thinks this justified ('*Eschatology*,' *Litt. Bib.*, col. 1367), and so formerly thought the present writer (*OP.* 390, 422; *Ps.*⁽¹⁾ on *Ps.* *lxxiii.*). Nor can we venture to say with Laue (*Comp. des B. Heb.* 82, note) that *Ps.* *lxxiii.* is only intelligible as a Maccabean psalm.

Marked: of Asaph.

- | | | |
|----|--|---|
| | | 1 |
| 1 | Surely Yahwè is good to Israel, | |
| | Those of Jerahmeel [he abhors]. | |
| | 'But as for me, my feet gave way'; | 2 |
| | As I trod, I stumbled at a pit. | |
| | For I was enraged at the impious, | 3 |
| | I was incensed at the prosperity of the wicked; | |
| | For of stripes they have no experience, | 4 |
| | Continually they see prosperity. | |
| | In the day of desolation they are safe, | 5 |
| 10 | In the day of calamity they are not smitten: | |
| | Therefore pride possesses them, | 6 |
| | With the garment of violence they clothe themselves. | |
| | They increase their strength by their iniquity, | 7 |
| | They prevail by the devices of their hearts; | |
| | They crush thy people, O Yahwè! | 8 |
| | +Even+ Arabia, Cusham, and Jerahmeel. | |

- The Cushites subvert thy possession, 9
 Thine inheritance the Ishmaelites break to pieces;
 Therefore they deny Yahwè, 10
 And treason they swallow greedily.
- Then I said, 'How can God have noticed anything?' 11
 Has the Most High the power to discern?
 Behold, the wicked prosper, 12
 The unrighteous amass wealth.
- How vain it is to cleanse my heart, 13
 And to desire the dwelling-place of his glory,
 When strokes fall upon me continually, 14
 And stripes every morning.'
- And shuddering took hold of me
 At the iniquity of those of Jerahmeel; 16
 For my heart was astonished, 21
 And in my reins I was horror-stricken;
- I myself rejected wisdom, 15
 Thy lovingkindness and faithfulness I denied;
 I became a dullard, I was ignorant, 22
 I lacked discernment respecting thee,
- Until I gave heed to the judgments of God, 17
 And discerned the future of those men : -
 How suddenly calamities overtake them ! 18
 Thou castest upon them gloom of Deathland !
- How are they brought to ruin in a moment, 19
 Swept clean away are the impious ones!
 Jerahmeel and Cusham are destroyed, 20
 The Arabians and Mîarites thou sweepest away.
- But as for me, I rejoice evermore; 23
 Thou hast hold of my right hand :
 According to thy purpose thou leadest me, 24
 And makest known to me the path of glory.
- Whom has Yahwè for a peer in heaven ? 25
 Or who upon earth is like God, my stronghold ?
 My flesh and my heart pine for him— 26
 My Rock and my Portion for ever.

Truly those will perish who insult thee, 27
Every one that blasphemeth thy name thou wilt ex-
tinguish.

But as for me, I cleave unto my God, 28
I trust in Yahwè¹ my Refuge.²

1. מִי יִנֶּה, less probably 'only good,' i.e. even when as now the wicked seem to be God's favourites. As in xxxix. 6, lxii. 2, &c., renderings vary. Adopting the secondary adversative sense, I gives *attamen*; ἄλλῃ ὅτι; Calvin *atqui*. Marot finely 'Si est ce que Dieu est très doux.' יִנֶּה belongs to the whole sentence, including the statement of God's abhorrence of Jerahmeel. —3. *My feet gave way*. As we shall see presently, it was the prevailing might of the Edomite oppressors which led a section of the pious community into grievous sin, denying Yahwè's lovingkindness and faithfulness (l. 34). Another psalmist, qualifying a similar confession which might scandalize the community, represents this 'giving way of the feet' as merely an apprehended danger. 'If I say, My foot gives way, | Thy lovingkindness, O Yahwè! holds me up.'

5. **The impious** were a continual eyesore to the pious. 'Let me put a guard on my mouth,' says one of their representatives, 'while the wicked confronts me' (xxxix. 2). Intercourse with them was a sin (xxvi. 4b, l. 18); but even to be *enraged* at them (see on xxxvii. 1, xlix. 6) was only too likely to lead to sin. Hence the need of frank declarations like the present and the parallel psalms. — 7. *Stripes*,

חֲבֵרֹת. Metaphorically, as r. 14b, xxxviii. 6; cp. Isa. i. 6, liii. 5. For the idea of ll. 7, 8, cp. Job xxi. 9. 'Their houses are prosperous, without fear, | Neither is the rod of God upon them.'

15-18. Parallel passage, xcv. 4 f. —19. *Deny Yahwè*, as xlix. 3, 14, 17, l. 22.—20. It is treason, מַעַל, even for Cushites to violate holy persons or things on Yahwè's land.—*Swallow greedily*. Cp. Job xxiv. 7, '(Job) who

drinks up scorning like water.'—21-28. *Then I said*, &c. Parallel passages, xciv. 7, 'And I said, Yahwè doth not see, Jacob's God doth not observe'; x. 4, 11, 13; Job xxii. 13.—*How vain is it*, &c. Parallel passages, xxxix. 9b, cxvi. 11; Job xxi. 15, xxii. 13. In his consternation (cxvi. 11) the speaker contradicts the finest of the Hebrew psalms (e.g. xxvi.).—*To cleanse my heart*, i.e. to keep it free from the sense of guilt (cp. Prov. xx. 9).—29 ff. See crit. notes.

33-36. See introd., and crit. notes. True wisdom consists in knowing that God is a rewarder of those that seek him (xxiv. 5 f.). *A dullard*. Cp. xcii. 7 f., xciv. 12 f.—37. *The judgments of God*, i.e. how God manifests his justice in act. M., 'the sanctuaries of God,' which most, very unsuitably to the context, take to mean the temple (cp. lxviii. 36). Some, however¹ (Ol., Ew., Hi., Wellh., Duhm), explain, 'God's secrets, or mysteries' (Wisd. ii. 22), the divine plans or principles of action being like the inner sanctuary of the temple, and requiring a special preliminary purification. Duhm even thinks that this peculiar phrase may refer to the Pharisaean doctrine of immortality, which was at first esoteric, and only propagated with caution. The sense produced by this rendering is good, but the Hebrew has to be forced. Consequently the text must be wrong. See crit. note.—40. *Gloom (of Deathland)*. Cp. lv. 6b. The 'gloom' is that of sudden calamity; see next stanza.—42. *The impious*, as l. 5.—43 f. The renewed reference to the offending peoples by their names shows the art of the poet; stanza 11 corresponds to stanza 4. For a time Jerahmeel and Cusham, Arabia and Misrim seemed gods upon earth, and crushed Yahwè's poor without mercy. Now the retaliation arrives; Yahwè crushes his people's enemies. The traditional text is obscure and scarcely

¹ The Lord.

² To rehearse all thy wonders.

² So, before the moderns, Vatablus (*Crit. Sacr.*, 1660, iii. 3837).

intelligible. The editor evidently intended a parallelism of expression between חלום and צלמם. But no exegesis will succeed in producing a parallelism of thought. 'Their phantasm' (צלמם) can only mean 'their semblance of life'; but 'a dream' (חלום) has reference to the impression produced on an observer by the sudden destruction of living persons (cp. Job xx. 8). The one records an objective, the other a subjective fact. The verb תבזה too is most unsuitable. Men do not despise their dreams; indeed, the ancients ascribed to them a prophetic significance. Nor can Yahwē be said to 'despise' those whom he sweeps away as by a destructive flood.

45. Stanza 12 corresponds to stanza 1. Now that the speaker sees that God is just—stern to the transgressors,

but good to the upright—he can take up again the ואני ('as for me') of l. 3, and give it a happier setting. 'As for me'—whose feet but lately gave way—'I rejoice evermore' (תמיד). And then follows a striking and felicitous repetition of the substance of xvi. 7-9 and 11 (see notes).

49 f. Israel's 'goodly heritage'—to be united to the God of gods. Even now, he is conscious of this happiness, but the full enjoyment of it will be in the near Messianic future. The 'king of glory' (xxiv. 7-10) has not yet made his triumphant entrance into his sanctuary. See introd.

53. It is no vague anathema against the wicked in general. The inveterate and incorrigible enemies of Israel and Israel's religion are the objects of the speaker's wrath. Cp. xliv. 17, lxxiv. 18.

Critical Notes. 1. Why, inquires Duhm, should 'Israel' be mentioned as a people, when no reference is made in the sequel to non-Israelites? Besides 7. 12 seems to be too short. Hence Schorr, Glatz, Perles, and Duhm read אך טוב לישראל, and draw אלהים over to l. 2. But the distich thus produced is not a good one, and the sequel rightly read leads us to expect a reference to non-Israelites. In lxxvi. 6 אבירי לב has taken the place of ירחמאלים; it is probable that the same word should be substituted here for the traditional reading לברי לבב. A word has fallen out before ירח; it is יתעב, the resemblance of which to טוב in l. 1 may have led to the omission. Read therefore—אך טוב לישראל—ידה יתעב ירחמאלים.

3 f. M כמעט נטוי (Kt.) or נטוי (Kr.). Ba. defends נטוי. But a participial clause like this at the opening of a narrative is very unlikely. Kön. (§ 348 e f) thinks that the position of the י may be influenced by רנלי. But the words are certainly corrupt. 1. כמעט is a needless qualification; the speaker, as we shall see, had not almost, but altogether slipped. 2. It is metrically superfluous. 3. נטה, 'to swerve,' should be followed by מארה, or the like (xliv. 19). Gr., for a reason of his own, reads ננטוי, but keeps כמעט. But this word, not less than נטוי, represents ננטוי; נ=נ, ע has grown out of a misplaced ו. In נטוי, ו is a fragment of מ; ו has dropped out.—M שפכה אשרי (Kt.) or שפכו (Kr.). Kr. has very little support from MSS. Del. and Ba. defend שפכה grammatically, but there is a most important previous question: can שפך mean 'to slip'? A Latin parallel (*suñdere, effundere*) is

worthless. כִּאֵן is also suspicious; nowhere else does this mean 'almost.' Read נִכְשְׁלוּ בַּפֶּחַת אֲשֶׁרִי.

5 f. M בְּהוֹלִים. Read בְּנִבְלִים (see on v. 6, lxxv. 5). The same word (נ) in another corrupt form occurs in 7. 19 (L. 42).—M שְׁלוֹם, אֶרָא. Read בְּשִׁלוֹם, אֶתְדָר (cp. on אֶרָא, xlix. 6).

7 f. M חֲרָצְבוֹת. Cp. Isa. lviii. 6, where the lexicons give the Arabic sense of 'hands.' There, however, read מַעֲנֵדוֹת (and אֶסִּיר for רָשָׁע). In our passage read חֲבֵרוֹת. Less probably Gr., יַעֲצְבוֹת. G has ἀνδρῶσις (ἀνθρωπῶσις?).—M לְמוֹתָם וּבְרִיא אֱוִלָּם. But a reference to euthanasia is out of place. Most read לְמוֹתָם (Moerlius in 1737, Street, Ewald, Hitzig, Wellh. &c.). But מוֹתָם and בְּרִיא do not go well together. A more thorough correction is required. G ἐν τῷ θανάτῳ αὐτῶν (attached to α) καὶ στερέωμα ἐν τῇ μάστιγι αὐτῶν (וְאֶבִיר בְּנִנְיָעַב). Read תִּמִּיד רָאוּ שְׁלוֹם.

9b. M בְּעֵמֶל אָנוּשׁ אֵינֵינוּ. Strange. 'They are not in the trouble of men'! In the form אֵינֵינוּ Kōn. (ii. 446) finds the influence of forms like אֵלֵינוּ (ii. 5) and עֲלֵינוּ (v. 12). Read בְּיוֹם שָׂאוֹת יְשָׁלְכֵנוּ. The ל was inserted to make sense after י' had been corrupted into ע. אָנוּשׁ for שָׂאוֹת, as perhaps in Jer. xvii. 16 and Isa. xvii. 11 (see SBOT, Heb., pp. 90, 195, but also Crit. Bib., pp. 24, 62). רַעֲשׁוּ אֲדָם. Read וּבְיוֹם אֵיד (cf. Dt. xxxii. 35, Job xxi. 30).

11 f. M עֲנֻקְתָּנוּ. 'All the Vss except T have misunderstood the word,' says Bā. Rather, all the Vss., incl. T, except G, misunderstand. 3 ἡμφίσσαντο; J nutriti sunt (יִנְק); T עֲמֵרְתָּנוּ (surrounds them). Three guesses. The modern view is also a guess. G has the true text; ἐκράτησεν αὐτοῖς, i.e. אֶחָזְתָּנוּ. אָחַז became אֶקֶן.—M שִׁית (שִׁית has been suggested). Cf. סוֹת (from סוֹת, Bō.), Gen. xlix. 11. Both שִׁית and סוֹת should be corrected כְּסוֹת (so Gr., Ball in Gen.), and in Ex. xxxiv. 33 כְּסוֹת should be כִּכְסָה. Correct שִׁית also in Prov. vii. 10. L. 12 as a whole should run thus, כְּסוֹת חֲקִים יַעֲמִידֵלְכֵנוּ. So virtually Herz. If חֲקִים לָכֵן belong together (T and accents), יַעֲמִיד has no object. Note plur. verbs in G S.

13. M יֵצֵא מִחֶלֶב עֵינֵינוּ. G ἐξελύσεται ὡς ἐκ στίχας ἡ ἀδικία αὐτῶν, which Suidas explains, 'With all security they will speak unrighteousness.' ἡ ἀδικ. (so S) is of course right, as Bp. Horsley, Hi., Ew. and most agree. But חֶלֶב as a mere synonym for לֵב is very doubtful; is there any reason for emphasizing insensibility here (it is otherwise in xvii. 10)?

Herz suggests, **יַעֲצֵמוּ הַלֵּב בְּעֵינָיו**. But **עָצַם** means to close the eyes; we hardly dare extend the reference. Better, **יִאֲמְצוּ חֵיל בְּעֵי**; cf. **אֲמִץ כַּחַ**, Am. ii. 14, Nah. ii. 2, Prov. xxiv. 5.

14. M's **כַּעֲבוֹת** should mean 'imagination' (so S), but cannot be so rendered. Prov. xviii. 11 is certainly corrupt. There has been both transposition and corruption. Read perhaps **יִנְבְּרוּ בְּמַחְשְׁבוֹת רִבָּם לִבְהוֹן**.

15 f. M **יִמְיָקוּ**, an Aramaizing *ἀπ. λέγ.* of unsuitable sense. Note Patek. Then follows **וַיְדַבְּרוּ בָרָע**; clearly wrong. Wicked men do not 'speak concerning evil'; they speak evil, and then they act evil. M's division of the verse too is against the Vss., except **Σ** and perhaps **J** (see Lagarde). The key is supplied by a parallel psalm (xciv.). Read **עֲמִיד עֲמִיד יְהוָה יִדְבָּא** (xciv. 5a). **ברע** is no doubt from **עָרַב** (cp. **בְּעִיר**, *v.* 20).—**מ עֲשֵׂק כְּפָרוֹם יְדַבְּרוּ**; G *ἀδικίαν εἰς τὸ ὕψος* (cp. S) *ἐλυλῆσαν*. For **עֲשֵׂק** we should expect **עֵתָק**, always used with **דָּבַר** (xxvi. 19, lxxv. 6, xciv. 9, 1 S. ii. 3). Or we might read **עֲקֵשׁ** (Buhl, 'for **עֲקֵשׁ**'); cp. *SBOT* on Isa. xxx. 12). Both inadequate corrections. Note repeated **יְדַבְּרוּ**. Siegfr.-Sta. remark, p. 379, 'In Ps. x. 5, li. 3, xcii. 9, perhaps textual error.' They might have added lxxiii. 9. Read certainly **נִשְׁמָע יִרְחֹמָאֵל נִשְׁמָע** (**עָרַב**). **יִרַח** is represented both by **כִּמְרוֹם** and partly by **יְדַבְּרוּ** (*i.e.* by **יִדַּב**).

17 f. M **שְׁתִּי בְּשָׁמִים פִּיהֶם**; a strange phrase, however interpreted! The editor has cleverly made an external parallelism between **בְּשָׁמִים** in *a* and **בְּאָרֶץ** in *b*. But xciv. 5b supplies the true key, which also solves the problem of the next line, where the tongue is represented as a roving brigand (**תַּהַלֵּךְ**; Lag., Now., We. **מִתַּהַלֵּךְ**; Tg however **מַצְלֵהֲבָה**, *i.e.* **תַּלְהַב** [Herz], or **תַּלְהֵט** [lxxxiii. 15]). Read // 17 f.,—

**יִרְשֶׁתֶּךָ נוֹשִׁים יִהְיוּ
יִשְׁמְעֵאלִים נַחֲלֶתֶךָ יִרְצוּ**

Observe here that **יִרְשֶׁתֶּךָ** must have been written **יִרְשֶׁתֶּךָ**; **רוֹ** attached itself to a misplaced fragment of **יִרְחֹמָאֵל** (*viz.* **יִרַח**=**יְדַבְּרוּ**).

19 f. M **לֵכֵן יֵשִׁיב עִמּוֹ הָלֵם**. So Kt., but K^r. **יֵשִׁיב**, which the Rabbis and most moderns prefer. G *διὰ τοῦτο ἐπιστρέψαι ὁ λαὸς μου ἑνταῦθα*, *i.e.* **יֵשִׁיב עִמּוֹ** (cp. S). There is deep corruption. Houb., Lag., Perles **יִשְׁבְּעוּ לֵי**; Gildemeister (*ZDMG* xiii. 530) **יִשְׁבְּעוּ לֵי**; Herz **יִשְׁבְּעוּ עִמָּל**. But, as the parallel psalms show, a reference to

deniers of God is to be expected. Read certainly—**לִבְנוֹ יִכְחֶזְנוּ אֱלֹהִים** (ידוה).—M **וְכִי כִלְא יִמְצֹו לָמוֹ** (ידוה). 'Quite obscure' (Kautsch). Bread (? *l.* 19) and water, the rewards of impiety? Or (apart from *l.* 19) can 'water' mean 'doctrine' (cp. *Pirke Aboth* i. 4, 11). So perhaps **ז, καὶ διδασχῇ** (? διδασχῇ) πληρηῆς. G **καὶ ἡμέραι πλήρεις** = **וְיָמִים כִּלְא יִס**. G **ז J** read **יִמְצֹאוּ**. Budde, Wellh. **מִים כִּלְאִים**. Herz, **וְיָמִים יִמְצֹאוּ**. Such groping is quite ineffectual. As a parallel to *l.* 19 read, **וְכִי יִמְצֹאוּ לָמוֹ**; cp. Isa. lxvi. 11 (**תִּכְצְצוּ**). See exeg. note.

21. M **וְאָמְרוּ**; G **καὶ εἶπαν**. Read certainly **וְאָמַר** (see *l.* 25); for a parallel, see on xciv. 7. G's **καὶ εἶπαν**, at the head of *v.* 13, may have been a marginal correction of **καὶ εἶπαν**.

23 f. M **אֱלֹהִי**. Probably a fragment of **עֲוִלִים** written by error instead of **רָשָׁעִים**. M's **וְיִשְׁלִי** is no doubt from **יִשְׁלִי**. G **ἰδοὺ ἀμαρτωλοὶ καὶ εὐθηνούνηται**.—M **עוֹלָם**. Read **וְעִוְלִים** (very nearly so Gr.).

25 f. For G, see on *l.* 21. In *l.* 26 the editor recast an indistinctly written passage on the model of xxvi. 6 (also corrupt). Read **וְאַחֲפֹז וְאֶחָפֹז**. See on xxvi. 6.

27 f. M **וְאֶהְיֶה נִנְיָן**; a good construction (Kon. 239b), but against parallelism. Read **וְיֶהְיֶה נִנְיָן**.—M **וְתִוְכַּחֲתִי**; G **καὶ ὁ ἐλεγχὸς μου**. Read **וְחִבּוּרִתִּי**. Cp. *l.* 7.

29 f. M **וְאַחֲשִׁבָה**, or rather, —**י**, as some MSS. give, and as is implied by G A S J T; so Now., Ba., Kau., We., Kön. (§ 200b). The natural sequel, however, of an exclamation like that in *ll.* 21—28 is not beating one's brains to solve the intellectual problem of the prosperity of the wicked, but first a natural horror at the dreadful alternatives presented to one, and next a step forward into the untried land of denial. Cp. Job xvi. 6. So too in *l.* 30, how weak and how obscure is the traditional reading, **וְהָאֵל בִּינֵי**. Kr. **הוּא עֵקֶל**! Which does **עֵקֶל** mean—'difficulty,' or 'misery,' or 'perniciousness'? Experience warns us to expect that partly accident, partly editorial regard for edification, has transformed the text, not however so far as to destroy the traces of the original text. Read probably,—

וְתִאֲחַזֵּנִי תַרְעִילָה

בְּעַל יִרְחֻכָּאִים

31 f. **יִתְחַמֵּן** 'was embittered'?? G **ἠσφράνθη** = **יִשְׂחַח**; but Syro-Hex., Compl., Ald. read **ἐξέκαυσθη**, Vg. 'inflammatum est,' **יִתְחַמֵּם** (cp. xxxix. 4). Possibly the text had **יִתְחַמֵּן**, which could be explained

either as יתחכם or as תחכץ. But neither will suit. Read יתמה or אתמה (Hab. i. 5), out of which came G's reading?—M אשתונן 'pungerer'? Read either אשתומם or אשתוממו (Gr.). See cxlii. 4.

33 f. Corrupt but not 'desperate' (Kau.). (1) Del. gives the sense as follows,—'For such persons (*i.e.* those who uttered the words of *v.* 11—14) doubt has become the passage to apostacy' But the poet has won quite a different solution of the enigma of human lots. 'If I had ventured on such reasoning,' he thinks, 'I should have broken the covenant and given up the fellowship of God's children; I should consequently have lost the blessings which they enjoy.' But the mode of expressing this ascribed to the psalmist is very unnatural. (2) Hitzig explains, 'If I had attempted to realize the entire amount of these chastisements (*v.* 14) by counting up the separate instances, I should have been overpowered, and been driven into apostacy.' (3) König (ii. 250) takes כמו to be an adverb (G *oñtōr*; J *sic*). (4) Following S T, and perhaps A Θ (*τοιούτων*), Bb., Gr. read כמדהם. (5) Ew., We., after Saad, ככן הנה. (6) Klost., כמה. (7) Bā., however, takes the first step towards a true comprehension of the passage. He omits אן in אס־אמרתִי (אן written at the end of a line to fill up a gap, and then mistaken for an independent word), and would adopt either Klost.'s כמה or הנה הנה. He also denies that *v.* 15b is a hypothetical clause. This gives the sense, 'I said, "Such [facts opposed to a belief in the divine justice] will I count up; yea, I have broken faith to the generation of thy sons." But surely 'such will I count up' and 'broken faith to the generation' &c. cannot be right. A radical and yet not arbitrary treatment is absolutely necessary. We. omits אמרתִי (an expansion of אן); plausibly no doubt, but how are the remaining difficulties to be got over? WF's translation, even in the light of the note, is impossible. Gr. suggests אדברה for בנדתִי, אספרה for הדר פניך, and כחדתִי for בנדתִי; Perles (*Anal.* 41), חכמה for הנה כמו. Of these suggestions the two latter are the only useful ones. אדברה is not very near אספרה, and the phrase 'I denied the glory of thy face' is unparalleled. Let us keep before us Bā.'s view of the construction of *v.* 15, and the correction, already made, of *v.* 11a (*l.* 21), and we shall probably read thus,—

אֲנִי מֵאֲסַתִּי חֲכָמָה
חֲסִידִי וְאֲמִתִּדִי כַחֲדָתִי

35. M ואניבער. However we interpret 'כי ית' in *l.* 33, ואני is not what we expect. Probably it arose under the influence of ואני in *v.* 23 (M). G has ἀγὼν ἐξουθενούμενος, *i.e.* וְאֲנִי נִבְזָה (cf. G, *v.* 20). Read probably ונבערתי (Jer. x. 14, 21; li. 17, Isa. xix. 11). This may have been written ונבער; נ would easily become expanded into אני. Cp. on xvii. 4b.

36. M בְּהִמּוֹת הָיִיתִי, 'I passed into the category of "brutes," i.e. sank to their level' (Kön. *Synt.* § 264f). Unconvincing. It is an individual who speaks; why, then, the plural? We., בְּהִמּוֹת; but this is arbitrary. Besides, it should be בְּבְהִמּוֹת (Job xviii. 3). Read תַּבּוּנוֹת חֲסִדֹתִי (Gr.), and so obtain a perfect parallelism (see xcii. 7). The words became half effaced, and the scribe thought of xlix. 13, 21 (בְּהִמּוֹת).

37. M עַד-אָבּוּא אֶל-כִּנְדֹּש־רֵאֵל; G εἰς εἰσέλευσιν εἰς τὸ ἁγίαστήριον τοῦ θεοῦ. But see excg. note. Read עַד-אֲשַׁפִּיל אֶל-כִּשְׁפָטִי אֵל drove out יל; כ became ב; ש became וּא.

39. M אֵךְ בַּחֲלֻקֹת תִּשֵּׁית לָמוּ. G ἄλῃν διὰ τὴν δουλιότηας ἔθου αὐτοῖς; לָמוּ is not recognized as the object. Reserve לָמוּ, and read בְּלָדוֹת אֵךְ תִּשְׁנֶנָּה (cp. Job xxvii. 20, and see on xxxv. 6). אֵךְ, see l. 41; so S, Gr.

40. M הַפִּלְתָּם לְכִשּׁוּאוֹת. G ἐν τῷ ἐπαρθῆναι = לְכִשּׁוּאוֹת; see Bā., who, however, reads לְכִשּׁוּאוֹת (Zeph. i. 15, Job xxx. 3); so Klo., Now. Inadequate; why has the frequent occurrence of צִלְמוֹת in Job been forgotten? Read עֲלֵינוּ [עֲיִיהֶם] הַפִּלְתָּ צִלְמוֹת; cp. lv. 5.

42. M כִּדְבָלֹדוֹת, 'in consequence of calamities'? G διὰ τὴν ἀσπομίαν αὐτῶν = כִּדְעוּלָתָם. The true reading is נִבְלִים; cp. l. 5. הוֹת is editorial.

43 f. M אֲדָנִי בְּחִלּוֹם-וּמִהֲקִין (we disregard Athnah). The first suspicious word is מִהֲקִין. G ἐξεγειρομένου = כִּיקִין (so S 2 J); the next אֲדָנִי (Budde [אִינֶם]). But the whole of v. 20 is uncertain; how can בעִיר | צִלְמֵם תְּבוּה (note Pasek) be right? צִלְמֵם ought to be a class-name or ethnic, and כְּחִלּוֹם ought to be parallel to it. Similarly, אֲדָנִי ought to be a verb corresponding to תְּבוּה (or rather the verb out of which 'ת' has sprung). We have a right to presume ethnic references, and experience elsewhere permits no doubt as to the particular references. Read—

יִרְחֵמָאֵל וְכִשֵּׁם נִדְמוּ

עָרַב וְשִׁמְעָאֵל תִּסְפֶּה

For צִלְמֵם = שִׁמְעָאֵל, cp. Am. v. 26, Ezek. xxiii. 14.

45. M עֲפָךְ. But a verb is wanted (cp. xvi. 8); xvi. 9 suggests אֲשַׁכֵּחַ.

48. M וְאַחֲרַי כְּבוֹד תִּקְחֵנִי. To render 'thou wilt lead me to (the goal of) glory' (Zech. ii. 12) is impossible, and to assume with König (§ 319m3) the double influence of ב is unnatural. Moreover, if כְּבוֹד

that 1 Mace. iv. 38 only speaks of the gates of the sanctuary as having been burned (cp. 1 Mace. i. 8; viii. 33), and it must be pointed out that no critical theory can be relied upon which is not based on a thoroughly revised text. If, therefore, it is correct that the reference to synagogues in v. 9 depends on a questionable interpretation of a phrase which has been introduced by corruption, and that the reference to the cessation of prophecy in v. 9 occurs in an incorrect gloss on already corrupt words at the end of the same verse, also that, according to numerous parallels in other psalms, the true text of our psalm contains references to N. Arabian peoples as the enemies of the Jews, it follows that the current theories must be abandoned, and a new one devised, and that the hesitation of Delitzsch was more reasonable than the dogmatism of Olshausen. We may admit that the invaders spoken of were hostile to the religion as well as to the nationality of the Jews; and that we have no reason to suppose that the Babylonian warriors would even take the trouble to blaspheme the name of Yahwe, or to destroy consistently all his sanctuaries. But it was quite otherwise with the Jerahmeelites or Edomites, who are more than probably referred to in this psalm. As linguistic evidence of a late date note **כְּשִׁי** (l. 14).

We have already compared this psalm with Psa. xlv.⁽¹⁾ and lxxxix.⁽²⁾ It is true, nothing is said in our psalm respecting the defeat of Jewish armies (cp. xlv. 11a, lxxxix. 44), but this omission in a psalm which was written long after the time professedly referred to need not be a stumbling-block. Besides, Psa. lxxiv.⁽¹⁾ may very possibly be incomplete. Certainly the mention in l. 8 of the Jerahmeelites, the Arabians, and the Cushites as the wicked neighbours who lay waste the land of the Jews reminds us sorely of 2 K. xxiv. 2 (see *Crit. Bib.*), where the names of the enemies of the Jews near the close of the Jewish state are given as Cushites, Jerahmeelites, and Misrites. That 'Misrites' and 'Arabians' are virtually synonymous needs no showing (cp. ll. 21 f.). One may conjecture that Psa. lxxiv.⁽¹⁾ and lxxxix. are about contemporary with Isa. lxiii. 15—lxiv. 11, and that all these works were originally designed as lamentations on the destruction of Jerusalem and the temple. For parallelisms cp. Isa. lxv. 11 f. with Psa. lxxiv. 7 and lxxxix. 1; also Isa. lxvi. 15 with Psa. lxxiv., l. 20, and 77. 18 f. with Psa. lxxiv., l. 31. It also seems probable that all these works were edited and modified for liturgical purposes (cp. *Enc. Bib.*, 'Isaiah, Book of,' § 21 (col. 2207)).

Deposited. Of Asaph.

1

- 1 Wherefore, O Yahwè ! spurnest thou thy pious ones ?
 4 Wherefore+ smokes thine anger at the flock of thy tending ?
 Remember the community which long ago thou didst

acquire,

2

[Thy people which] thou redeemedst as the tribe of thy
 heritage ;

[(?) Pity the place which thou didst choose for thy
 name, (?)]

The mountain of Zion whereon thou hast dwelt :

Hide thy poor from the wickedness of their neighbours,

3

Of those of Jerahmeel, Arabia, and Cush.

The Misrites roar within thy sanctuary,

4

- 10 [They cry] in the midst of thy dwelling-place ;

(?) As on a festival-day the Jerahmeelites shout,

5

The Ashhurites praise their idol. (?)

- They have destroyed the gates, broken the bars, 6
 Striking with two-edged axes;
 They have set on fire thy sanctuary, 7
 They have thrown down and defiled the dwelling-place of
 thy name.
- They have said in their heart, Come, let us extinguish them. 8
 Let us sweep the name of Israel from the land.
 Our palaces they have annihilated, 9
 20 'And there is no longer among us any sanctuary.
- How long shall the Miṣrite insult, O Yahwè? 10
 +How long+ shall the Arabian blaspheme thy name?
 Wherefore drawest thou [back] thy hand 11
 From the sword of [Rehoboth] and Jerahmeel.
- Ashhur and Arabia insult thee, O Yahwè! 18
 Gebal and Ammon blaspheme thy name.
 Deliver not to the lions the soul of thy loyal one, 19
 The life of thy sufferers forget not perpetually.
- Look [and see from thy] mansion of glory! 20
 30 The land is full of the deeds of violence.
 Let not the crushed one withdraw [from thee] disgraced! 21
 Let the sufferers and the poor praise thy name!
- [See my] disgrace, O Yahwè! [from] the Arabians; 22
 Think how I am insulted by Kenaz and Gebal.²
 Neglect not the sound of my cry, 23
 Let the shriek of the sufferer present itself before thee!

1. מִצְרִי. See on xliii. 2.—2. Cp. Dt. xlix. 19, and see on lxxx. 5. Ps. xviii. 9 explains the figure.—4. Cp. Dt. iv. 20, Isa. lxiii. 17. On the text of Jer. x. 16. li. 19 see Giesebrecht, *Jer.*, p. 65.—6. *Thy poor*. So lxxxiii. 4 (corr. text); cp. xii. 6, lxix. 34, cxxxii. 15.—9. *Kiaz*. An expression for the battle-cry (Isa. v. 29, Jer. li. 15). So in Lam. ii. 7, of the same foes as are referred to here, 'They have uttered their voice in the house of Yahwè as on a festival-day.' Cp. l. 11. —10. M's enigmatical reading has

caused much discussion. If the words, 'They set up their signs for signs,' suited the parallelism, it would be best to see in them a reference to consecrated symbols, such as abounded in all eastern religions and superstitions. Most, however, think of military standards (cp. *Enc. Bib.*, 'Ensigns,' § 1). Jerome, 'posuerunt signa sua in troæum'; Athanasius, τὰ καλούμενα παρὰ τοῖς στρατιώταις σήματα. Grätz at one time thought of statues; Duhm suggests 'signs of supremacy, heraldic arms, Greek inscriptions and the like.'

¹ There is no prophet any more.

² Jerahmeel.

All based on a mutilated and corrupt text. See crit. note. The 'signs' in v. 9 are equally fictitious.—13—15. See introd. The burning of the temple can only be proved for the Chaldean (and Jeremiahite?) period; see 2 K. xxv. 9.—17 f. Cp. lxxiii. 4.—19 f. See crit. note and cp. Lam. ii. 5, 7, also Isa. lxiv. 10 [11], where the 'precious things' spoken of may be traditional sacred spots both in and out of Jerusalem.—21 f., 25 f. Cp. xlii. 11, xlv. 17 (corr. text), also Isa. lii. 4 f, where, in the most probable text, the Jeremiahites are spoken of as blaspheming the name of Yahwē (see *Crit. Bib.*).

23. Generally the complaint is that Yahwē hides his face (cp. xlv. 25). The conception here is bolder. The idea is that the sword of the Jeremiahites is dealing such havoc that Yahwē draws back his hand in stupefaction. See Lam. ii. 3, and cp. Isa. li. 9.

25. **אֲשִׁיפּוּר**, &c. N. Arabian ethnica. See xlv. 17 (corr. text). lxxiii. 8 f.—27. Cp. xxv. 17 (corr. text), where (as here) **נֶמֶשׁ** and **חַיָּה** are parallel (cp. lxxviii. 50, cxliii. 3).—29. Cp. Isa. lxiii. 15, and see introd.—33 f. Cp. ll. 21 f., 25 f. *Kenaz*, as v. 17 b.

Critical Notes. 1. M **לִנְצָה**. Parallelism and the analogy of xiii. 1 &c., require **חֲסִידָךְ**. Moreover **וְנָח** without an accus. is improbable (cp. on xlv. 10).—4. Insert **עֲמֹד** (parallelism and metre).—5. Insert something like **רַחֵם מָקוֹם בְּחֵרָתָ לְשִׁכְתְּךָ** (similarly B.). Two *Paseks* in v. 2.—7. M **הִרְיָהָ פַעֲמִיד לְכִישָׁאוֹת נֶצַח**. 'Lift up thy steps (or, feet)' is intolerable. *Ἐπάρας τὰς χεῖρας σου*; *Ἄρῃ τὸ πῦρ ἀπὸ τοῦ πυθμὸς σου*. Gr. **מִהֲרָה פֹּ**. All inadequate. The next phrase is equally suspicious. 'Everlasting ruins' would be **חֲרֻבוֹת עוֹלָם**. The nearest possible correction is **הַסֵּתֶר אֲבִינִיד כְּרִשְׁעַת שְׂכִנְיָךְ** (cp. on lxxxiii. 4).—8. The poverty of M's text should awaken suspicion. Read **יִרְחֲמָאִים וְעֲרָבִים יִרְחֲמָאִים וְכֹתָשִׁים**. 9. Read **כְּצִרִים** for **צִוְרִיד** (vi. 8, xlii. 11), and **מִקְדָּשֶׁיךָ** (lxxiii. 36) for **מִוְעֲדֶיךָ** 'thy meeting-place,' Kau.; 'thy assembly,' *RDB*; *ἡς ἑορτῆς σου*, G). **כִּיעֲדוּ** in Lam. ii. 61 should be corrected accordingly. T and many MSS, **יָד**.

10. M **שָׂמוּ אוֹתָתָם אוֹתוֹת** (so probably G). Grimmé appends **יִדּוּעַ**, while Woods (*Hebraica*, 1887, p. 261) omits **אוֹתוֹת** and **יִדּוּעַ** (l. 11) as interpolated from v. 9, where he takes **עֲדֻמָּה** to be also an interpolation. Herz reads **שָׂמוּ אֵתֵתָם אוֹתוֹת**, 'there they have placed their axes (P) as ensigns.' Read probably, **בְּתוֹךְ מִשְׁכְּנֶיךָ**; **יִרְעוּ** [קָרְעוּ] **אוֹתוֹת** by **בְּתוֹךְ** and **אוֹתוֹת**; **כִּשְׁכֹּ** is represented in M by **שָׂמוּ** and **אוֹתוֹת**.

11 f. M may be grammatical, but is it translatable? **יִדּוּעַ**, **מִבְּיָא**, **יִרְעוּ** (why not **כִּנְיָה**?), **לִמְעָרָה**, and **בְּסִבְבָּעֵץ** are all very suspicious. For **יִדּוּעַ** T has **יִצְלִיף**, whence Bā. and Herz **יִרְעוּ** 'they destroy'; Du. **יִרְעוּ** (Ex. xxi. 6); Gr. **יִרְעוּ** Hal. **יִרְעוּ**. For **מִבְּיָא**, G 'A 2 0 S J imply **כְּסִבּוּא** or **בִּ**. Comparing Lam. ii. 76 it is plausible to read **שְׁבֹד עֲצָבִים יִרְעוּ כִּיֹּם מֵעַד יִרְחֲמָאִים**. For **לִ** 12 we may read **עֲצָבִים**

אֲשֶׁחֲדִים. The letters of the first two words were mixed up, and corruption followed. In קרד, ק seems to have come from ח, ד from ו; ות is dittographic (ועת follows).

13. Kt. ועת; Kr ועתה (so some MSS. and edd.). G (S), *ἐξέσπασεν* or (A*) *ἐξέσπασε*. Probably G read נַתְּנוּ, which is right (so first Herz); the Greek verb had to suit *ἀγαπᾷ*. M פתחה. G S פתחה; so Rashi, Gr. But the suffix is unaccountable (see De Jong, 15). Read פתחים. — יחד בכשיל. *כשיל* is a not very common Aramaic word (plur. in T; see next note). Read בריחים שברו (Lam. ii. 8). Sense and metre gain.

14 f. M וכלפות. An unproved word. New Heb. כולף = 'a plane;' פולב, T, 1 S. in. 20 = Heb. קרדם. T here has 'כיפסלת דיוסכר' (with) a double-edged cutting instrument, which points to בעל or פפיות ב' (Isa. xli. 15; cp. Ps. lxi. 6). So first Herz. To this, however, we must prefix בקרדם. ב' fell out owing to בכשיל which preceded it; כשיל in T Jer. xlv. 22 corresponds to Heb. קרדם (plural). Read יך with some MSS. and edd. (L. 9).

17. M נים יחד (cp. G T; absurdly wrong; but cp. Kon. i. 580). G η νινς ἰκοῦν αὐτὸν ὑπὸ τὸ αὐτὸ, δευτε, i.e. נים יכו. No doubt this is partly correct. יכו in M has become כל. After יכו we expect some verb, 1 plur. imperf. with suffix. Gr. reads נאבדם; Brull, נציתם; Herz, נענם. But the critics have not seen that יחד is a misplaced part of the verb, so that we must read נכחידם. We find the same phrase יכו וי in lxxxiii. 5.

18. M שרפו כל-מועדיאל בארץ. G (S) κατακαύσωμεν τὰς ἐνορίας Κυρίου ἀπὸ τῆς γῆς, i.e. נשבית כל-מועדיאל בארץ; in 2 (?) too read κατακαύσωμεν for κατακαύσμεν, cp. the same error in G 2 K. xxiii. 5, 11. That נש and בארץ are correct, is plain; parallelism requires this. But what are the מועדיאל, which both M and G adopt? According to most, the synagogues ('A 2, Del., Ba., We., Du. &c.). It is doubtful, however, whether synagogues could have been called מועדיאל. בית ועד (Solu ix. 15) is a synonym for בית כנסת, which cannot mean 'God's meeting-place'; indeed T gives בי כנסתא for the דעס of M, Jer. xxxix. 8. One might plausibly suggest מקדשי אל (cp. 4. 9), but having regard to lxxxiii. 5 we should most probably read שם ישראל. The enemy's ultimate object was to destroy, not Israel's sanctuaries, but Israel itself. Observe that נשבית in נשבית was corrupted into שרפו; שרפו

ישראל became עדיאל; שם is only represented by כו; כל (see above) comes from לכו.

19. M אֶתְּחִינוּ, *i.e.* 'signa cultus Mosaiici, furore fanatico deleta' (De Jong, 20). Most improbable. Remembering Lam. ii. 5, 7, read certainly אֶרְכִּנְתִּינוּ. 'אר is very often corrupted, both in the Psalms and elsewhere. M יֶאֱרִאֵנוּ. Here נו is dittographic. בלעו = לאראי (Lam. ii. 5). — M's אֵין עוֹד נְבִיא is a gloss on the following (partly misread) words.

20. M's עֲרִיכָה is dittographic, עֲרִיכָה follows. יודע, though supported by M's אֵין עוֹד נְבִיא (see on / 19), is corrupt. Read certainly כְּקֹדֶשׁ (parallelism and context).

21 f. M צר. צר sometimes represents כצר (see on lxxxiii. 8), sometimes כצרי (xxvii. 2). M אוֹיֵב. Read עֲרִיב (vii. 6, &c.).

23 f. Insert אָחֹר (Lam. ii. 3), with Bt. [so now Du.¹, for the metre. — M וְיִכְנֹךְ כְּקֶרֶב חֹקֶךְ כָּלָה; Kr. חִקֶּךְ. The theory, presupposed by M, that יִכְנֹךְ is a rhetorical expansion of יֹדֶךְ, is superfluous (xlv. 4 is not parallel). It forms part of the material for / 24, and Bickell naturally enough proposes the gentle correction, וְיִכְנֹךְ כְּקֶרֶב חֹקֶךְ תְּכָלָה. The statement, however, is both ill expressed and superfluous. Similarly Street (1790), Duhm. As generally in this psalm, the corruption presumably lies deep. Starting from this, יִכְנֹךְ at once suggests יִרְחֲמָל (יִרְחֲמָל in 1 S. ix. 1 represents יִרְחָ, see *crit. Bib.*). Remembering כִּפְנֵי אוֹיֵב in Lam. ii. 3, read probably יִרְחֲמָל [מִחֲרֵב]. The missing name may very well be רַחֲבֹת; רַחֲב fell out after חֲרֵב. חֹקֶךְ (cp. חֲבֹקֶךְ) and כִּיָּה both represent fragments of יִרְחֲמָל. For כָּלָה, Wellh. gives the impossible rendering 'draw forth,' while Derenbourg (*ZATW*, 1881, p. 333), Gr., and B. Jacob (*ZATW*, 1896, p. 131) read סָלָה. G has *εὐχαλός*, which S¹ constantly gives for סָלָה.

25 f. Error lies, not only in זָכַר (Lag. בָּכַר), but in זָאת. G^B gives a double rendering, *ταύτης* = זָאת so א T., and *τῆς κτίσεως* (*κτῆσεως*) *σου* = אֶחָתֶךָ (Gu.). Both readings, and also זָכַר, arose out of אֶשְׁתֶּר; cp. the name אַחֲזָת, and לִהְיוֹכִיר in xxxviii. 1. אוֹיֵב should be וְעִרְבֵךְ; וְעָם נִי should be נָכַל וְעִנְיֹךְ (lxxxiii. 8). The change of meaning is certainly great, but the present text is very unsatisfactory. For חֲרָף read חֲרָפֶךְ:

27. M לִחִית. G J, De Jong, We., Du. לִחִית; Bt. לִחִית (old fem. ending); Lag. לִחִיתֶיךָ (cp. T, and Sirach, xxxix. 30, Heb.); Street (1790), Schrader, Gr. לִמֹּת; Kr. לִשְׁחַת; Grimme לִדְנוֹת. But xxxv. 17,

suggests **לְכַפְּרִים**; cp. on xxii. 21. **חַיִּית** is a mere slip.—M **תִּרְדָּךְ**, 'thy turtle-dove,' i.e. Israel. Unparalleled. **ז** (Field), *ἡ ἐδιδάχθη σου νόμον*, with an allusion to the **תּוֹרָה** (so T J)—a playful attempt to explain the inexplicable. G (S) *ἐξουμαλυσεν σου* = **תִּרְדָּךְ**; so Street, Gunkel; cp. vi. 6. Plausible, but not favoured by parallelism. We expect **חֲסִידְךָ**; perhaps **ס** fell out, and **חִידך** became **תִּרְדָּךְ**.

29. M **לְבֵרִית**. 'The expression is strangely short, which beside the parallel member is not effective' (Ol.). The *berith* is supposed to be the pact between Yahwè and Israel. But this is here unsuitable. Bi., following G S, reads **לְבֵרִיתְךָ** (see next note). Hence Gu., **לְבֵרִיתְךָ** (cp. **אֱלֹהֵי כָל-בְּרִית** in Jewish liturgy¹). Du., less happily, **לְבֵרִית**, 'auf die Gemasteten.' The best remedy is indicated by lxxxix. 40 (see crit. n.); **בְּרִית** comes from **תַּפְאֶרֶת**. Comparing the parallel passage, Isa. lxvi. 15, read **הֵבֵט וַיֵּרָא כְּזֹבֵל תַּפְאֶרְתְּךָ**. **לְבֵרִית** in **ל** is a fragment of **כְּזֹבֵל**. See next note.

30. Street (1790) was on the right track; **מַחֲשָׁכִי** (?) has got out of its place. So Herz. But the material in M G is too much for a tetrameter. Duhm carries up **כִּי-מָלְאוּ** into the preceding line, which in M G is too short. But 'look on the fatted beasts, for they are full' is a detestable sense. Beyond reasonable doubt, as in lxx. 13, lxxxiii. 13, **נִאוֹת** comes from **מִשְׁכָּנוֹת**, and most probably **מַחֲשָׁכִי** has grown out of a miswritten **מַעֲשֵׂי**. **מַעֲשֵׂי מִשְׁכָּנוֹת** seems to be a scribe's conjectural variant to **מַחֲשָׁכִי**. Omit the initial **כִּי** or **כ**, which either represents or is a dittogram of the suffix in **בְּרִיתְךָ**.

31. **יָדְךָ** is certainly wrong. In ix. 10, x. 18 we read **נִדְבָה**. But the corruption lies deeper. **נָכַלְם** after **יֵשֶׁב** is superfluous; the whole line is too vague and indefinite. We expect a closing reference to the temple and the N. Arabians, and this is confirmed by Isa. lxiii. 15-19—a passage which was certainly in the mind of the psalmist (see introd., *ad fin.*). Even M's text of Isa. lxiii. 18 will show this, but if we criticize this text at all keenly, the confirmation becomes still stronger. Read most probably as **וְיָ, 18, 19—**

לִמָּה יִרְמָסוּ רַשְׁעִים מִשְׁכָּנְךָ
צִרְנוּ בּוֹסְסוּ מִקְדָּשְׁךָ
אֲדִינִי יִרְחַמְּאֵלִים לֹא-מִשְׁלַת בָּם
לֹא-תִקְרָא שֵׁםְךָ עֲלֵיהֶם

Now that we have a clue, we can more safely proceed to apply critical methods. We may appropriately read **ל** 31 thus—**אֲלֵיבָם מִקְדָּשְׁךָ**—

¹ Cp. also Hillel's saying, 'Be of the disciples of Aaron . . . loving thy fellow-creatures' (**הַבְּרִיּוֹת**). Similarly Grimme, *Psalm-problems*, p. 77.

יִרְחֲמָאֵל. Line 32 now acquires a fuller significance. When the house of praise has been delivered, Yahwè's worshippers will assemble for a solemn liturgical function of thanksgiving.

33. **M קֹכֶה אֱלֹהִים רִיבָה רִיבָה**. **רִיבָה** is strange; we expect **רִיבִי**. But **רִיב** and **חִרְפָּה** (l. 34) are not parallel words; nor is **קֹכֶה** parallel to **זָכַר**. For a key to the problem see xlii. 1 (crit. n.), where **רִיבָה** has grown out of **אֲרָבִים**. Read **רִיבָה יְהוָה** [רִיבָה] **כְּלִמְתִּי יְהוָה** [מִן] **עָרְבִים**.

34. **M קָמָה** comes from **יִרְחֲמָאֵלִים** (cp. on xliv. 23, liii. 2, lvi. 2, &c.), which is either a variant to or a gloss on **מְנִינָבֵל**, or rather **מִקְנֵן** **וְנָבֵל**; see on lvi. 17^b, 18^b. For **חִרְפָּתָךְ** we can now read **חִרְפָּתִי**; the final **כ** in **M** represents the **ק** in **קָנָה**. The context relates to the sufferings of the Jews; cp. xliv. 16, lxxxix. 51 (corr. texts).

35 f. First consider l. 36. **M שָׂאֹן קָמָד עִלָּה תָמִיד**. An awkwardly expressed description of the uproar of Yahwè's foes. **G** presupposes [אֵלֶיךָ] **נִאֲוֹת שִׁנְאֵד תַּעֲלָה תָמִיד**. This has grown out of **שִׁנְיֹת עֵינִי** **יִפְנִיד תַּעֲלָה**. **עֵינִי** and **ק** were confounded, and **עֵינִי** became **עִלָּה**. Editorial manipulation has evidently not been spared. It now becomes plain that **צִרְרִיד** in l. 35 has come out of **צִינְקָתִי**; **ד** sprang from **ק**, **רִי** from **ת**.

PSALM LXXIV.—2.

TETRAMETERS. Probably a song of triumph over the recovery for Israel of the N. Arabian border-land, which is realized by **f** as if it had taken place. Parallel passages are Ps. lxxxix.¹¹ and xcvi. The proemium, which seems to have been lost, may have been parallel to lxxxix. 1—8, though, since lines 3—6 (cp. lxxxix. 10f.) are parallel to Isa. li. 9^b, 10, there is just a possibility that the opening may have resembled Isa. li. 9a, and have contained an appeal against Israel's enemies. The reference to the dragon-myth (cp. Ps. viii., l. 2f.; Isa. li. 9f.) is an interesting proof of the tenacity of primitive myths. Wellh. in *SHOT* omitted v. 14 as an interpolation. In *Skizzen*, vi. 179, he restores it on the ground that it has no mythological reference. This, however, can hardly be maintained. Duhm comes to the same conclusion as the present writer; see also Gunkel (*Schoff.*, pp. 42 f.).

- 1 But [thou,] O Yahwè! art my king from of old, 12
That hast wrought deeds of succour in the midst of the
earth.
It was thou that didst divide the sea by thy strength, 13
That didst break the heads of the dragons on the waters;

Thou that didst shatter the heads of Leviathan,	14
And gavest up his carcase as food for the jackals ;	
Thou that didst clear a way for fountain and stream,	15
Thou that madest to burst forth the rivers of Ethan.	
Thine is Jerahmeel, thine also is Ishmael,	16
fo It was thou that didst establish Miṣṣur and Cusham ;	
It was thou that didst fix all the bounds of the land ;	17
Kenaz and Rehob thou didst form them.	

1. **My king.** See on xlv. 5. *Form of old*, for Israel's origin is traced back to the Creation.

2. **יִשְׁעוֹת** 'deeds of succour' : cp. xlv. 5b. The Exodus may be referred to : cp. Ex. viii. 18 [22], where Miṣraim (Miṣrim) is referred to as **בְּקֶרֶב הָאָרֶץ**, 'in the midst of the earth.'

3ff. Cp. Isa. ii. 9f. *The sea . . . the waters*, i.e. the primeval ocean, of which the dragon Tiamat was the mythic symbol. The dividing of the sea (cp. Gen. i. 6f.) was the equivalent of the mythic dividing of Tiamat. See *Enc. Bib.* 'Creation,' § 21. *The dragons*, i.e. the monsters which took the role of Tiamat in the mythic war of creation.—*The heads of Leviathan*. A Babylonian tradition (a distant echo of which is traceable in Rev. xii. 3) gave twin heads to the mythic dragon. See *Enc. Bib.* 'Dragon,' 'Leviathan.'

6. On the double representation of the punishment of Tiamat, 1. as consisting in her destruction, and 2. as consisting in her being placed in confinement in the ocean, i.e. the ocean which is coiled (**יִקְלָתָהּ**) Isa. xlvii. 1) round

the earth, see *Enc. Bib.* as above.—7. *The rivers of Ethan*. Cp. GRT H80u. It is here assumed that Ethan is the name of a region, viz. the Ethan te or Jerahmeelite country in the N. Arabian border-land where, according to the most plausible hypothesis, the Hebrew tradition placed the primeval Paradise with its rivers. That 'Ethanites' and 'Jerahmeelites' are the names of closely related peoples, if we should not rather say, that the Ethanites were 'one Jerahmeel' (cp. 1 K. iv. 31 [v. 9], where 'Mahol' comes from Jerahmeel),

can hardly be disputed ; for the evidence in favour of the rest of the hypothesis referred to, see *Enc. Bib.* 'Paradise.' It is not impossible that **עֵדֶן**, 'Eden,' may be an artificial

modification of **אֶתָן**, 'Ethan,' and

that 'fountain' (**מַעְיָן**) may refer to the fountain-head of the rivers of Paradise.¹ Gunkel's view is only superficially different. According to him, the 'perennial' rivers or streams are those of the primeval ocean (cp. xxiv. 3, **יַמִּים**, 'ocean,' **הַנְּדָרוֹת** 'rivers'; see *ad loc.*). For the streams of Paradise were originally the ocean-streams (see *Enc. Bib.* as above). The alternative renderings are 1. that supported recently by Gunkel and Duhm—'perennial rivers'; 2. that of J and EV—'mighty rivers'; both these presuppose that **אֶתָן** is an attributive genitive

(Gys.²⁰, § 128, 2w). The first is the more plausible; the rendering 'mighty' for **אֶתָן** is not to be supported by

Gen. xlv. 24, Jer. v. 15, Mic. vi. 2, since **אֶתָן** in all these passages is open to grave suspicion. It should be noted, however, that the three other passages of the Psalms quoted in Gen.²⁰ for the attributive genitive (lxxiii. 10, lxxviii. 49) are corrupt, and 2. that the occurrence of **תַּנִּין** and **לִיָּתָן** leads us

to expect some equally traditional word to define the nature of the rivers. It has often been held that by the 'rivers' the Jordan is meant (Del. and others). The dragon or Leviathan becomes Pharaoh, the fountain and river have to be explained by Ex. xvii., Num. xx. But the Jews knew by tradition of primeval divine acts, of which

¹ Possibly for **עֵדֶן** in Gen. ii. 6 we should read **מַעְיָן** 'fountain.' See, however, *Enc. Bib.*, 'Paradise,' § 5; *Crit. Bib.* *ad loc.*

the wonders of the Exodus (cp. on viii. 3) were but an echo or reflexion.*

9-12. The lands with which ancient Israel was so often at war, and parts of which were so much devastated and indeed often occupied by Yahwe's people, belong to Israel's God, and owe

their delimitation to Him. Cp. lxxxix. 12, xcv. 5, in revised text.—*חִבּוּלֹת*, or perhaps 'territories' (cp. *נְבוּל*, Gen. x. 19, &c.).—*Rehob*, another form of 'Rehoboth.' Cp. on lxxxviii. 4; also on lxxxix. 11.

Critical Notes. 1. Read *אַתָּה יְהוָה* (Gu.); cp. *II.* 3, 5, &c.—3. *מִפּוֹרְתָהּ* (xxiv. 19, corrupt?). T *בִּזְרֹתָהּ*, which seems right (cxxxvi. 13). *G* *ἐκπαταίωσας*?—4 f. *מִרָאשִׁי*. *G* in *l.* 4 gives *τὰς κεφαλὰς*, which is at any rate necessary if we read *תְּנִינִים*. In *l.* 5, *G* (B^h mg. inf R) has *τὰς κεφαλὰς*, but *G* (A T) *τὴν κεφαλὴν*, i.e. *רָאשִׁי*, which, however, is unnecessary (see exeg. note). 6. Read probably *תִּתֵּן נִוִּיתוֹ*. *נו* became *נו*; *יתו* fell out. Hence *M*'s reading.—*מִלֵּעַם לְצִיִּים*, on which cp. Kon., *Synt.*, p. 246, n. 1. On the vss. see Bathgen, *JPrTh* 1882, *ad loc.* Duhm would omit either *לֵעַם* (so already Bl.) or the following *ל*. Hitz. and Wellh. emend *לֵעַם* into *לֵעַם* ('frass'??). Surely the right reading is clear. *לֵעַם* and *לְצִיִּים* (לְשִׁיכִים) both represent fragments of *לְשַׁעְרֵי* (lxiii. 11).

8. *M.* *רֹבֵצֶת*. 'What the writer has in mind we do not know, but if he went about a little, he might become acquainted with dried-up river-beds.' So Duhm, more plausibly than Delitzsch and the earlier commentators, who see a reference to the drying up of the Jordan (Josh. iii. 14 ff., iv. 23). Parallelism, however, suggests the correction *הַצֶּבֶת*.

9 f. For *יָס* and *לִילָה* read probably *יָכִין* (= *יִרְחָמָאל*) and *יִשְׁמִיעֵאל*; cp. lxxxix. 12, xcv. 5. Ordinary corruptions.—*M.* *כָּאוֹר וְשָׁכִישׁ*. The Vss. differ widely. *G*^h *ἡλιος καὶ σελήνη*. Probably an arbitrary alteration; *G*^h read, not *שָׁכִישׁ יָרֵחַ*, but transposed 'כ' and 'ש', and interpreted *כָּאוֹר* to mean 'the moon.' *G*^h A T, however, has *φαῖσιν κ. ἡλιον* (so Complut. Ald. Theodoret). *A* *Σ φωστῆρα* [Syro-Hex., *Ἀ φωστῆρας*, Field] κ. *ἡλ.* *Θ. φῶς*, *E'* *φῶτα κ. ἡλ.* *S'* *σελήνη κ. ἡλ.*; *T* *סִיְהָרָא וְשִׁכִּישָׁא*; *S* *נִסְתָּן וְשִׁכִּישָׁא*; *J* *luminaria et solem*. Cp. also *l.* 23 of an African magic text, redacted by a Jewish hand, *ἀρκίζω σε τὸν φωστῆρα καὶ ἀστρα ἐν οὐρανῷ ποιήσαντα* (Deissmann, *Bibelstudien*, 43 f.). But *כָּאוֹר*, though afterwards accepted as a term for the moon, cannot be right here, nor is it any gain to read *סָהַר* (cp. *שְׁהַרְנִים*) with Gunkel, (1) because *סָהַר* was not in use in literal Hebrew, and (2) because mention of the heavenly luminaries is not to be expected here (see the context). The latter consideration is also adverse to the correction *מִאֲרוֹת שָׁכִים*.

The context seems to require כִּצִּיר וְכֶשֶׁם. צ became כ, as in Isa. i. 1 (צום from און); for כֶּשֶׁם cp. lxxii. 5, cxxi. 6.

11 f. גְּבֻלוֹת. G. *gebula*, seems to be right. Gunkel proposes גְּבוּלוֹת a term for the constellations as influencing the seasons (cp. Job xxxviii. 33). But we should have expected שְׁכִימִים as the complement (cp. Mt. xxiv. 29). — מִן דָּרָךְ, a strange parallel to גְּבֻלוֹת הָאָרֶץ, as Gunkel felt. Most probably ethnics lie concealed (cp. lxxxix. 13b). Read קִנְיָן וְרַחֲבֵי.

END OF VOL. I.

THE BOOK OF PSALMS

VOL. II.

THE

BOOK OF PSALMS

*Translated from a revised text with
Notes and Introduction*

IN PLACE OF A SECOND EDITION OF AN EARLIER
WORK (1888) BY THE SAME AUTHOR.

BY

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IN TWO VOLUMES

VOL. II.

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THE PSALMS.

PSALM LXXV.

TRIMETERS. Faithful Jews (not counting those of the wider Diaspora) are still divided into two sections—those in the Jewish land and those in captivity in the N. Arabian border-land. 'Those at home are harassed by the double tyranny of the 'impious ones' (faithless Jews) and the 'folk of the Miṣrites'. The former even go as far as to encourage the aggression of the N. Arabians (*ll.* 13 f.). The faithful Jews, however, (here as in Ps. xii.) rely on the sure prophetic promise of divine intervention. A change in the relation of captives and captors is at hand; the former will be restored, the latter will be destroyed (cp. Ps. ii, xviii. &c.). It is the Messianic judgment. The psalm is incomplete at the beginning. It has been provided with a liturgical preface and appendix, which assume that the wonderful events anticipated have taken place. Duhm speaks of the 'somewhat artificial pathos and forced expressions' of the psalm. With the clue supplied by so many preceding psalms it is not difficult to remove this imputation by restoring approximately the original text. The transposition of v. 11 (which may perhaps be taken as favoured by the *תנ"ך* in v. 4 [but see *crit. n.*], though it is sufficiently justified by other considerations [see on *ll.* 9 f.]), falls in with the theory that the original psalm was composed of quatrains. It was first suggested by Olshausen (1853). Ewald and Del. refer the psalm to the Assyrian episode in the reign of Hezekiah (cp. the title in *Gz.*); Hitz. and Olsh. to the Maccabæan period (like the following psalms). But see on Pss. xlvii, xlviii.

Deposited. Of Ethan the Ezrahite. Marked. Of Asaph. Marked. 1

1 To thee we give thanks, O God of Jacob, 2
We chant praise to all thy wonders.

(*Fragment of Psalm.*)

* * *
* * *

For [thou hast promised], 'I will punish Edom, 3
The folk of the Miṣrites I will judge.

'Miṣṣur and all its inhabitants tremble, 4
The dwellings of the-Edomites¹ rock.

All the horns of the wicked will I cut off, 11

10 +But+ the horns of the righteous shall be lifted up.'

¹ (The dwellings of) Jerahmeel.

THE PSALMS

To the impious I say, 'Rage not,' 5
 To the wicked: Lift not up thy voice,
 Lift not up thy voice to the Aramites, 6
 Nor speak insolently in Misaur.
 'For God will bring them from Arabia,¹ 7
 From the wilderness of Jerahmeel.²
 For the Jerahmeelites will he judge, 8, 9
 The Cushites, the Migrites also, will he destroy.³

(Liturgical Appendix.)

As for me, I will give thanks to Yahwè, 10
 I will chant praise to the God of Jacob. 20

1. **God of Jacob.** So l. 20; cp. xx. 2 (xxiv. 6), lxxvi. 7.—7. *Misur*, Ac. 'The perfect tenses are anticipative. The approach of the Judge will throw N. Arabia into consternation (cp. Hab. iii. 7).

9f. The transposition enables us both to avoid a faulty exegesis (as if Israel claimed to cut off the 'horns' of enemies), and to keep the first person in אנרע (instead of amending into תנרע). *Shall be lifted up.* We meet with the same figurative expression in lxxxix. 25, xcii. 11, cxlviii. 14; cp. Job xvi. 15, 1 Macc. ii. 48 (καὶ οὐκ ἔσται κέρας τῷ ἀνταγωνιστῇ) and especially Dt. xxxiii. 17. Cp. also the Assyrian phrase, 'A cap (*agn*) with high horns, a cap of dominion (I set on

Marduk's head),' quoted in *Del. Ass. III B*, p. 15.

11. **The impious**, specially used as a class-name for those Jews who had thrown off legal restraints. See on xiv. 1, and cp. xxvi. 4, 1. 18 (cop. texts), lxxviii. 3.—11—18. The party or faction of the 'impious' is warned not to go on like raging madmen, trampling law and religion under foot, and not to continue to speak insolently of the Jews in the land of the Migrites and Jerahmeelites, encouraging these fierce peoples in their aggressions. For soon all will be changed; destruction will be for the enemies, restoration to their home for the Jews.—14. דבר עתק. Cp. xxxi. 19, xciv. 4, 1 S. ii. 3.

Critical Notes. 1. Omit the superfluous דודינו, and for אלהים וקרוב read אלהי-יעקוב. It is quite inadequate to change שמוך to וקראי בשמוך; with Dy., Gr., Bā., Che.⁽¹⁾, Kau., We., or וקראנו בשמוך, with Street (1790) and Duhm (1899), following G S.—2. M ספרו. Street and Duhm ספרנו. Rather נומר, of which שמוך = זמר is a fragment. Before 'נפ' insert כל with G.—5. Insert דברת. —M אקח מועד, which being so 'singular' Duhm will not 'venture to alter,' but which Gratz rightly pronounces 'inexplicable.' Read אכיה אדום,—6. אני מישרים אשפט (cp. lviii. 2). The separation of אני from its verb is awkward. Read משרים.

7. M נלכנים-ארץ. The obscurity of this clause is well known. with 7. 3, in its corrected form before us, the difficulty of 7. 4 disappears.

¹ This means Ishmael.

² This means Jerahmeel.

³ All the wicked of the land.

Read **נָמְנוּ מִצָּר**.—8. **אֲנֹכִי תִכְנֶנֶתִּי עֲמוּדֶיךָ**. **אֲנֹכִי** in *v.* 4, with **עַמִּי** in *v.* 3, is improbable, and **תִּכְנֶנֶתִּי** is not the right word with **עַמִּי**. For **תִּכְנֶנֶתִּי** Gr. reads *ἡκνῆν*; cp. *G. ἐστεπλῶσα*. Restore rather **נָעִנִי אֱדוֹם = יִרְחֵאֵל סֵלָה**. (**כִּי** from **כִּי**, **ת** from **ש**).—**סֵלָה** from **יִרְחֵאֵל**.

11. Read **אֶבְרַת לִנְבָלִים אֶל־תְּהַלֵּל** (cp. on l. 6, liii. 2).—12 fl. **מִקֶּרְנֵיכֶם, קָרוּ מִקוֹל**. For the phrase, see Gen. xxxix. 18.—**מִבְצָאָר**, 'with neck thrown back' (cp. Job xv. 26¹??). *G.*, however, has *κατὰ τοῦ Θεοῦ*, i.e. **בְּצוֹר**; *G.* constantly (e.g. Dt. xxxii. 4, 15, &c., Isa. xxx. 29) renders the divine title **צוֹר** by *Θεός*. Hence Baethgen (*Th. Stud. u. Krit.* 1880, p. 762), Che.¹, Now., Kau., following Cappellus, would restore **בְּצוֹר**, which is the more plausible if, with Baethgen, we take **כִּירוֹם** in *v.* 6a to be, like **צוֹר**, a designation of God, = **שֵׁבִיבִים** in New Hebrew. Still **בְּצוֹר**, for **עַל־אֱלֹהִים**, is not a natural expression, and the context, as we shall see when *v.* 7 has been emended, leads us to expect in *v.* 6 the names of peoples or countries. It so happens that we find elsewhere **כִּירוֹם** concealing **יִרְחֵאֵלִים** (see on vii. 8, lvi. 3), and probably **צוֹר** or **צָר** representing **בְּצוֹר** (Gen. xiv. 10, xiv. 2, xiv. 22; see *Em. Bib.*, 'Zoar'). The passage does not become fully significant till we read, in l. 13, **לְמָרוֹם** for **לְאֲרָמִים**, and in l. 14 **בְּמָצוֹר** for **בְּצָאָר**. For the phrase in l. 13 cp. Isa. xiii. 2, **הָרִימוּ קוֹל לָהֶם**.

15 f. **מִכִּיּוֹצֵא וּמִמְעֵרָב**, 'for not from the east nor from the west.' Read rather, **כִּי אֵל כִּיּוֹצֵאִם מִמְעֵרָב**. The reason will appear presently.—**מִמְדִּבְרַת הָרִים** so Baer, following T, Kimhi, MSS., the two Soncino Bibles, and other edd.). Ginsburg, however, following most vss., Ibn Ezra, and MSS., reads **מִמְדִּבְרַת הָרִים**, and most moderns agree with him. Yet if these are the only possibilities, the former is to be preferred; so Hupf., Kautzsch, Driver. For plainly **הָרִים** corresponds to **רִים**, and must, therefore, mean 'elevation.' Besides (2) what can 'the wilderness of the mountains' mean? Had the writer meant the Negeb, he would surely have said the Negeb. Wellhausen's **וּמִהָרִים** is surely a desperate expedient. And (3) the sentence is incomplete; we have to supply something, e.g. **מִשְׁפָּט**. But is such an omission probable? A little reflection, however, will suggest a remedy. Since 'Jerahmeel' is the leading figure among Israel's enemies, must not both **הָרִים** and **רִים** be mutilations of **יִרְחֵאֵל** (cp. **חֵרִים** and **יִרְמִיָּהוּ**). The phrase 'the wilderness of Jerahmeel' is as natural as the phrase 'the wilderness of the mountains' is unnatural. The **וְלוֹ** in **וְלוֹ** represents **אֵל** in **יִרְחֵאֵל**. We now turn back to l. 15, and finding **כִּיעֵרָב**, at once discern that it represents **מִמְעֵרָב**. The remaining corrections in l. 15 are self-evident

¹ Here, obviously, we should read **מִמְעֵרָב**. Cp. **כְּנָבוֹר** in the *ib.* xvi. 14.

to a keen critic; so also is אלהים for ולא in *l.* 16. Now, too, *זה ישפיל זה ירים* becomes transparent. It is a combination of two glosses on ערב and הרים(?) respectively, viz. *זה ישמעאל* and *זה ירחמאל*. Parallel is the gloss in 2 S. xiv. 13 (see *Crit. Bib.*).

17 f. M *בִּירְחֵמָלִים שֶׁפֶט*. Not enough for a trimeter. Duhm would read *כִּי־יְהוָה הוּא*, but this is one of those superficial cures which are much to be deprecated. Again and again we have found *לחם, לחם, לחם*, and *אלהים* supplanting *ירחמאל* or *ירחמאלים*. Read probably here *כִּי יִרְחֲמָאִלִים יִשְׁפֹּט*.

Verse 9 is full of difficulty. What is *וַיִּנָּחַר* (Pasek follows)? And what *כִּלְא מִסָּךְ*? (*מִסָּךְ* is a *an. leg.*). And what *וַיִּנָּחַר מִזֶּה*? (*הַנִּיחַ*, 'to pour out' occurs nowhere else). What does the suffix in *שִׁכְרִיָּה* refer to? Why *יִשְׁתֵּי*? Various expedients have no doubt been devised (e.g. G S read *כִּזֶּה אֱלֹהֵי*, but the psalmists would not thank the critics for crediting them with so little style). Experience warns us that we have here a specimen, on a large scale, of editorial ingenuity in dealing with a mass of dittograms and corruptions. I will endeavour to restore an earlier form of the text, omitting *כָּל רִשְׁעֵי־אֶרֶץ* (which is clearly a gloss) and mere dittograms. *כִּי כֹשׁ יִרְחֲמָאֵל כֶּשֶׁם אֶפְ-מִצְרַיִם*. (Notice that *כָּל* = *כִּי*, and that *מִסָּךְ* = *מִשָּׁךְ*, a regular corruption of *כֶּשֶׁם*, see on *cxv.* 5, and *cp.* on *שָׁכַם*, *lx.* 8). Remove the dittograms, and we get two trimeters (see translation). *אֶדָּ* for *אֶפְ* is due to Olshausen.

19. M *אֲנִיד לְעֵלָם*. G, however, *ἀγλαίσσωμαι* (אֲנִיל) *eis tòn aiōna* (so Ba., Kau., Beer). Neither is natural, especially as a parallel to *l.* 20. Read probably *אֲנִידָה לְיְהוָה* (an imperfect *ה* in *אֲנִידָה* became *נ* in Aramaic script; *אלהים*, written instead of *יהוה*, became *עֵלָם*).

PSALM LXXVI.

TRIMETERS. Anticipations of Yahwe's crowning mercy—the humiliation of Israel's oppressors. It is a companion-psalm to *Pas.* xlv. and xlviii.; *cp.* also *xviii.* 44-46. No Asaphite psalm is equally vivid and vigorous; it is 'keen as sword-blades flashing down upon Syrian helms.' Indeed if we work upon the traditional text, it is plausible to regard this as a Maccabæan psalm. Hitzig and Olshausen thought of the victory of Judas over Seron (1 Macc. iii. 13-24), and Duhm remarks that, as 'Salem' in *v.* 3 shows, the psalm is later than *Gen.* xiv. 18-20, 'which verses are an insertion in one of the latest chapters of the Pentateuch.' We can hardly hesitate, however, on the analogy of so many other passages in the Psalter, to restore in *vv.* 4, 6 f., 11 f. the names of the N. Arabian enemies of the Jews, and to accept such a doubtful form as 'Salem' (for 'Jerusalem') on the sole authority of a proper name in the traditional text of *Gen.* xiv. (which is full of corruption in the proper names), is extremely bold. Kimb's view that the psalm refers to the wars of 'Gog and Magog' (*Ezek.* xxxviii., f.), is not without an element of truth.

Deposited. Of the Ishmaelites. Marked. Of Asaph. Marked. 1

- 1 Yahwè has made himself known in Judah, 2
 His name is great in Jerusalem ;
 Yahwè has rescued his sanctuary, 3
 His dwelling-place he has succoured ;
 He has broken the quiver of Cusham, 4
 The shield and the sword of Jerahmeel.
 O Yahwè ! fearful art thou, 5
 [And] venerable is the place of thy glory.
 The Ishmaelites fled in amazement, 6
 10 The men of Jerahmeel were found no more ;
 At thy stern voice, O God of Jacob ! 7
 Jerahmeel and Cusham were routed.
 Fearful art thou, and who can stand 8
 Before thee for the violence of thine anger ?
 From heaven thou didst proclaim sentence, 9
 Earth feared, and held its peace,
 When Yahwè arose for judgment, 10
 To succour all the sufferers in the land.
 All the Jerahmeelites shall serve him, 11
 20 The remnant of Maacath shall do homage unto him,
 The Ishmaelites shall bow down unto him, 12
 All the Cushites shall bring him tribute,
 +Who is+ terrible to those of Jerahmeel, 13
 Fearful to the kings of Missur.

1 f. Cp. xlviii. 2. 4.—3 f. Cp. xvi. 5, xlviii. 4.—5 f. Cp. xvi. 10. *The quiver of Cusham.* Cp. Jer. v. 16. 'Their quiver is an open sepulchre.' In the context of this passage the people coming from Saphon (not 'the north') and from the utmost part of the land (not the earth) are the Jerahmeelites. Cp. also Jer. xix. 35, 'I will break the bow of Elam' (miswritten for 'Jerahmeel'). Cp. *Enc. Bib.*, 'Prophet,' §§ 40, 49, and *Critical Bibica*, Part 1.

7. נורא. So xlviii. 8. — 9. נסר תפדה. Cp. xlviii. 6. — 10. Were found no more = disappeared. Cp. Isa.

xxix. 5, 7 f., a late insertion of eschatological purport.—11. נערה; cp. ix. 6, lxxviii. 31, lxxx. 17, cxix. 21.

15 f. Cp. xvi. 7.—18. ענני ארץ. Same phrase in M of Isa. xi. 4, Zeph. ii. 3, Am. viii. 4, Job xxiv. 4. In Am. and Job Kr. gives ענני — 19-24. See crit. notes, and cp. lxxviii. 12, ll. 26-29, lxxxix. 1, l. 11 f. — 20. *Maacath.* See *Enc. Bib.*, 'Maacath, ii.' That 'Maacath' and 'Jerahmeel' are ultimately synonymous, need not surprise us. 'Maacath' represents only a part of the region occupied anciently by the Jerahmeelites.

Critical Notes. (Title.) G adds πρὸς τοὺς Ἀσσυρίους (attested by Theodoret). Did the original of this mean 'concerning the Asshurites (of North Arabia)'?

1 f. **נודע** M. But the theme of the psalm is not that Yahwè is constantly known in Judah by the manifestations of his might, but that a special manifestation has recently taken place. Read **נודע** (xlviii. 4), with T, Gr.—M **בִּישְׂרָאֵל** (so too the vss.). 'Israel' and 'Judah,' it is assumed, have become synonymous. In the parallel psalm (xlviii.), however 'Judah' and 'Zion' fill up the canvass, nor can we in the statement of the theme dispense with 'Zion' or 'Jerusalem.' It is true, according to M, 'Salem' (= Jerusalem?) and Zion are mentioned in the next verse, but, as we shall see, this is more than doubtful. It seems highly probable that **בִּישְׂרָאֵל** is a scribe's slip for **בִּירוּשָׁלַם**, as in Jer. xliii. 6 (cp. xxxiii. 16), Is. 40, Zech. ii. 2 (ditto), xi. 1, Mal. ii. 11 (ditto), Lam. ii. 5 (so Gr., *M/G/H*), 1880, pp. 97-101), to which add Zeph. iii. 14, according to the Heb. text presupposed by G.

2 f. **ויהי בשלם סבו** M. Each of these words is improbable. First, why **ויהי**? Olshausen renders, 'And so (consequently) his lodging is continually'; Ewald, 'for (= in fact) his lodging was set.' Both renderings imply the faulty reading **נודע**, and both statements tell us something which is altogether superfluous for the development of the theme of the psalm. Next as to **שלם**. Josephus, it is true, asserts (*Ant.* vii. 3, 2) that *Σόλυμα* was the original form of *Ἱεροσόλυμα*. This, however, is certainly incorrect, nor have we even any sufficient reason (apart from Ps. lxxvi. 3 and the supposed mention of 'Jerusalem' as 'Salem' but see *Enc. Bib.*, 'Mekhizedek,' § 3 in Gen. xiv. 18) that a shortened form 'Salem' existed. G here gives *αὐτῷ ἐσκήνη*. If the general structure of *αὐτῷ ἐσκήνη* in M is correct it would be better to read **בְּשִׁלָּה** (cp. *Σόλημα*, Gr.¹ xl. 5, where M has **שִׁלָּה**, but see *Enc. Bib.*, 'Shiloh'); so Gr. Lastly, as to **סבו**. Certainly we find **סבו**, אֶסְבֵּה in xxvii. 5, || **אֶהְיֶה**, but the reading is very doubtful. Nor is there any reason why the humble designation 'booth' should be applied here to the temple. Rejecting, therefore, M's text, except as material for the critic to work upon, what do the parallel psalms, xvi. (7. 5) and xlviii. (7. 4) suggest? The answer cannot be doubtful. We have to read **יהוה הציל מקדשיו**. The loss of the **ד** in **מקד** led to the misreading **סבו**; then the feeling that 'Jerusalem' must be somewhere mentioned led to the further misreadings **בשלם** for the indistinctly written **הצלכ** and **ויהי** for the often misread group of letters which forms the Tetragrammaton.—M **ומעונתו בציון**. In civ. 22, Am. iii. 4, **מענה** means a den. In Deut. xxxiii. 27 and Jer. xxi. 13 the text is doubtful. On the analogy of the preceding correction read **ומישכנתיו השני** (xvi. 5, cp. xliii. 3); cp. next note (on **שמה**). **ב** came from **ה**, as in *l.* 2; (**נ**) from **ע**.

5. M **שמה שבר רשפי־קשת**. **שבר** is certainly right. The disarming of the enemy, followed by the destruction of their warlike implements, is the imagined occasion of the psalm. But why **שמה**?

First, why is the long form preferred? And next, the sense is not clear. Does the poet mean that it was in the temple, as the centre of Yahwē's effectual working, that he virtually defeated the enemy (Ol., Hu.)? or that the action described took place just without the walls of Jerusalem? Or, reading נִדְרֵע in *L.* 1, is the שְׁמָה temporal (cp. xiv. 5, Hupf.; xlviii. 7, Gr. alt.)? And what is רִשְׁפֵי-קֶשֶׁת? *G.* renders *τ. 4a ἐκεί συνετέριψεν τὰ κρητὴ τῶν ριζῶν*, but a variant at the end of the verse (in *B.*, but not supported by *B¹NRT*) runs, ἐκεί συνεκλάσεν τὰ κέσματ. *T* gives נִרְרֵן וְקֶשֶׁתוֹ, 'arrows and bows.' Most moderns explain, 'the lightnings of the bow,' i.e. the swift-flying arrows. But that רִשְׁפָּה = 'lightning' is uncertain (see on lxxviii. 48), and the rhetorical phrase supposed here by most is not in the style of the psalmists. Beyond doubt רִשְׁפֵי is a corruption of a name for some warlike implement (see *τ. 4b*). Herz suggests אֶשְׁפָּה וְקֶשֶׁת; 'the error is due to dittography, the repeated ר having supplanted the quiescent א.' *G.*'s κρητὴ or κρηατὰ may, he thinks, have come from κρηπέτραν. Half of this is right, but we expect the name of Israel's enemies; and if מִלְחָמָה in *τ. 4b* comes from יִרְחִמָּאל קֶשֶׁת, must come from כִּיָּס (so also in Isa. xxi. 17, lxvi. 19, Jer. xlv. 9). Read שֶׁבֶר אֶשְׁפָּת בָּשָׁם. שְׁמָה is either a corrupt dittogram or a corrupt correction of הַשֵּׁנִי (ע and כ confounded). 6. מִלְחָמָה. But 'שֶׁבֶר מל' is an impossible phrase. In Hos. i. 7, ii. 20, where מִלְחָמָה appears to mean 'warlike equipment,' the text is corrupt; in all these passages, as well as in Zech. ix. 10, x. 4, מִלְחָמָה, like מֶלֶח (in מִלַּח), is one of the many distortions of יִרְחִמָּאל. So too מִלְחָמֹת in xlv. 10. 'The shield and the sword of Jerahmeel' corresponds here to 'the quiver of Cusham.' For Houtsma's mythologizing interpretation, see *ZATW*, 1902, p. 329.]

7. מִלְחָמָה : נֶאֱדָר. סֶלָה : נֶאֱדָר. *אֶתָּה* *M.* is impossible, for אֶתָּה has no Niphal (Job xxxiii. 30 is corrupt; see Budde). *G.*, φωτίζεις; 'A. φωτισμός; *J.* *lumen*; all presupposing, neither נֶאֱדָר nor נֶאֱדָר but the equation נֶאֱדָר = אֶתָּה. נֶאֱדָר, 'light.' Σ, ἐπιφανής &c. But *L.* 13 shows that נֶאֱדָר is right; and *T.* presuppose this reading in both passages. So *Kr.*, *Ol.* doubtfully. *Gr.*, *Hu.*, Kau, &c.; *Hi.*, wrongly, נֶאֱדָר. סֶלָה comes from אֱלֹהִים (as in lxxviii. 33, &c.), i.e. יְהוָה.

8. מִלְחָמָה : מִלְחָמָה. *G.* θανμαστών από ὕψους αἰωνίων. *Hitz.* thinks that the scribe thoughtlessly wrote מִלְחָמָה as a synonym for עַד, as if עַד meant 'booty,' a view which *Br.*, *Che.*, *Bi.*, *Kau.*, *Du.* accept. But if mountains are meant at all, it must be the mountains around Yahwē's sanctuary that are meant. *G.*'s αἰωνίων can only be a guess, and this of itself suggests that the translator's Heb. text was corrupt. Certainly our traditional text is so too; even מִלְחָמָה would not produce a clear and acceptable sense. The key is supplied by lxxix. 40 (see crit. note), where בְּרִית (מִלְחָמָה) certainly represents תַּפְאָרֶת. Read מִלְחָמָה (cp. xvi. 6, Isa. lx. 7, lxxiii. 15, lxiv. 10). An

imperfect ק became ו, ו became ר, and ס passed into ר. [D. H. Muller ingeniously, **מִשְׁחָרֵי טָרֵף אֶשְׁתַּלְּלוּ**. But מ' ט' is too weak, and אֶשְׁת' remains suspicious.]

9. M **אֶשְׁתַּלְּלוּ לִבְ נָכוֹ שְׁנָתָם אֶשְׁת'** (followed by Pasck) is highly suspicious. The form only occurs again in Isa. lix. 15 (in partic.), where it is corrupt. The supposed sense too is very unsuitable. Ruben suggests that it is a corrupt dittogram of **אֲנִישֵׁי חַיִּל** in v. 6b. Rather it is a corruption of **יִשְׁכְּנֵי אֱלֹהִים**; cp. **יִשְׁכְּנֵי אֱלֹהִים** from **יִשְׁכְּנֵי אֱלֹהִים** in lxxv. 8. **אֶבִּירִי לֵב** is also unsatisfactory. It should mean 'obstinate, contumacious' (Isa. xli. 12); hence G (and similarly S) gives of **ἀσύνετος ἡ καρδία**. **נָכוֹ שְׁנָתָם** is also strange; the other passages quoted by König (§ 3294) are not fully parallel. Nor is the meaning clear. Duhm thinks that a trance-like sleep, a **תְּדַרְכָּה** (cp. v. 7b), is meant; other critics think of the sleep of death (cp., however, xiii. 4; Jer. li. 39). The true reading, however, is clear from xlviii. 6. **נָכוֹ** should be **נָסוּ**, which follows, has sprung from **נָסוּ**, written as a correction of **נָכוֹ**; **תָּם** from **תָּכְרוּ**. **אֶבִּירִי לֵב** (cp. errors in lxxiii. 1, lxxviii. 6, xciv. 15) comes from **יִרְחֵאֵל**, a gloss on **חַיִּל** in l. 10. Read therefore **נָסוּ תָכְרוּ יִשְׁכְּנֵי אֱלֹהִים**.

10. M **וְלֹא־נִכְצָאוּ כְּלֵאֲנִישֵׁי־חַיִּל יְדֵיהֶם**. 'To find his hands' is doubtless possible in the abstract. But such an odd phrase is not to be credited to a psalmist. It would also be against parallelism, even if v. 6 in M were correct. Like the strange phrase in Job xxxvii. 7 it is corrupt. **חַיִּל** is one of the mutilations of **יִרְחֵאֵל** (so e.g. **בֹּד־חַיִּל**, 2 Chr. xvii. 7); **יְדֵיהֶם** is a corruption of **יִרְחֵא**, a correction of **חַיִּל**. Read **וְלֹא־נִכְצָאוּ כְּלֵאֲנִישֵׁי יִרְ**.

12. M **נִרְדְּמוּ רַכְבִּי סוּס וְרַכֵּב וְסוּס נִרְדְּם**. G presupposes **סוּס נִרְדְּמוּ רַכְבִּי**, which Gratz and Herz adopt. Rapoport, cited by Geiger, *Jud. Zt.* 1871, p. 311, **נִרְדְּמוּ רַכֵּב**. A very poor result! Read certainly **נִרְדְּמוּ נִרְדְּמוּ יִרְחֵאֵל וְסוּס**. Cp. crit. note on xx. 8.

13 f. Omit first **אֶתָּה** (Du.) M **כִּיָּא** (Kon. 9 4017). Read **מִיָּעוּ** (Geiger, Gr., Nold., Bruston, Now., We., Hal., Du.). Cp. xc. 11.—16. M **וְשִׁקְטָהּ**. Hardly the right word. Read **שִׁתְקָהּ** (Prov. xxxi. 20).

19 f. M **כִּלָּה : פִּרְחֵכֶת אָדָם תוֹדֶה שְׂאֵרֵית חַכְתָּ תַחֲנֹךְ**. A striking proof of the helplessness of the old critical methods. Baethg. renders v. 11a, 'For the wrath of man must praise thee,' and leaves v. 11b untranslated. Kautzsch pronounces the entire verse 'altogether inexplicable.' Wellhausen (Furness) renders, 'The most wretched among men give thee thanks. [The residue of the most wretched keep festival unto thee]; by **חַכְתָּ** ('pronunciation and meaning quite uncertain') the pious are meant. For **תַּחֲנֹךְ**, following G **ἐοφράσαι σοι**, Böttcher and Ewald read **תַּחֲנֹךְ**, Thrupp **תַּחֲנֹךְ**, Wellh. and Duhm **תַּחֲנֹךְ**. But (1) **ἐοφράσαι σοι** may be corrupt; (2) if not, the sense of

such a phrase in this context is far from clear. Thrupp, it is true, can explain the passage: 'Those of the wrathful who survive the judgment with which thou shalt destroy them, shall turn to thee, and shall come up to Jerusalem to the feast to adore thy name'; cp. Zech. xiv. 16, to which, according to Thrupp, this passage alludes. On this the present writer long ago (in ed. 1) remarked that it puts too much into the Hebrew, adding that for his own part he agreed with Gratz and Brull that the passage contained the name of an enemy whose submission the psalmist anticipated. The former critic proposes to read אָרַם for אָרַם, and חַמַּת תְּחַנֵּן for חַמַּת תְּחַנֵּן, rendering, 'For Hamath of Aram will confess thee, the remnant of Hamath will tremble.' The double mention of Hamath, however, is improbable, nor can הוֹדָה mean 'to confess as overlord,' and חָנַן, 'to tremble' (xviii. 46), is suspicious. A more thorough application of the newer methods is indispensable. חַמַּת in O.T. is repeatedly miswritten for מַעַת (the southern Maacath; see *Enc. Bib.*, 'Maacah'). We shall not be far wrong in reading, --

כָּל־יִרְחֻמָּאִים יַעֲבֹדוּהוּ
יֵאָרִית מַעַת יִשְׁתַּחֲוּ לוֹ

The corruptions presupposed are all of familiar types; כָּל for כִּי is due to Duhm (cp. *l.* 22). {G's *ἐνθύμιον* and *ἐνθύμιον*, corresponding to חַמַּת in *z.* 11a and *b*, seems to be a corruption of *θύμος* and *θύμου*. The corruption began in *b*, where it was caused by the proximity of *εἰ* in *ἐγκατάλειμμα*. Nestle (*ZATW*, 1896, p. 324) can hardly be right in making *ἐνθ.* equivalent to חַמַּת.]

21. M יהוה וְשִׁלְכֵנו ליהוה אֱלֹהֵינוּ. Duhm would omit יהוה, the psalm being Elohist; it will be seen presently, however, that the editor had no choice but to retain the יהוה of the original poem. It is a proof of the glamour still attaching to the text of M that these four words have hitherto had to undergo no serious criticism. Obviously, however, they are not parallel to the second half of the verse, since הוֹבִיל שִׁי is only used (e.g. lxviii. 30) of subject peoples, while נָדְרוּ וְשִׁלְכֵנו can only apply to Israelites. The context suggests that some ethnic name underlies one of the four words, and the analogy of other passages in the Psalms suggests that the name required is יִשְׁרָאֵלִים (for וְשִׁלְכֵנו). The superfluous אֱלֹהֵינוּ has probably come from יִרְחֻמָּאִים, a gloss from the margin, originally meant as a correction of לְנוֹרָא (end of verse). Read יִכְרַעֵי יִשְׁמ' ליהוה (lxxii. 9).

22. M כָּל־סִבְיָיו יוֹבִילוּ שִׁי לְנוֹרָא. כָּל־ as lxxxix. 8b (the two passages must be treated together). לְנוֹרָא = גִּיּוֹרָא. G τῶ φονεῶ; J *terribili* (twice). Wellh., 'כ' denotes God,' apparently thinking of Isa. viii. 13. But we should expect מוֹרָאנוּ. Duhm would set לְנוֹרָא aside, as metrically superfluous. It is superfluous, but not an interpolation; it comes from יִרְחֻמָּאִים (see next note). Read כָּל־בְּשָׂמִים

יִבְלֶה לוֹ שׁ. יִבְלֶה לוֹ שׁ in סִבִּיבֵי ב. is dittographic; ב = כ, ע = ש. Editorial manipulation?

23. M יִבְצֵר רִחַ נְגִידִים, 'he mows off the snorting of princes (*i.e.* despots),' Del.; 'he cuts off the spirit of tyrants (*i.e.* kills them),' Duhm, Wellh. Very strange; see Isa. xviii. 5. The remedy is suggested by l. 24, and by the ethnic names in the rest of the psalm. Read—נִעְדָּן לִירֵחַמָּאִים (cp. lxxxix. 8, נ' parallel to נִרְחַם).

24. M לְמִלְכֵי־אֶרֶץ. For this colourless phrase read of course לְמִלְכֵי־מָצָר (א and ב confounded, as Judg. xiv. 15).

PSALM LXXVII.—I.

TRIMELLER. Another psalm of doubt, reminding us of Pss. xxxix.⁽¹⁾ lxxiii., and cxvi. The problem, however, is not, Why do the wicked N. Arabians aggrandize themselves at the expense of pious Jews, but this, Has Yahwe's promise utterly failed? In both cases, the mere statement of the problem appears to the speaker (Israel), as he reviews the circumstances afterwards, to be the first step towards apostasy. The only excuse is that the statement of the problem had chilled the heart of the speaker, and made life not worth living (ll. 11 f.). At first he would not speak (ll. 7 f.). But at last the dreadful words came out, 'Has his truth failed' (ll. 13-18). And now the loyalty of the sufferer reasserts itself. All that he seemed to have forgotten comes back to him:

'The days she never can forget
Are earnest that he loves her yet';

for a Biblical commentary we may compare Lam. iii. 21-23. Revived from his depression, he promises to celebrate Yahwe's exploits in the songs of the sanctuary, and in the closing words (or has another stanza dropped out?) refers to the most typical of all the 'ancient wonders'—the liberation of Israel from the very land of Jerahmeel where a part of the people is again in captivity. —Note the characteristic word זָנַח (l. 13); cp. xlii. 2, xlii. 10, 24, lx. 3, 12, lxxiv. 1, lxxxviii. 15, lxxxix. 39. Parallel psalms are xxxix.⁽¹⁾ lxxiii., cxvi.; also xlii., xliii., lxxiv., lxxxv., cxlii., cxliii.; and cp. Isa. lxiii. 7-xiv. 11[12], Lam. iii. Cp. also the view taken in *OP*, p. 147; also Smend, p. 125; Coblenz, pp. 58-60.

- | | | |
|----|---|---|
| 1 | In Jerahmeel I cried unto Yahwè, | 2 |
| | In Jerahmeel I made supplication unto God. | |
| | In Jerahmeel I sought Yahwè, | 3 |
| | [Mine eye] gushed forth without pause, | |
| | My soul refused to be comforted, ¹ | |
| | My spirit within me was astonished; | 4 |
| | I held fast the guard of my tongue, | 5 |
| | I became dumb, and would not speak; | |
| | I forgot the ancient days, | 6 |
| 10 | The years of old time I remembered [not], | |
| | I lost feeling in my reins and my heart, | 7 |
| | I was depressed and alarmed in my spirit: | |

¹ I will remember Yahwè, and will moan; I will complain.

'Will Yahwè cast [me] off for ever? 8

Will he be favourable no more?

Has his lovingkindness ceased for ever? 9

Has his truth failed for all generations?

Has God forgotten to pity? 10

Is his compassion restrained toward us?

And I said, 'It is my folly; 11

20 [I will remember] the years of old time:

I will celebrate thine exploits, O Yahwè! 12

I will chant thine ancient wonders;

I will muse upon all thy works, 13

Think upon all thine exploits.

I will praise thy way in Cush; 14

Yahwè is great in Jerahmeel.

Thou art a wonder-working God; 15

Thou hast made known thy strength among the peoples.

Thou hast redeemed thy people from Mişşur; 16

30 From the sons of Jerahmeel and Ishmael.¹

The tenses in M's text of *Ps.* 2-7 present considerable difficulty. That the view presented in Driver's *Tenses*, § 52, n. 3, and *Parallel Psalter*, and also in my own, *Ps.* 9, is natural, would be too much to affirm. If the text is the psalmist's autograph, there seems no help but to adopt it (in spite of Hitz. and Kôn. [§ 2006]); but in a text which contains such a gross error as *עליו ימין עליו* for *עליו ימין* (see crit. note on *l.* 20) we have the option of suspecting corruption. Arbitrariness would be shown not in using, but in neglecting to use, a keen textual criticism.

3. Cp. on lxxxvi. 7a, —4. Cp. Lam. iii. 49.—6. Cp. lxiii. 21, cxli. 3, cxli. 4 (corr. texts).—7 f. Cp. xxxix. 2 f. —11. *I lost feeling*, as xxxviii. 9. 12. Cp. xxxi. 22, cxvi. 11.—13. Cp. lxxxv. 6, and see introd. (on זכר).

15 f. נסר || אפס, as xii. 2. *לדר ודר*, a phrase which excludes reference to any individual Israelite.—17. Cp. Isa. xlv. 15.—18. Cp. Isa. lxiii. 15 (end).—19. *I said*—a turning-point is here marked (xxxii. 5, xl. 8, lxiii. 11). אֵילִתִּי, 'my folly' (see Prov. xii. 23) not = 'my impiety' (xxxviii. 6, lxix. 6 are corrupt).—20 ff. Cp. cxli. 5, Isa. li. 9, lxiii. 7.

25 ff. Yahwe's wondrous dealings with his people in Cush or Jerahmeel in antiquity are a pledge that he will repeat them in the present.—29 f. On this passage and on the marginal gloss (*z.* 21), which is an alternative reading to 'Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph' (*z.* 16), see crit. note.

Critical Notes. 2. M, should mean, 'My voice is unto God, and I will cry; my voice is unto God, and he will hearken unto me.' For קולי read בִּרְחֵמָאֵל (so iii. 5, cxlii. 2), and after אֱלֹהִים read (1) אֲנַעַק, (2) אֲתַתֵּן (cxlii. 2). Omit אֱלִי (fragment of אֱלֹהִים).

¹ Thou hast led thy people from Mişşur,
From the land of Ishmael and Jerahmeel (*z.* 21).

3. The vague phrase **ביום צרתי** does not suit well here, and we have to account for the metrically superfluous **לילה**. Probably this stands for **בירחמאל**. If so, this original **בירחמאל** was probably a correction of **ביום** (= **ביום**); **צרתי** appears to be a corruption of **דרשתי**. **ידי** is also wrong; it comes from **ידי**, i.e. **ידה** as in the Heb. text of Sirach; note Pasek).

4. Insert **עֵינַי** (Lam. iii. 49), unless **אֹנִי עֵינַי** underlies.

5 f. *V.* 4 opens with a collection of variants from the margin, **אֹכְרָה** for **אֹכֵר**, *L.* 10; **אֶהְיֶה** for **תַּתְמָה**, *L.* 6; **אֶשְׁחָה** for **שְׁחֹתִי**, *L.* 12.—**וְתַתְעַפֶּה רוּחִי סֵלָה**. Read probably (in accordance with lxxiii. 21, corr. text) **וְתַתְמָה רוּחִי עָלַי**. **וְתַתְעַפֶּה** probably corresponds to **אֶהְיֶה**, which *G.* renders by *ἡσυχία* = **אֶשְׁחָה**, a corruption of **אֶתְמָה**? **עָלַי** (cp. cxlii. 4, cxliii. 4) has become **סֵלָה** (**ס** and **ע** often confounded).

7 f. *M.* **אַחֲזֶה שְׂפָרוֹת עֵינַי** 'thou holdest mine eyelids'? 'Thou hast held the night watches of mine eyes'? On either view, an unbiblical phraseology. But Duhm's **אַחֲזֶה וְנִי**, 'accustomed to night-watches (?) are mine eyes,' is no better. For the key to the passage, see xxxix. 2. Read **אַחֲזֶה שְׂפָרוֹת לְשׁוֹנִי** (1st pers., as *S.* *J.*). **ע** and **ש** confounded. *G.* *προκαταλήλυτο φυλάκας οἱ ἑσπεροὶ μου*; here the last phrase = **שְׁנָאִי**, a reading which grew out of **לְשׁוֹנִי**. *M.* **נִפְצַנְתִּי וְלֹא אֶדְבֵּר**. 'He suffers thrusts and blows as if he were on an anvil (**פִּצָּנָה**),' Del.; cp. Gen. xli. 8, Dan. ii. 3. Not suitable in this context. *S.* presupposes **נִפְצַנְתִּי**; an imperfect **ל** became a **פ**.

9 f. *M.* **חֲשַׁבְתִּי**. 'I thought over.' The illustrative passages offered are cxix. 50, lxxiii. 16, but the latter passage is probably corrupt, and in cxix. 59 **חֲשַׁבְתִּי** means 'I planned' (cp. Prov. xvi. 9). To this it must be added that the reference to ancient times is not in place here; it makes the subsequent despondency unintelligible (cp. *sv.* 11–13). Underlying **חֲשַׁבְתִּי** must be some word which explains the consternation spoken of in *sv.* 2 f. (where **אֹכְרָה אֱלֹהִים** is of course intrusive [see on *ll.* 5 f.]). What, then, is the verb which is most descriptive of states of mind like the speaker's? It is **שָׁכַח**; cp. lxxviii. 7. 'That they might place their confidence in Yahwè, and not forget the exploits of God.' **כ** and **ב** closely resemble each other; transposition of letters too is a simple phenomenon. Read therefore **שָׁכַחְתִּי**, and in *L.* to read **אֹכֵר** **לֹא**.

11. *M.* **נִגְנִיתִי בַלֵּילָה**, 'my music (see on lxi. 13) in the night.' But we expect 'my song,' not 'my music,' and why 'in the night'? Is the phrase parallel to words in xlii. 9, Job xxxv. 10? But these passages are most probably corrupt. Or is **בַּלֵּילָה** to be combined (so accents) with the whole clause—'night is the time when I remember my music, &c.? How improbable! Remembering similar necessary corrections in xvi. 7, xvii. 3, we surely need not hesitate to read **בַּלֵּילָה נִגְנִיתִי** not less

plainly represents a verb—probably נִפְתַּחְתִּי (xxxviii. 9). G S, however, presuppose הִנִּיתִי (so Gr., Du., Herz).

12. M אֲשִׁיחָה וְחַפֵּשׁ רִחִי (taking over אֶשׁ from v. 7a). First, as to וְחַפֵּשׁ (so also A T), i.e. '(my spirit) inquired.'—G. (ἡσυχάζει N^o R^a, but see Swete) Σ Θ. J, however, read וְאֶחְפֹּשׁ, 'I examined my spirit' (so Bā. formerly, Che.^u, Du.). The latter gives a sense more supported by usage, but the context does not favour it. Wellh., וְיִחַפֵּז; rather perhaps וְאֶחְפֹּז: אֲשִׁיחָה, which is unsuitable, should perhaps be שִׁחִיתִי (xxxviii. 7).

13. M חִנָּה. Read חִנְתִּי. The object of חִנָּה must be contained in one line of the couplet (cp. lxxxix. 39).—M אֶדְנִי. Read יְהוָה.

16. M אֶמֶר. G (A^a) ῥῆμα. The parallelism suggests אָמַת, or, better, אָמַתּוּ (Nestle, *Theol. Stud. aus Württ.*, 1882, p. 242); מֶר comes from dittography.

18. M אֶסְקֶפוּ בָּאֵף רַחֲמֵי סֵלָה. אֶסְקֶפוּ is an unusual phrase, nor is בָּאֵף wanted. The other parallelisms between our psalm and Isa. lxiii. 7, &c., suggests as a possible and indeed extremely probable correction, אִם הִתְאַפְּקוּ רַחֲמֵי לִנִּי (Isa. lxiii. 15). לִנִּי became first לִי, then by transposition מִל, then סֵלָה. Herz אִם קֶצֶף כָּפֵא רִי; אִם קֶצֶף כָּפֵא = כָּפֵא?? But יִכְפֶּה in Prov. xxi. 14 should be יִכְבֶּה; so Hitz., after Σ.]

19. M חֲלוּתִי, 'my being bored through' (Kön. i. 341)? Σ τρωσὶς μου. But A ἀρρωστίᾳ μου, J imbecillitas mea, i.e. חֲלוּתִי (so Bi, Che.^u, Du.). G ἐν ῥηξίμῃ, i.e. הַחֲלוּתִי. The latter is more plausible (cp. Jer. x. 19), but the strangeness of v. 11b suggests that corruption exists both in (a) and in (b).—20. M שָׁנוֹת יָמַי עָלָיו. Does the whole prayer mean, 'That (viz. my scepticism as to the continuance of Yahwè's kindness) is my affliction. (I will remember) the years during which God interposed for His people.' So Driver, with AV. But we have no right to supply אֶזְכֹּר. Or, 'My affliction consists in years which God's chastening hand has allotted to me' (Del.). Or, 'My affliction is this—that the right hand of the Most High has become inactive.' So Lowth, Hitz., Hupf., Duhm, following in part G (ἀλλοίωσις) and altogether A Σ Θ E' S T. But שָׁנָה II. can hardly have this meaning; in Lam. iv. 1 the 'changing' of gold means its loss of objective brightness, and in Mal. iii. 6 we read that Yahwè 'changes not.' We must look further. AV shows more tact than most modern scholars. אֶזְכֹּר is essential here, and must be restored. But if so שָׁנוֹת יָמַי עָלָיו is too lengthy. Is there any specially suspicious word in it? There are two—יָמַי and עָלָיו, —עָלָיו because it can so easily be miswritten for עִלָּם (see e.g. vii. 18, ix. 3), and יָמַי because it cannot naturally be combined with שָׁנוֹת. The right correction is now plain; it is שָׁנוֹת עִלָּמִים אֶזְכֹּר. שָׁנוֹת אֶזְכֹּר fell

out before **אוֹכִיר** ; **יָמִין** and **עַלְיוֹן** represent the two parts of **עוֹלָמִים**. We now obtain a complete antithesis to *l.* 10. As for the improbable **הַלּוֹתִי**, it is surely miswritten for **אֲוִתִּי** ; **א** and **ה** confounded (cp. 2 K. xvii. 21).

21 ff. **M מעֲלֵלֶיךָ יְהוָה**. Read **אֶבְרָה M**. Read **אֶבְרָה** (Gr.).—**M פִּלְאֵךְ**. Another reading is **פִּלְאִיד**, but **פִּלְאֵ** here, as in *l.* 27, can be taken collectively. So also **פִּעֲלֶךָ** in *l.* 22. The vss. give plurals.

25 f. **M אֱלֹהִים בְּקֹדֶשׁ דְּרָכָךְ**. An obscure and very questionable expression. Ill. renders **בֶּן** 'hehr' (majestic); Duhm, 'im heiligen Nahesein' (accompanied by the divine presence?). Strained interpretations. Surely something more definite, more suggestive of a historical background is indispensable. Such definiteness has been restored to the opening; must we not look for it also in the closing stanza? **קֹדֶשׁ** is frequently miswritten for **כֹּחַ**, and **אֱלֹהִים** often conceals some other word. Comparing (for **אל**) xxii. 23, read **מִיָּאֵל M—אֱהַלֵּל בְּכֹחַ ד'**. **נְדוּל בְּאֵרֵהֶם**. This is certainly possible, but in lxxxix. 7 similar words turn out to be due to the editor. **אֱלֹהִים** has sometimes come out of **יִרְחֻמָּאֵל**. Read here probably—**אֱלֹהִים נְדוּל בִּירְחֻמָּאֵל**.

27. Read **אֶתְהַדָּאֵל** ; **הָאֵל** in **הָאֵל** is dittographic.

29 f. Bickell has recognized that *v.* 16 and *v.* 21 are variants. It is tempting to seek to restore the original text by combining elements from both forms. **כִּצְאוֹ**, for instance, may seem to be confirmed, rather than **בִּזְרוֹעַ**, by the apparent fondness of Asaphite psalmists for the figure of a flock (cp. lxxviii. 52, lxxix. 13, lxxx. 2). But at the best the result is not very satisfactory. Can we easily imagine a poet closing his work with the couplet,—

Thou hast led thy people like sheep
By the hand of Moses and Aaron,—

or even with any improved version of this? And how came Jacob and Joseph to be supplanted by Moses and Aaron? The latter question can be scientifically answered. It is certain that both **עֶקֶב** and **אֲהֲרֹן** have occasionally grown out of **יִרְחֻמָּאֵל**, and both **פֶּשַׁה** and **יוֹסֵף** out of **יִשְׁמַעְאֵל** (cp. *Crit. Bib.* on Mic. vi. 4), and it is quite possible that **זְרוֹעַ** may, like **צוֹעַר** (sometimes), have grown out of **כִּצְאוֹ**. Knowing how the editors were bent on removing traces of contemporary history from the psalms, we can hardly hesitate to read (as the two original variants),—

נֶאֱלַת עֶמֶד כִּמְצִיד
מִבְּנֵי יִרְחֻמָּאֵל יִשְׁמַעְאֵל
נֶחֱת עֶמֶד כִּמְצִיד
מִבְּנֵי יִשְׁמַעְאֵל יִרְחֻמָּאֵל

In the latter form we assume (1) that נִהַלֵּת comes from נִהַלֵּת, and this from נִהַלֵּת, (2) that כַּעֲזָן has come from כִּזְרוּעַ, and this from כִּכְצוּר, and (3) that בִּיד has come from כִּמְרִץ. It is possible, however, that v. 21 is in its original form, and that it grew up as a variant to v. 16 in its present corrupt form. It only remains to add that סֶלָה in v. 16 (end), as elsewhere (e.g. lxxxi. 8), is a corrupt fragment of יִרְחֹמֶל.

PSALM LXXVII.—2.

TRIMETERS. This is a fragment of a psalm; it falls into stanzas of three lines, and so contrasts with lxxvii. ¹, which is in stanzas of six lines. It is a description of a theophany, and as W.H. Ward, after Hitzig, has shown (*Amer. Journ. of Theol.*, i. 136 ff.), is closely parallel to passages in Hab. iii. The parallelism becomes still clearer when a keener criticism has been applied. The key to the poem in Hab. iii. is supplied by the same theory which has cleared up so many other dark passages in poetry, prophecy, and narrative. The foes of Israel referred to are the N. Arabians who, in the restored text, are repeatedly mentioned by name. It is also probable that Ps. lxxvii. ¹², though a mere fragment of a psalm, also mentions these enemies. The idea of both psalms (i.e. that in Hab. iii. and that preserved in part in lxxvii. ¹²) appears to be that Yahwe, in the midst of his wrath remembering mercy (Hab. iii. 26), will renew that great catastrophe of old time—the overwhelming of the guilty Jerahmeelites by a deluge (see *Enc. Bib.*, 'Sodom and Gomorrah'). Suggestions are also taken from the story of the overthrow of Pharaoh's host in the Red Sea, and the song ascribed to Moses. The psalmist realizes the future as if it were the present.

- | | | |
|----|--|----|
| 1 | The Jerahmeelites fear thee, O Yahwè! | 17 |
| | The Jerahmeelites fear thee, they are anguished; | |
| 2 | The Maacathites also tremble, | |
| | The Migrites and Ishmaelites are alarmed; | 18 |
| | The skies give forth a peal, | |
| | Thine arrows dart hither and thither. | |
| | Thy thunder peals over Jerahmeel, | 19 |
| | Thy lightnings shine upon Beihel, | |
| | The land trembles and quakes. | |
| 10 | The Jerahmeelites [sink] into the sea, | 20 |
| | The Ishmaelites into the great waters, | |
| | And their places are no more known. | |

1-4. The N. Arabian neighbours of the Jews (who are also their tyrants and oppressors) are terrified at the approach of Yahwè, indicated by thunder and lightning. Cp. Hab. iii. 7, 10 f., and partly Ex. xv. 14-16. There seems to be a reference to the

original story of the Deluge (see *Enc. Bib.*, 'Sodom and Gomorrah').

6. **Thine arrows**, i.e. lightnings (xviii. 15, Hab. iii. 11).—8 f. Cp. xcvii. 4.—10 f. Cp. Ex. xv. 5.

12. Cp. xiv. 13b, and see introd. and crit. note.

Critical Notes. 1. **מִים רָאָה** (twice). In 1, 3 M gives תהמות, apparently as a climax (note **מָה**), but too tautologically. For **מִים**, Hab. iii. 10 reads הרים; G, however, עמים (Aam). Gr. adopts הרים, but **מִים** and הרים are too unlike, and according to rule we have to look out for some suitable word out of which the three variants **מִים**, הרים, and עמים may have arisen. From Hab. iii. 7 it is plain (see *Enc. Bib.*, 'Cushan') that the people interested in theophany are (besides the Jews) the N. Arabians, and, as Perles has seen, there is a confusion in the M of that passage between ראה and ירא. Thus we have a double clue to the reading and interpretation of lxxvii. 17a. We should probably read יראוך ירחקאלים. On יחילו, cp. Kon., § 154.

3. **תהמות**. On the analogy of Hab. iii. 7b we expect an ethnic. Remembering that חמת has sometimes (e.g. lxxvi. 11) been miswritten for מעֶכָּת, it is reasonable to restore מעֶכָּתִים. Thus the description which once appeared so dead begins to burst into life.

4. **מִים עֲבוֹת**. Hab. iii. 10 gives זרם מים עֲבָר (G σαρκωδὴς ὁμοῦ ὡς ὑδάτα πορεύεις). Both in Hab and in Ps. Wellh. and Now. adopt M Hab.'s text in the main, but read זָרְכוּ; Du. retains the Poel. Note, however, that זרמתם in xc. 5 is corrupt, and that Pasek after מים in Ps. warns us of uncertainty in the text. The fem. plur. עֲבוֹת occurs again in 2 S. xxvii. 4, but the context needs much correction. Apparent fem. nouns often conceal verbal forms in י. Unless we seek a possible emendation from Judg. v. 4, we should read (in harmony with II. 1-3) מַצְרִים = זָרִים = זָרְכוּ. * מַצְרִים וִירַחֲמָאִים נִבְעָתוּ. as a mutilation of ירח', cp. 'Abel-maim' = Abel-meholah in Judith iv. 7, vii. 3 = Abel-jerahmeel. - 6. For חֲצִצְדָּה read חֲצִידָה (Hab. iii. 11).

7 f. **בְּנִלְנָל**. 'Thy thunder sounded in the whirlwind' (Ges., Hitz., Ol., Del., Kau., &c.); or 'with rolling' (Now., Du.). All the ancients (G A Σ Θ J S T) explain נ as 'wheel,' i.e. the wheel (Σ wheels) of the divine chariot (cp. Ezek. x. 2, 13; Ps. xviii. 11, Hab. iii. 8?). Hence Ba., 'The thunder of thy wheel sounded.' Houb., Kenn., Gr., בְּנִלְנָל, 'like a wheel (or, wheels).' But (1) there is a warning Pasek close by; (2) the obscurity of the phrase is much against it; and (3) the || line leads us to expect a mention of the place where the thunder was heard, or whence the awful sound proceeded. In the latter case Kimhi's explanation 'heaven' (sphaera) would not be unpalatable. In the former, בְּנִלְנָל in the narrative books being so often the representative of ירחמאל, we should read בִּירַחְמָאֵל. Most probably this is right. This, however, involves an easy emendation (by transposition of letters) in 1. 8.—**תבל**. In spite of the quotation in xcvi. 4, we should probably read בְּתַל, or בְּתוֹאֵל, or בִּיתֵאֵל. The southern Bethel is meant, unless indeed בִּיתֵאֵל in 1 S. xxx. 27 should be תוֹבֵל (against which would be the fact, if correctly assumed, that Jeroboam's 'golden calf' was placed

at a place in the Negeb called Bethel. But certainly, if מִשֶׁד in Gen. x. 2, Ezek. xxvii. 13 (?), xxxii. 26, xxxviii. 2 f., xxxix. 1, should be read קִשֶׁם, it would seem probable that the accompanying תַּבַּל should be read בַּתַּל (or בַּתּוֹאֵל, or בִּיתָאֵל). Cp. *Enc. Bib.*, 'Tubal'—8. Read בִּרְקֶד with G (see Swete) and xcvii. 4.

10. M בָּיִם יִדְרֶקֶד. Insufficient. Hence W. H. Ward inserts אֱלֹהִים, B. and Du. יִדְוֶה. This, however, is only a makeshift. On the analogy of גִּלְגָּל (see on l. 7) and חֲרָד (Zech. ix. 1; see note in *Crit. Bib.*) from יִדְחָמָל, and remembering Ex. xv. 5b, we may probably read בָּיִם יִדְרוּ יִדְחָמָלִים; יִדְרוּ fell out as a supposed dittogram (דו = ח). Clearness and symmetry are now restored. Hab. iii. 15 is also probably corrupt (see *Crit. Bib.*).

11. M יִשְׁבִּילִיד (Kt.), שְׁבִילִיד (Kr.). שְׁבִיל is not found; שְׁבֹלִי (so Kt.; Kr. שְׁבִיל) occurs in Jer. xvii. 15. On the analogy of יִשְׁפִיל for יִשְׁמַעֲלִים in lxxv. 8 read יִשְׁמַעֲלִים.

12. M וַעֲקֹבְתִיד. The traces of an ordinary traveller are visible; not so those of Yahwē. But what poet would make such needless statement? Read וְכִסְמֹתִיד (cp. Nah. iii. 17).

PSALM LXXVIII.

TRIMETERS. A poetical Midrash, or popular exposition of the history of Israel, from the events preceding the Exodus to the building of the temple. The object of it is not so much to stimulate the people to grateful praise for past mercies (cp. Ps. lxxvii.) as to warn them against the ingratitude of their ancestors which had necessitated such severe judgments. Specially strong censure is given to the northern Israelites, whose 'high places' and images so greatly displeased Yahwē that he allowed his temple at Shiloh to be destroyed and the ark to be carried into captivity. It is true, Yahwē interposed at last, and put down his enemies the Jerahmeelites (v. 66), but he would not again dwell among the fickle Ephraimites. He placed his permanent sanctuary in Judah, and chose David, a man of Judah, to be the shepherd or ruler of his people.

The text is not without serious corruptions, which have been too superficially treated, and even not always observed. Another unfortunate characteristic of the psalm is the weakness of its chronology. Two series of wonderful works of Yahwē are described—the first relating to the journeyings of Israel in the wilderness, the second to the plagues of Egypt, or rather Miṣrim, the overthrow of Israel's enemies in the sea, the successes of the Jerahmeelites (including the destruction of the temple of Shiloh) and their subsequent humiliation, the choice of the tribe of Judah, and the building of the temple. Last of all, out of due chronological order, comes the selection of David to be king. Saul is either passed over, or mentioned only as one divinely rejected, while David is treated with high respect in harmony with the idealistic tendencies of later writers.

It will be noticed that the account of the plagues of Egypt (Miṣrim) in vv. 44-51 agrees with that given by the Yahwist, and that there is no trustworthy evidence (see on v. 28) that the poet, in writing this psalm, was influenced by the Priestly Writer. This is remarkable in a poet whom on other grounds we must regard as post-exilic. It may be conjectured, however, that we no longer possess Ps. lxxviii. in its original form. That it has been amplified by additions is plain, partly from considerations drawn from the structure of the poem, partly from

the necessities of exegesis; that omissions have been made in it appears from *ps.* 17, where the Israelites are said to have 'sinned yet more' before any special sins have been mentioned. The probability is that there was once in existence a very long poetical Midrash on Israelitish history, selections from which constitute the first half of our psalm (*ps.* 1-39). After this selection had been in use for some time, the same writer, or rather compiler, or another member of the same school, supplemented it by a fresh selection, introduced by three opening verses, which also serve as a bridge between the two parts of the psalm. It has been rightly observed by Rothstein that in the second part of the psalm the second line of the couplet is not always on quite the same metrical model as the first. We cannot, however, lay any stress upon this. Occasional deviations from the strict metrical scheme can be found in part I (see *l.c.* *ps.* 31, 33). Long words, as Rothstein hesitatingly admits, appear to be susceptible of two strong tones. Rothstein's own view, that the original poem was a shorter work of pre-exilic origin, is defended with great subtlety, but has no striking argument in its favour except that drawn from the dependence of the psalmist upon J for his account of the plagues of Egypt. Duhm's theory, however, goes too far in the opposite direction. He thinks that the psalmist's real object is to attack the 'heresy' of the Samaritans, which already existed *in nuce* under Moses. This is not only in itself very far-fetched, but opposed to the practically certain fact that the psalmist had the narrative books before him in a more correct form than that afterwards current, *i.e.* he refers (in part 2) to Cush of Jerahmeel as the source of Israel's idolatry (*l.* 112), and to the people of Mizraim and Jerahmeel (*l.* 129) as the worst enemies of the early Israelites and the captors of the ark—not, as later writers would have said, the Philistines. On this ground, we must place Ps. lxxviii.—or, at any rate, the poem on which it is based—in the Persian and not in the Greek period.

On this psalm see J. W. Rothstein, 'Psalm lxxviii. als Zeuge für die jahwistische Gestalt der Exodus-tradition und seine Abfassungszeit,' in the *Zf. f. wissenschaftl. Theologie*, 1900, pp. 532 ff.

Deposited. Of Asaph.

- | | | |
|----|---|----|
| 1 | Hearken, O my folk ! to my lore, | |
| | Bend your ear to the words of my mouth ; | |
| | I will open my mouth with right things, | 2 |
| | I will pour out true things with the lyre, ¹ | |
| | Yahwè's deeds of renown, and his strength, | 4b |
| | And his wonders which he has wrought, ² | |
| | That the next generation may know it, | 6 |
| | [And] the children to be born [unto us], ³ | |
| | And may put their confidence in Yahwè, | 7 |
| 10 | And not forget God's exploits, ⁴ | |
| | And not sin (?) like their forefathers, | 8 |
| | [Like] that froward, rebellious race,— | |

¹ That which we have heard and known, | and our forefathers have related to us, | we will not keep secret from our children, | to the next generation we will relate them (*ps.* 3, 4a).

² His righteous deeds in Jacob, | and his judicial acts in Israel, | which he commanded our forefathers | to make known to their children (*v.* 5).

³ That they may arise and relate it to their children.

⁴ But keep his commandments.

A race inconstant in heart,
 And fickle in spirit toward God,¹
 Who kept not the covenant of Yahwè,
 And refused to walk in his law,
 And forgot [all] his exploits,
 And the wonders that he had showed them.
 Before their fathers he had done wonders,
 In the land of Migrim --the country of Zoan ;
 He cleft the sea, and made them pass through,
 And piled up waters like a harvest-heap ;
 He guided them with a cloud by day,
 And all the night through with a light of fire.
 He cleft the rock in the wilderness,
 And made the desert overflow with an ocean ;
 He brought forth streams from the crag,
 And made waters run down like rivers.
 But they sinned yet more against him,
 Provoking the most High in the desert.
 In their heart they put God to the proof,
 Requiring food for their craving ;
 And spoke against Yahwè,² ' Is God able
 To furnish a table in the wilderness ?³
 Can he indeed supply bread,
 Or provide flesh for his people ? '
 Therefore
 Yahwè heard it, and became furious ;
 A fire was kindled against Jacob,
 Also anger rose against Israel ;
 Because they believed not in Yahwè,
 And trusted not in his succour,
 And he commanded the clouds above,
 And opened the doors of heaven :
 He rained manna⁴ for food,
 And gave them corn of heaven.
 Bread for his hunger each one ate,
 He sent them provision in abundance.

¹ The sons of Ephraim. They were overthrown like Cusham-jerahmeel (v. 9).

² They said.

³ He smote the rock, so that waters gushed out, | and torrents overflowed
 (v. 20a). ⁴ Upon them.

- He caused the east wind to blow in the heaven, 26
 50 And by his power he led on the south wind ;
 He rained flesh¹ like dust, 27
 Winged fowl like the ocean's sand ;²
 They ate, and were well filled, 29
 That which they craved he brought unto them,³

 For all this they sinned yet more, 32
 And believed not in his wondrous works.
 So he brought their days to an end in vanity, 33
 And their years by sudden calamity ;
 When he slew them, they would seek him, 34
 60 They would turn, and become zealous for God ;

 They remembered that Yahwè was their help, 35
 And the Most High God their redeemer ;
 They enticed him with their mouth, 36
 But they lied to him with their tongue,
 Their heart was not constant towards him, 37
 Nor were they faithful to his covenant.

 But as for him, when his compassion [is moved], 38
 He cancels guilt and destroys not ;
 Ofttimes he takes back his anger,
 70 And arouses not all his wrath ;
 So he bethought him that they were but flesh, 39
 A wind that passes, and comes not again.

PART II.

- How oft did they provoke him in the wilderness, 40
 And cause pain to him in the desert !
 Time after time they vexed God, 41
 And stirred the Holy One of Israel.
 They remembered not his hand, 42
 The day when he set them free from Miḡsur ;

¹ Upon them.

² He made it fall within their camp, | round about their tents (v. 28).

Not yet had they turned from their craving,
 Their food was still in their mouths,
 When the anger of Yahwè rose against them,
 And made a slaughter among their strongest,
 And cut off the noblest of Israel (v. 30, 31).

- How he set forth his signs in Miſrim, 43
 80 His prodigies in the country of Zoan ;
 He turned their streams into blood, 44
 And their rivers, so that they could not drink ;
 He sent among them dog-flies which devoured them, 45
 And frogs which destroyed them.
 He gave their produce to the caterpillar, 46
 The fruit of their toil to the locust ;
 He wasted their vines with hail, 47
 And their fig-trees with hot coals ;
 He gave their cattle over to the murrain, 48
 90 Their flocks to burning sickness.
 He sent them against them 49a
 He gave charge to a destroying angel 49b, 50
 To lay low the sons that they delighted in ;
 He kept not back their soul from death, 51
 But gave their life over to pestilence :
 He smote every firstborn in Miſrim, 52
 The firstlings of strength in Jerahmeel,
 But he led on his own people like sheep, 53
 100 He guided them like a flock through the desert ;
 He led them safely, so that they were fearless, 53
 But the sea covered their enemies.
 He brought them to his holy territory, 54
 To the mountain that his right hand had acquired ;
 He drove out nations before them, 55
 And allotted their domain as an inheritance ;
 And caused to dwell in the palaces of Ham,
 The tribes of Israel [his people].
 But they provoked Yahwè the Most High, 56
 110 His precepts they observed not ;
 They swerved and became traitors like their fathers, 57
 They were overthrown like Cusham-jerahmeel ;
 They vexed him with their high places, 58
 And made him jealous with their images.
 When Yahwè heard, he was enraged, 59
 And altogether rejected Israel,

	So that he cast off the habitation of Shiloh,	60
	The temple where he had dwelt in Ephraim,	
	And gave up his strength to captivity,	61
120	His glory to the power of the foe.	
	He abandoned his people to the sword,	62
	And was enraged against his inheritance.	
	Fire devoured their young men,	63
	And their virgins made no wailing ;	
	Their priests fell by the sword,	64
	And their widows wept not.	
	Then Yahwè awaked as one that had slept,	65
	As a warrior who rouses himself from slumber ;	
	He smote Missur [and] Jerahmeel,	66
130	He put upon them an enduring disgrace,	
	But he rejected the temple of Joseph,	67
	He chose not the tribe of Ephraim.	
	He chose the tribe of Judah,	68
	The mountain of Zion which he loved ;	
	He built his sanctuary like Hermon,	69
	Like the earth which he has founded for ever ;	
	[He rejected Saul as king,]	70
	And chose David his servant.	
	He took him away from Ishmael,	
140	From those of Jerahmeel he brought him,	71
	To tend Jacob his people,	
	And Israel his inheritance ;	
	So he tended them with an honest heart	72
	And with guileless hand he led them.	

The exegetical difficulties of this psalm are removed in our translation. Perhaps we may refer on the Exodus to the *Enc. Bib.*, 'Exodus' and 'Moses,' and on the site of Shiloh to the *Enc. Bib.*, 'Shiloh,' 2.

Critical Notes. 3, 4. מ **חידות** ; but what are the 'riddles'? Mt. xiii. 35, gives *κακρυμμένα* (*ἀπὸ καταβολῆς*), i.e. **נכחדות**. This reading seems implied in the **לֹא נִכְחַד** of the first gloss ; but is unsuitable. It suggests, however, that an initial נ has fallen out. We might possibly read **נִיחֹדֹת**, comparing Prov. viii. 6 ; but since for **נִיחֹדֹת** we should read, in Prov., **נִכְחֹדֹת** (Gr., Toy), it is plain that the psalmist wrote **נִכְחֹת**. This correction involves another. **בְּנִיחֹד**, though possible, is

not very probable. Prov. viii. 6, 9 suggests the true reading **בְּמִשְׁרִים**. For **מִנִּיקָדָם** read **בְּכָנָדָם** (shn. 5).

Glosses in vv. 4-7. Observe the Pasesk after the second word in vv. 4, 5, 6 respectively; also the imperfection of the metre and the prolixity of the style. G implies **לֹא נִכְחַד**. Rather read **לֹא נִכְנִינוּ** and (for **מִסְפָּרִים**) **נִסְפָּרִים** (S and Gr. **נִסְפָּר**). In v. 5 the Pasek follows **עֲדוּת** as in the corrupt passage lxxxi. 6. Surely neither **עֲדוּת** nor **תּוֹרָה** can be right. We expect phrases suitable in a gloss on v. 4^h. Read certainly **וְצִדְקוֹתַי בְּעֶקֶב וּמִשְׁפָּטַי בִּישְׂרָאֵל**. Dislocation and corruption. Cp. ciii. 6. **יִצְצָרוּ**; see on lxi. 8.

7 ff. Read **וַיִּדְעוּ** (metre) and **וּבָנִים** (absorbed). Insert **לָנוּ** (metre). Read **בִּיהוּה** (Bi.).

11 f. **יִהְיוּ**, though weak, may be right, but Pasek suggests a doubt. Comp. cvi. 6, and read **יִהְיוּ** (י). Read **כְּדֹר**.

Verse 9 inserted. As it stands it is a riddle. What is the 'day of battle'? Where is the parallelism? Why are the 'sons of Ephraim' singled out? The text cannot be right. It is an editor's attempt to make sense out of a corrupt form of v. 57^b (see note), inserted in the margin with the prefix **בְּנֵי אֶפְרַיִם** as a note on **כְּאֲבוֹתָם** in v. 8. The passage should run **בְּנֵי אֶפְרַיִם כִּכְשֶׁם יִרְחֹמְאֵל**. Of the last two words **רִיחַמְאֵל** is a corruption; **נִי** comes from **נִחַן** (= **כִּזְזַם**), **רִיחַמְאֵל** from **רִחַמְאֵל**. **קֶשֶׁת** from **קִישׁ**. **כִּכְשֶׁם** also represents **כִּכְשֶׁם**. Cp. *Crit. Bib.* on Zech. xiv. 3^h. Duhm's correction is too superficial.

15, 17. Read **יִהְיוּ**; insert **כָּל** (metre), mistaken for a dittogram.

20. Point **מִצִּירִים**. So **מִצִּיר**, l. 78; **מִצִּירִים**, ll. 79, 97; cp. on l. 129. For **צִיָּן** we might read **צִיָּר**. But **צִיָּן** may = **יִשְׁמַעְאֵל** (l. 139 f.).

26. M **וַיִּשְׁקֶךְ**. Read **וַיִּשְׁקֶק** (lxv. 10). M **רָבָה**; read **עָרְבָה** (Gr., Du.). The former correction removes Ba.'s objection that the water was not to quench the thirst of the desert.

30, 33. M **לִמְרוֹת**, a possible form; cp. Isa. iii. 8 (Konig, ii. 1, § 112, 1). Olsh. suggests **לִמְרוֹת**. But **מִרָה** is not the most natural verb. Read **לִמְרָר**. **Ἐπαπαύσασθαι** (so S),—Read **יִהְיוּ** (also in l. 41), and omit **אֶמְרוּ**.

Verse 20a inserted. An unmetrical and unchronological amplification. The striking of the rock came afterwards.

37. Pasek favours the view that words have dropped out, (cp. Num. xi. 1).

47. M **לֶחֶם אֲבִירִים**. Too singular a phrase for this psalmist to have coined. The 'true Jewish realism' of the view that the angels

lived on manna is also very suspicious in a psalm. The parallel line suggests **לָחֶם רִעְבֵּנוּ**; cp. Gen. xlii. 19.

49. M **יָסַן**. Rather perhaps **יָשַׁב**; **ע** and **ב** confounded.

Verses 30, 31 inserted. The mention of a judgment (cp. Num. xi. 33) is out of place. For **וְזָרוּ** read **קָרוּ**, and for **אֱלֹהִים** read **יְהוָה**. For **הַקְרִיעַ** read **הַקְרִית** (Gr.); || **וַיִּהְרַג**.

61. M **צִוְרָם**. *Ἡ βοήθεια αὐτοῦ, i.e.* here at least **עֲזָרָם**. (In xci. 32 **צֹר** is much more suitable than it would be here; *βοήθεια* of course is vague.) **עֲזָר** and **צֹר** are both titles of God; for **עֲזָר** see cxv. 9, cxlvi. 5, cxviii. 7 (corr. text), also Dt. xxxiii. 29. See on xxxiii. 20, and cp. Geiger, *Jud. Zt.*, '72, p. 88.

67. M **וְהוּא רַחוּם**. Not enough for a line; observe Pasek. Read **וְהוּא נִכְמְרוּ רַחֲמָיו**; Hos. vi. 8 (reading **רַחֲמָי**). Of two similar groups of letters one fell out.

73. M **יִמְרֹהוּ**. Read **יִמְרְרוּהוּ** (Gen. xlix. 23); note parallelism. Cp. on II. 30, 115, and cvi. 33.

75 f. **וַיִּנְסֵוּ**. Less suitable than **וַיִּכְעִסוּ** (so L. 115).—M **הִתְוּ**, 'caused to repent' (Aram. **תָּהָא**)? The true reading must be **חִסִּיתוּ** (1 K. xix. 25); cp. G. S. 78. M **כִּנְיָצָר**. Read **כִּצָּר** (xliv. 11).—89. Point **מְצָרִים**.

87 f. M **יִהְרַג**. It is rash to retain this word. Nowhere is **הָרַג** used with reference to plants; *interfic messes* (Virg., *Georg.*, iv. 330) is not Hebrew. Houb. noticed the corruption, but could not heal it. Read **יִחַרְבּ**. M **הַנִּכְלָל**, 'an unknown word' (Duhm). Mich., Ges. (*Thes.* 499a), and Kon. (ii. 402) suspect a connection with **נִכְלָה** = **נִמְלָה**, 'mouse'. But there is no sure instance of **ח** as a formative prefix. Tg.'s **חַרְוֹנָא** suggests **חַנְכִּים**. The right word, however, is **נִחָלִים** (*Erg. T.*, July, 1899).

89 f. M **לִדְבָר**. The strong expression **וַיִּסְכַּר** (cp. L. 102) favours **לִדְבָר**; pestilence is no common mishap, but an unaccountable malign agent. Read **לִדְבָר** (Σ and some MSS.); so Ew., Dy., Bi.², Gr., Du.—M **לְרַשְׁפִּים**, rendered 'to the flames,' i.e. lightnings. But **רַשֵּׁף** by itself does not mean 'lightning' (see on lxxvi. 4); **אֵל רַשְׁפִּי** would be required (see Budde on Ct. viii. 6). If **לִדְבָר** were right, the parallel should be **לְרַשְׁפִּים** 'to glowing stones' (1 K. xix. 6; Is. vi. 6). **לִדְבָר** requires **לְרַשֵּׁף**; cp. Hab. iii. 5. Thus we gain a reference to Ex. ix. 3 (**דָּבָר**). Cp. 'Hail,' *Enc. Bib.*

91 ff. Note Pasek after **בָּם**. The following words in M seem to be an editorial substitute for the true reading.—M **וַצִּדָה**. Sense and metre

require a verb; read **וַיִּצוּ** (Gr.).—M **וּמִשְׁלַחַת מִלֶּאכֶי רָעִים** (cp. *Kun-Synl.* § 2674, 2447). A combination of improbabilities. Read **לְמִלְחָה מִשְׁחָה רָעִים** represents **יִרְחַמְמָל** (cp. on i S. ii. 23), a marginal gloss on **חָם** (v. 55b).

98. M **אוֹנִים**. Gr. **ἐν τῇ ἐκείνῃ**. Read **אוֹנִם** (Gr.).—For **חָם** **בִּירְחַמְמָל** read **בִּירְחַמְמָל**.

106. The Pasek in v. 55 is placed a little too early. **וַיִּפְלֹס בַּחֲבֹל נַחֲלָה** is untranslatable. Duhm reads **נַחֲלָתָם**, transferring **ס** from **וַיִּפְלֹס**, but **נַחֲלָה** in such a context must refer to the Israelites. Read **וַיִּפְלֹס בְּנַחֲלָה**; cp. Num. xxxiv. 2.

107 f. For **בִּירְחַמְמָל** read **חָם** **בְּהִיכְלִי חָם** (חָם, a popular form of **יִרְחַמְמָל**), and insert **עָמֹ** (metre), which may indeed underlie the superfluous **וַיִּמְרוּ** in v. 56. Perhaps **עָמֹ** was inserted by a corrector, and afterwards misplaced and corrupted into **וַיִּמְרוּ**.

109. On **וַיִּבְרְאוּ** see above. M's **וַיִּנְסוּ** is a corruption of **וַיִּבְרְאוּ** (l. 81).

112. M **כִּכְשֶׁת רִמְיָה**, 'like a bow which does not respond to the archer's aim'. The same phrase occurs in Hos. vii. 16, where the text is suspicious. In Ps. cxx. 2 f. **לֶשֶׁן רִמְיָה** is certainly a combination of **יִשְׁכַּעְמָל** with **א**. The doubtful word **רִמְיָה** now becomes clear; it can only be **יִרְחַמְמָל**. Cp. the proper name **רִמְיָה**, Ezr. x. 25, which, close to **מִלְכִּיָּה**, must needs be another of the current distortions of **יִרְחַמְמָל**. Cp. on v. 9.

118 M **אֶחָד שָׁכַן בְּאֶדֶם**. The versions only differ as to the verb. M **ז** betray a religious scruple (cp. Geiger, *Schrift*, 321); G Θ imply **שָׁכַן**. This is plausible, but produces a mere gloss on **כִּשְׁכֹּן שָׁלוֹ**, and a very poor one, for it repeats **שָׁכַן**, and gives the vague **אֶדֶם** for **שָׁלוֹ** (perhaps **שָׁלוֹ** was intended). The psalmist is so careful about parallelism that we are bound to suppose a great accident to the text—not greater, however, than has occurred often elsewhere. Read **הִיכַל אֶפְרַיִם**; transposition and confusion of letters; **כ** in **הִיכַל** lost. Loeb's **בְּאֶרֶץ** for **בְּאֶדֶם** is impossible; independently, I had at first thought of **בְּאֶדְמָה**. Gr. has already suggested **בְּאֶפְרַיִם**, but **ב** evidently represents **פ**, and we need a parallel to **שָׁלוֹ**.

124, 126. M **הִלְלוּ**. 'A ἡμῶν, ΣΘ Ε ἡμῶν, as if **הִלְלוּ**, with reference to the marriage-songs. Cp. Talm. **הַלְלוּ** 'a wedding.' So Wellh. 'undoubtedly.' More naturally (cp. Gr.) G has **ἐπὶ ἡμῶν**; J (nemo) **luxit**; i.e. **הִלְלוּ**.—M **תִּבְכְּיָה**, rightly; so Σ T. But G J S **תִּבְכְּיָה**. So Duhm, who asks why the widows and the virgins should not have wept. Because under the oppressive sense of Yahwe's anger

all religious ceremonies would be suspended (Jer. xvi. 4-9, Job xxxv. 15?).

138. M כְּתִירוֹ כִּיָּין. (ὡς κεκτημένος ἐξ αἵνου; J post corruption *תִּירוֹ*. *דַּמְתַּפְקָה* *כְּתִיעֵרֶר* (Gr.). But the corruption is not fully accounted for. To heal it, we must dig deeper. Read certainly נֶעוֹר כְּתִיעֵרֶר, improving the parallelism and getting rid of the unseemly figure of intoxication. נֶעוֹר of Yahwè, as Zech. ii. 17. Perles ingeniously but vainly defends M (*Anal.* 79).

139. M צָרֵי אַחֲרֵי. This involves a slightly veiled coarseness, which, experience warns us, is due to corruption of the text. Even Ba., who considers אַחֲרֵי (ὡς τὰ ὀπίσω) to refer to the עֲפִלִּים of 1 S. v., supposes inconsistently that the victories of Saul and David must (somehow) be intended. Read כְּצוֹר וִירַחְמָאל.

135. M כְּכִירֵרִים; (ὡς μονοκεράτων (so J)). Street בְּמִרוֹמִים (Job xvi. 10, xxv. 2, cp. xxxi. 2); Hitz., כְּמִרוֹמִים; Bick. כְּמִרוֹם. None of these readings are satisfactory. In xxxvi. 7a the divine righteousness is probably compared to Mt. Jerahmeel (= 'the great deep'). Probably here too either יִרַחְמָאל, or some popular distortion of that name, such as חֲרִכָּה, should be read.

139 f. מִירַחְמָאִים and כְּאַחֲרֵי עִלּוֹת both represent צָאן. מִירַחְמָאִים, like צָאן, probably comes from יִשְׁמַעְאֵל; so too perhaps even in 1 S. xvi. 11, 19, xvii. 34, and Gen. xxxvii. 2. Cp. on צֵעַ, l. 20.

144. M ובתבניות cannot go with כִּפְיוֹ. From Gen. xx. 5 we see that וּבִנְקִיָּו must have been the original reading. ק and ת, נ and ב have been confounded; transposition of the letters accounts for nearly all the rest. The final ת was added under the impression that the corrupt form before the scribe (which must have ended with ו) was a fem. plural form, and that the mark of abbreviation had fallen out. Montfaucon represented Σ as giving κατὰ τὴν καθαρικήν τῶν χ αἰσῶν, but Field questions the accuracy of this.

PSALM LXXIX.

T RIMETERS, but the appendices are in tetrameters. It is a psalm of complaint on the desolation of the temple, the destruction of Jerusalem, and the slaughter of many of the pious around the capital, after which comes a prayer for vengeance. We are somewhat reminded of Ps. lxxiv. (cp. v. 5 with lxxiv. 1, 10), but quite as much of Ps. xlii-xliii. (cp. v. 10 with xlii. 4, &c.), and one interpolator has introduced (as v. 4) a passage from Ps. xlv. (v. 13; cp. lxxv. 7), while another (v. 6 f.) has copied Jer. v. 25. All these passages relate to the same period, thought not to the same part of the period, viz. that of the N. Arabian oppression of Judah. Certainly Ps. lxxiv.⁽¹⁾ and lxxix. are not in all points parallel. In the former the temple is destroyed; in the latter, it is only defiled. In Ps. lxxiv., moreover, nothing is said of the bloodshed round about Jerusalem. In the

original form of Ps. lxxix. the word used for the enemies of Judah may have been, not *הַנִּמְצָחִים*, but *יִרְמְזִיחִים*, or the like. The later editors of the psalms sought to efface historical colouring which no longer conducted to edification. In 7. 7 it may be possible to restore the ethnic name. For a probable view of the real or supposed historical occasion of the psalm, see on Ps. lxxxv.

Marked : of Asaph.

- 1 O Yahwè ! the heathen have entered thine inheritance,
They have defiled thy holy temple,
They have made Jerusalem heaps of stones.
They have given the dead bodies of thy servants 2
As food to the birds of the heaven,
The flesh of thy loyal ones to the wild beasts ;
[The Edomites] have shed their blood 3
Like water round about Jerusalem,
And there is none to bury [their corpses].¹
10 How long, O Yahwè ! [wilt thou hide thyself] : 5
Wilt thou be angry at thy loyal ones ?
Will thy jealousy burn like fire ?²
Remember not the guilty acts of our princes ! 8
Let thy compassions quickly come to meet us,
For we have come down very low [we have come down].
Help us, O God who art our succour, 9
Because of the honour of thy name,
And cancel thou our sins !
Rescue us because of thy name ;
20 Why should the heathen say, 10
Where is [Yahwè] their God ?
Mayest thou avenge on the heathen in our sight
The blood of thy servants that is shed !
* * * *

¹ We are become a mark for insult to our neighbours,
For derision and mockery to those round about us (v. 4).

² Pour out thy wrath upon the nations that know thee not, | and on the
kingdoms that call not on thy name : | for they have devoured Jacob, | and made
his dwelling desolate (vv. 6, 7).

Appendix 1.

Let the sighing of the prisoner come before thee, 11
 Thy might being great, loose those that dwell in gloom ;
 And pay our neighbours back sevenfold into their lap 12
 The insults which they have put upon thee, O Yahwè !

Appendix II.

And we, thy people, the flock that thou tendest, 13
 Will give thee thanks [O Yahwè] for ever,
 Will tell out to all generations thy deeds of renown.

1-3. The writer of 1 Macc. vii. 16 f. found in *vv.* 2 f. (how read ?) an anticipation of the massacre of sixty leading Asidæans (חסידים) by Alcimus (see *Enc. Bib.*, 'Alcimus'). The quotation is introduced by *וְהַנְּבִיאִים*; the Syriac inserts 'the prophet,' perhaps assuming, like Theodore of Mopsuestia, that the psalm refers to Maccabæan times, but that the psalmist spoke prophetically in the character of the Jews of the early Maccabæan age. It has been asked whether or no (following the Greek text) the writer of 2 Macc. quotes the passage as a Scripture. Of course, he found Ps. lxxix. in the Psalter, but what has this to do with its date? It is also true that the same historian indirectly applies *vv.* 1 and 3 to the earlier cruelties of the Syrian Greeks in the time of Mattathias (*OP.*

93, 104). The application was rendered possible by the effacing of the references to Jerahmeelites and Edomites (see introd.). Elegies like this always can be applied to parallel circumstances. Cp. the lamentation of the priests of Uruk (Erech) over the desolation of their city and temple about 2285 B.C. (Maspero, *Struggle of the Nations*, 37; Pinches, *Bab. and Or. Record*, Dec., 1886, pp. 22 f.).

4-6. Cp. *Ps.* xxviii. 26, Jer. vii. 33, xvi. 4, xxxiv. 20.

10-12. Cp. lxxiv. 1, 10; also xlii. 2, lxxxv. 5, lxxxix. 47.—16. Cp. Neh. ix. 34.

20 f. Cp. xlii. 4, &c., cxv. 2, Joel ii. 17.—Appendix 1. Cp. cii. 21.—Appendix 2. Cp. lxxiv. 1 (flock).

Critical Notes. Verse 4 comes from *Ps.* 13; verses 6, 7, from Jer. x. 25 (see introd.).

7. Metre requires an insertion, such as *אֲדָמִים*, which may easily have fallen out before or after *דָּמָם*.—9. Similarly here we may insert *פְּגָרֵיהֶם*. If written *פָּגַר*, this may have dropped out after *קָבַר*.

10. Insert *תִּפְתָּר* (lxxxix. 47).—13, 15. In *l.* 13 omit *לָנוּ* (so Du.), and in *l.* 15 insert a second *דָּלָנוּ*. *דָּלָנוּ* seems to be a misplaced fragment of *דָּלָנוּ רַאשֵׁינוּ* is inappropriate here; Israel had sins of its own to get forgiven (*l.* 9). Read *שָׁרֵינוּ* (or *רָצִינוּ*).

19. *רָצִינוּ* is misplaced in M: metre gains by transposition (so Du.).

21. Insert *יְהוָה*, which fell out after *אֱדָה*, but was (perhaps) restored from marg. after *אֱלֹהֵינוּ*, but became corrupted into the very improbable *יְהוָה*.

22. Duhm reads נָקַם (for M's נִקְמַת) on account of the masc. verb יָדַע. But there is a better solution of the problems. יָדַע comes from יָדָה, which belongs to l. 21 (see note); and נִקְמַת is probably a corruption of תִּקְוָה; נָקַם with ב, as Judg. vi. 7, &c.

App. 1, l. 2. For הָתַר read הָתַר (cxli. 7b), with S T, Bn., Kau., We., Herz, and for בְּנֵי תַמְתָּה read שְׂכְנֵי צִלְמֹת. תַּמְתָּה is suspicious. See cvii. 10, and cp. on cil. 21.

PSALM LXXX.

TRIMETERS. A beautiful specimen of parallelism. The psalmist appeals for divine help against the N. Arabian oppressors (ll. 4, 27 f., 35 f.), who have as it were rent asunder and burned the flourishing vine, or (l. 32) oak, of Israel. Ps. lxxx. is parallel to Ps. xlii., xlii. (2), lxxxix. (2), and to Isa. lxiii. 7—lxiv. 11 (see on cv. 6, 7, 13, 15). The arguments as to date, drawn from certain readings of M, naturally fall to the ground if these are incorrect. The psalm was neither written during Pharaoh-necoh's occupation of Judah (Grätz), nor in the early Maccabean period by a Jewish-minded Samaritan (Hitz., *Gesch.*, 387). Nor is it a tenable view that vv. 2-4 are derived from a pre-exilic psalm used by northern Israelites in the temple of Bethel (Peters, *JBL*, 1893, p. 59). It is also needless, on our view of the text, to put vv. 13 f. after vv. 15 f. (so Bickell), or v. 17 after v. 14 (so Schröder and Hupfeld). It is possible that there were changes in the attitude of the leading N. Arabian power towards the Jews—that the kingly mis-called Evil-merodach really permitted a number of captives to return, and, in conjunction with those Jews who had never been carried into exile, to rebuild the temple, and constitute something like a Jewish state, and further that fresh political difficulties supervened, followed by fresh calamities, which are described in Ps. xlii. (2), lxxxv., lxxxix., lxxx., lxxxiii. If we could make this reasonably certain, it would be the easiest explanation of the language of these psalms. But it is barely possible that the psalmist throws himself back by imagination into the time when, as we know for certain, Jerusalem was destroyed, and its inhabitants slain or carried captive, so that all that is real (*i.e.* not imagined) in the psalms would be the strong passion of resentment against the N. Arabians, which was still kept alive by continued acts of N. Arabian oppression (cp. on Ps. xlii.—xliii.).

Deposited. Of the Ishmaelites. Of Arab-ethan. Of Asaph. 1

- | | | |
|----|--|---|
| 1 | O Shepherd of Israel ! cause +thy face+ to shine, | 2 |
| | Let thy splendour shine forth from Zion, | |
| | O Cherubim-enthroned One ! do thou punish | |
| | The sons of Jerahmeel and Missur. | 3 |
| | Stir up thy heroic might, | |
| | And come to succour us ! | |
| | O Yahwè [Sebaoth], refresh us ! | 4 |
| | Cause thy face to shine, and we shall be succoured ! | |
| | O Yahwè Sebaoth ! how long | 5 |
| 10 | Wilt thou reject the prayer of thy servants ? | |

- Thou feedest us with wormwood for bread, 6
 And givest us tears of gall to drink :
 Thou makest us a scoff for our neighbours, 7
 Our enemies jeer at us,
 O Yahwè Sebaoth, refresh us ! 8
 Cause thy face to shine, and we shall be succoured !
 A vine didst thou transplant from Migrim, 9
 Thou didst expel the nations and set it :
 Thou didst clear the ground before it, 10
 20 It took root, and filled the land :
 The mountains were covered with its shadow,
 The cedars of God with its branches ; 11
 It sent forth its tendrils to the sea, 12
 And its shoots to the river.
 Why hast thou broken down its fences, 13
 So that all that go by lay it bare ?
 Jerahmeel tramples it down, 14
 Cush and Asshur break it.
 Look +down+ from heaven, and behold, 15
 30 And take notice of the vine of thy possession,
 And the garden which thy right hand planted, 16
 And the oak which thou madest strong for thyself.
 They have burned it with fire, they have torn it : 17
 At a threat from thy mouth let them perish !
 Let thy hand be against Asshur and Jerahmeel, 18
 Against the sons of Edom and Misur !
 [Refresh us,] and we will not swerve from thee ; 19
 Revive us, and we will call upon thy name !
 O Yahwè Sebaoth, refresh us ! 20
 40 Cause thy face to shine, and we shall be succoured !

1. O Shepherd of Israel. See xxxiii. 1, lxxviii. 52, Gen. xlviii. 15, and cp. Ass. *re'u*, 'shepherd, ruler' (properly a participle). רועה in Gen. xlix. 24 is probably corrupt (see ' Blessings on Asher, Naphthali and Joseph,' *PSBA*, June, 1899).—2. הופץ of Yahwè's appearance in glory, xii. 6 (?). l. 2, xciv. 1, Dt. xxxiii. 2.—3. Cherubim-enthroned one, i.e. seated on the (heavenly) throne which is guarded by the cherubim. So xcix. 1, 2 K. xix.

15 (Isa. xxxvii. 16) ; cp. *Enc. Bib.*, 'Cherub,' § 4.—11-14. See crit. notes.

17 ff. A fine allegorical picture of Israel as a vine ; cp. Isa. iii. 14, v. 1-7, Jer. ii. 21, Hos. x. 1. Among the peculiarities of the vine, the psalmist was struck by its capacity for bearing transplantation. The history of Israel, according to him, begins in Egypt (or rather מצרים, 'Misrim,' cp. Hos. xi. 1). Cp. *Enc. Bib.*, 'Vine.'

21-24. Do the 'mountains' represent

the southern, the 'cedars of God' (cp. the 'cedars in the garden of Elohim,' Ezek. xxi. 8, and see on Ps. xxxvi. 7) the northern frontier? If so, the 'sea' is the Mediterranean, and the river the Euphrates, i.e. the W. and E. boundaries.—25 f. Cp. lxxxix. 41^a, 42^a.

27 f. See crit. note. There is no valid reason why an oppressor of the Jews should not have been likened to a wild boar (cp. Adonis and the wild boar). In 4 Esd. xv. 30 the Carmonians are compared to 'wild boars of the forest'; in Eth. Enoch lxxxix. 72, by 'wild boars' the Samaritans appear to be meant. Whether in 2 S. xvii. 8 we are justified in following G, which inserts *καὶ ὡς τὸ πρᾶγμα τοῦ*

wild, is doubtful; the words may have arisen out of a corrupt various rendering of the preceding figure (see Klost. *ad loc.*). And the text of lxviii. 31 being corrupt (see note), we cannot refer to it in justification of the reading 'the wild boar from the Nile.' Probably, therefore, it is correct to say that the wild boar is nowhere referred to in the canonical O.T. (cp., however, Nestle, *Marginalien*, 18).

29. Cp. Isa. lxiii. 15.—31 f. *Garden*. Cp. Isa. li. 3, lxviii. 11.—*Oak*. Cp. Isa. lxi. 3, 'that they might be called **אֵילֵי הָעֵדֶן**.'—34. **נִעְרָה**: cp. ix. 6, xviii. 16, lxxvi. 7, civ. 7.

Critical Notes. 1. **הָאֵזִינָה** (preceded by Pasek). The context is against this. Read **הָאֵרָרָה**; cp. lines 8, 16, 40.

2. **מִיּוֹסֵף נִהְיָ בְּצֵאן יוֹסֵף**. But where is the imperative required by the parallelism? And is it certain that 'Joseph' can be a synonym for 'Israel' (see on lxvii. 16, lxxxi. 5 f.)? Read **נִנְהָדָה כִּצְיוֹן יוֹפֵי**; כ. dropped (as if dittographic), **ע** and **ס** confounded (as often).

3 f. The verse division produces an opening tristich, which is metrically wrong. **הוֹפִיעָה** is plainly corrupt. So also is **לפני אפרים** (Pasek after **אפרים**). Why do Ephraim, Benjamin, and Manasseh receive such a prominent place? Is it because of the proselytes from Galilee (cp. 2 Chr. xv. 9, and see Bertholet, *Stellung*, 178)? But should we not expect rather Zebulun and Naphthali (*OP.* 148)? Or is it a result of the pan-Israelitish sentiment of the Persian period (*OP. Loc.*)? But if so, why is Judah left out? The key is furnished by ix. 9, where 'Ephraim' and 'Manasseh' conceal names unfamiliar to the later scribes. **בנין** does not occur in that passage, but **יִכִּין** of which the **בנין** of the text is an expansion) is a pretty common corruption of **ירחמאל** (1 S. ix. 1, &c.). Who the foes of Israel were, we know from Ps. lxxviii. and many other psalms. Read, therefore, **לְבָנֵי יִרְחָמָאל וְיִמְצוֹר**. **בְּנֵי יִמִּין** and **אפרים** are variants; underneath both lies **ירחמאל**. **לְבָנֵי** is found in some MSS. (de R.). **הוֹפִי** should probably be **הוֹכִיחָה**.

7. For **אלהים** restore, of course, **יהוה**, and insert **צְבָאוֹת** (L 15, 39). See on lix. 6.

10. **מִי אֲשַׁנֶּה בְּתַפְלִית עֲמֹד**; the perfect as in Ex. x. 3, xvi. 28, Hab. i. 2. But (1) the elliptical use of **עֲשֵׂן** (contrast lxiv. 1, Dt. xxix. 19), and (2) the idea that Yahwè could be angry at the prayer of the pious community (Isa. i. 15 is, of course, not parallel), are intolerable. Hence Lag., Now. (?) read **בְּפִלְמֹת**. But **פִּלְמָה** occurs nowhere else in Ps., and elsewhere no use is made of the idea of the 'escaped ones of

Israel.' The chief error lies in the verb, which should be תִּנְאִץ (I am. ii. 6); transposition and slight corruption. Omit ב before תִּפֹּ; it was prefixed to help the sense *after* the verb had become corrupted. For a parallel see l. 12. For עמד read probably עֲבָדָךְ, or rather עֲבָדֶיךָ (for both see G). ~

11 f. Read suffixes of 1 plur. (G S, Gr., Du.)—M דִּמְעָה. In itself possible enough (cp. xlii. 4, Job iii. 24, where read לִפִּי), but here unsuitable (see l. 12). Jer. ix. 14, xliii. 15 guide us in correcting both lines. In l. 11 read לַעֲנָה.—M בְּדִמְעוֹת שְׁלֹשׁ. Read דִּמְעוֹת רֹאשׁ. On the prefixed ב, see on l. 10. Nearly so Gratz (he retains ב). Del., in commenting on שִׁישׁ, involuntarily shows how unlikely the word is. Cp. also P. Haupt.

13 f. M מִדּוֹן. Read מִנּוֹד (Lag., Now., Bevan, *J. of Phil.*, 1889, 144; cp. xliv. 15); ראש is unnecessary.—M לָכֵן. Read לָנֶה (G S J, Houb., Kenn., Gr., Du.).

15. M אֱלֹהִים צַב. אל is carelessly substituted for יְהוָה (but cp. Kon. § 285b).

26. M וְאָרֹךְ. But 'pluck it' is an unsuitable sense. S interprets 'tread it down' (דָּוֵשׁ). But clearly וְעָרֹךְ is intended.

27. M יִכְרַסְמֶנָּה, for יִכְסֵּם? See OP 478, and Kon. i. 202. The vs. paraphrase. G ἀνιψήσας αὐτήν (cp. Acts viii. 3); T יְנוּבְרִינָה כֶּסֶם. occurs again in Ezek. xlv. 20 (of hair), and is not the right word. Read, with Herz, יִכְרַסְמֶנָּה. The כ in יכ is dittographed (דָּרַד).—M חִזִּיר. The *ε* *suspensum* in יַעַר has been much discussed. Was the *ε* omitted by accident and replaced above the line? Or had the text originally כִּיר, which might mean either מִיעַר or מִיָּאֵר. There is indeed a Talmudic statement (*Kiddushin* 30a) that the *ε* *suspensum* stands in the middle of the Psalter. But *W'ayyikra rabba* 13 and the Midrash corroborate the view that there was a variant מִיָּאֵר, and *Resahim* 118b affirms that חֵית קִנָּה (lxviii. 31) and חִזִּיר מִיָּאֵר are equivalent. See Ginsb., *Introd.*, 338 ff.; Gratz, *MGWJ*, 1874, pp. 394 ff., but also Geiger, *Urschrift*, 259. Gratz and Herz prefer מִיָּאֵר, but is it likely that the hippopotamus was ever called 'the wild boar of the Nile'? We may even go further and question whether it is probable that, when much nobler symbols than the wild boar were close at hand, a psalmist would have selected this animal in preference. We, at any rate, who have found the enemies of the Jews so constantly referred to by ethnic names, may naturally scrutinize the text to see whether such an ethnic does not underlie both מִיעַר (מִיָּאֵר) חִזִּיר and the still more puzzling חֵית זֵי שָׂדֵי in the second part of the same verse (14). When examined closely, one becomes יִרְמָא and the other חֵמֶר (ח = מ); in short, both represent fragments of יִרְחֻמָּאֵל.—M זֵי שָׂדֵי. G ὄνος (B), or μεσσοριος. (B^c), or μεσσιός (N^{ca}-AR^aT), ἄγριος. זֵי is too mean and too

late a word (see on l. 11). Herz, 'סוס ש'. But we expect an ethnic or ethnics. Read probably **כַּשׁ וְאַשׁוּר**; **כַּשׁ** = **אַשׁוּר** = **כַּשׁוּר**.—M **יִרְעָנָה**. Read **יִרְעָדָה**.

29 f. M **אֱלֹהִים צַב יוֹב נָא**. Plainly **יוֹב נָא** comes from **דְּשִׁיבְנוּ**. The scribe began to write the refrain (27. 4, 8, 20). But this was not the poet's intention. A more impassioned appeal was needed, such as we find in the passage beginning with **הִבַּט כְּשִׁימִים**. (So now Duhm, who, however, omits 27. 16b as a mere variant to 27. 18b, and transfers 27. 17b and 19 to Ps. lxxiv., placing the former after 27. 7 and the latter after 27. 13, a view with which a more thorough textual criticism enables us to dispense.) M **וְאֵת**. Read **אֶחָתָךְ** (cp. crit. note on lxxiv. 18).

31. M **כָּנָה** with **כ** *inapudulum*; perhaps the original text had some other letter, which being indistinct was erased by a corrector. Certainly **כָּנָה** is confirmed by T S J, on the supposition that it is a noun = 'plant' (so Ibn Ezra, Kimhi); G also supports **כ**, but apparently reads **כָּנְנָה** (*καρπύων αὐτῆς*). But evidence for such a noun is deficient, and the imperat. does not give a good sense. Ibn Janah rightly corrects **כָּנָה** into **נָנָה** (so also Gr.).

32. M **וְעַל־בֵּן מ**. Clearly either this alone, or the whole stichus, is wrong. Ew., Bo., and Lag. suppose that 27. 16b is an erroneous repetition of 27. 18b; G inserts **אָדָם** (*ἀνθρώπου*), harmonizing with 27. 18b (?); so S and some MSS. A right view of the poetical structure, however, does not favour this view. If 27. 16b is wrong, some other stichus must have been displaced by it. But considering that **אֲמַצְתָּה לָד** makes a very good parallel to **נִטְעָה יֵכ**, on condition that the preceding word is the name of a tree (cp. Isa. xlv. 14), it is enough to suppose that **וְעַל־בֵּן** (from the corrupt 27. 18b) is incorrect. Looking closely at it, we can easily detect underlying it the very suitable word **אֶלֶךְ**.

33 f. M **בְּסֻחָה שִׁרְפָה**. To suit L 34 read **שִׁרְפָה** (cp. S), with Kenn. We.; Street, not so well, **שִׁרְפִּיה**.—M **פָּנִיד**. Read **פִּיד**. So Prov. vi. 14, Kt. **פָּנִי**, but Kr. rightly **כִּפִּי** cp. also Num. xxviii. 8.

35. M **אִישׁ יִמְנָךְ מ**. Hitz. divines an allusion to Benjamin (cp. M's r. 3). Such an allusion may have been fancied by the scribe or editor to whom the present reading is due; or he may have taken **יִמִּין** in the sense of 'contract' (cp. cxlv. 8). But neither view is satisfactory. Read certainly either **יִרְחֵאֵל**, or (better) **כַּשׁ יִרְחֵא** (כ and א confounded).

36. M **עַל־בֶּן־אָדָם אֲמַצְתָּ לָד**. 'Israel' called 'son of man'? Clearly **אֲמַצְתָּ לָד** has come in from L 32. Read **עַל־בְּנֵי אָדָם וּמִצֹּר** (cp. II. 27 f.). **לָד** may be a fragment of **יִרְחֵאֵל** (L 35).

37. Prefix **הַשִּׁבְנִי** (note || line), and for **נָסוּר** read perhaps **נָסַר**. **סוּר** in *Kal* seems doubtful. In *liii.* 4 we should perhaps read **סָר** (as *xiv.* 3), and in *Prov. xi.* 14, **נָסוּר**.

PSALM LXXXI.

Two distinct psalm-fragments, as Olshausen first observed, are here combined, like jewels on one thread. Both consist of trimeters. The first is a conventional, however earnest, liturgical song of praise to Yahwe as King (cp. *xlvi.*, *xcv.*, &c.). The second is a solemn protestation of Yahwe in the tone of Deuteronomy; see *z. g.* on *II.* 9-12, 23 f. There is an equally rhetorical passage in *Mic. vi.* 1-6, where, according to the most probable and defensible text (see *Crit. Bib.*), the early subjugation of the Jerahmeelites (in the Negeb and in Canaan proper) is referred to, certainly not for an ornamental purpose, but with a view to point a moral. The warning against foreign gods in *v.* 10 is the reason for assigning Ps. lxxxii., with Baethgen and Kirkpatrick, to the last years of the kingdom of Judah. The imitative character of both parts of the psalm is enough to forbid this. In *vv.* 14 ff. we even find the psalmist imitating *Isa. xlviii.* 17-19, which is itself probably a late insertion (*Intr. Is.* 302; cp. Marti); i.e. he knows *Isa. xlviii.* in something like its present form. It is no objection to this view that the post-exilic Jews *did* walk in the 'ways' (i.e. religious laws) of Yahwe, for there is good reason to think that Ezra by no means succeeded in putting down at once the inveterate Jewish tendency toward heathenish practices (cp. *Intr. Is.* 316). Among phraseological points, note **שִׁרְרוֹת** (eight times in *Jer.*, once in *Dt.*). The omission of *v.* 11a and the transposition of *v.* 6b seem to justify themselves.

LXXXI.—I.

Deposited. Of the Ishmaelites (?). Of Asaph.

- | | | |
|---|--|---|
| 1 | Give acclamations to Yahwe our Rock, | 2 |
| | Shout for joy to the God of Jacob; | |
| | Make melody to his name with the timbrel, | 3 |
| | With the sweet notes of the lyre and the harp. | |
| | Blow the horn in the sanctuary, | 4 |
| | Sing to Yahwe our king; | |
| | For he is the marshal of Israel, | 5 |
| | Our judge is the God of Jacob. | |

3 f. Cp. *exlix.* 3, cl. 3 f.—7. For these titles of Yahwe, see *Isa. xxxiii.* 21 f.

Critical Notes. lxxxii.¹ 1. **עוֹנֵנוּ**. Read **צוֹרֵנוּ** (see on *xxviii.* 7).

3 f. **שִׁירֵי מְנוּחָה וְתוֹרָה**. The idioms are not Hebrew (*Job xxi.* 12 is corrupt); WF's translation is much too free. Read **זָכָר וְכָרַת**. **שִׁכְרֵי בָתָּה**. M's **וְתוֹנֵי** probably arose out of a dittographed **כְּבוֹד**.—**בְּנִיעֵיכִית כְּבוֹד וְקָבֵל**. Cp. *ol. xl.* 4b.

5 f. **בְּחָדָשׁ**. 'at the new moon'? *G ev neomēnīq*. In the || line M gives **בְּבִסָּה** (so Baer, Ginsb.). According to the Talmud (see Levy), **כ**=the

covering of the moon, *i.e.* the new moon, which produces a perfect parallelism, but is obviously a poor guess. *G* *עֵץ עֵץ מְהֵרָה* (favourable). Most moderns, however, hold that כסה (Prov. vii. 20, כָּסָה) means the 'full moon' (cp. 'A J'); for supposed derivation see BDB, and *cp.* Toy on Prov. *l.c.* It is also usual to render ח' ליום 'for our feast day.' But several points remain very uncertain. That the poet means that the horn was to be blown on two occasions, is the reverse of probable; that כסה is another way of writing כסא is unproved; the reference of חֲנֻנִי is obscure; and against the proposed rendering of ח' ליום we may refer to Hos. ix. 5, Prov. vii. 20. Lines 5 and 6 must be corrupt. Let us take each part separately. Plainly (see *l.c.* 2 f.) we have before us in *l.c.* 2-5 a fragment of an 'accession psalm' (cp. Pss. xlvii., xcv., &c.); and not less plainly, *l.c.* 4, 5 are not appropriate for such a poem. The remedy is not far to seek. For בחרש שופר read שופר בקריש (cp. *l.c.* 1). And what of בכסה? כס represents a dittographed בקריש; ח' should be attached to לין which follows. י' does double duty. First, it represents לו, so producing הללו. Next, it is also a fragment of יהוה; perhaps it arose out of יי, an abbreviation of the Tetragrammaton. The final כ in ליום (final letters established themselves but slowly) should be connected with חננו, so producing מחננו, *i.e.* מְחַנְנֵנו, a word which could not fail to occur in this context.

7 f. M *כִּי חָק לְיִשְׂרָאֵל הוּא*. The reference of הוא is obscure (see Hupf.-Now.), and how can יִשְׂרָאֵל be to לאלהי יעקב? What we expect is a glorification of Yahwè. Remembering Isa. xxxiii. 21 (and Ps. lxxviii. 27, corr. text) emend חק into כחַק. M *כִּשְׁפָּט*. Read שפָּט (Isa. xxxiii. 22); נו = כ; M *לאלהי*. Omit first ל (dittogr.).

LXXXI.—2.

- | | | |
|----|---|-----|
| 1 | I released thee from the hand of Ishmael, | 6a |
| | I brought thee out of the land of Miṣrim; | |
| | I delivered thee from the toils of Ishmael, | 7 |
| | From the snare of Miṣṣur and the Arabians. | |
| | Thou didst call in trouble, and I rescued thee, | 8 |
| | Amidst issuing lightnings I answered thee: | |
| | Thou didst prove me at the waters of Meribah; | " |
| | Thou didst open thy mouth wide, and I filled it. | 11a |
| | Hear, O my people! and I will warn thee; | 9 |
| 10 | O Israel, if thou wouldst hearken unto me! | |
| | Let no strange god be in thee, | 10 |
| | Do not thou worship any foreign god. ¹ | |

¹ I am Yahwè thy God, who brought thee out of the land of Miṣrim (*v.* 11a).

- But my people hearkened not to my voice, 12
 Israel was not compliant unto me;
 So I let them go in the obstinacy of their heart, 13
 That they might walk in their own counsels.
 Oh that my people would hearken unto me, 14
 That Israel would walk in my ways!
 Right soon would I subdue his enemies, 15
 20 And turn my hand against his foes.
 Those that hated him would seek him eagerly, 16
 And would become his servants (?) for ever.
 From those of Jerahmeel would I rescue him, 17
 From Missur and Zephath would I deliver them.¹

1-4. There is a contrast between the ancient deliverance from Misrim and the present long-continued Misrite oppression (cp. *ll.* 19-24). — *Tzib, snare.* Cp. xviii. 6, cxiv. 7, &c. *Ishmael*, &c. Cp. lxxvii. 16, lxxx. 3. The received text (G nearly agrees) gives, 'I removed his shoulder from the burden; his hands passed from the basket,' which is taken to be a vivid description of the change from servitude to freedom. See, however, *crit. note*. — *l.* 6^b in M G has no connexion. Hence Ol. supposed a lacuna in the text. But see *crit. note* on *l.* 7.

6-8. *Lightology.* Cp. Ex. xix.

16, 18, Hab. iii. 4. — *Meribah*, &c. See Ex. xvii. 1-7.

9-12. Cp. Dt. v. 1, 7 (Ex. xx. 3), vi. 3 f., xxx. 15-20.

13-16. Imitated from Jer. vii. 24. — 17 f. Cp. Isa. xlviii. 17-19.

21. Cp. xviii. 45. On M's *כחשו* Loeb remarks, 'There is here a nuance of hypocrisy. But it is something that the nations affect submission, and these lying flatteries are only a stronger proof of the power of Him who imposes them' (*La littérature des pauvres*, p. 97). See, however, *crit. note*. — 23 f. Corresponding to *ll.* 3 f. See *crit. note*.

Critical Notes. lxxxix. 1. M *עדות ביהוסף שמו*. Note the warning *Paseq* after *ע*. If the whole of Ps. lxxxix. is really one psalm, *עדות* (if correct) will naturally refer either to the 'day of our feast,' or to the precept of the 'blowing of the horn' (*v.* 4). Grätz renders, 'as the festival-time he appointed it in (Judah) and Joseph,' comparing cxii. 4, *עדות לישראל*, which he renders, 'an assembly for Israel.' Both here and in cxii. 4, however, *עדות*, if right, ought to mean 'law.' But is there any sound evidence that it does mean 'law.' Then, what is to be said of *ביהוסף*? Resolved verbal forms like *יחר* are very suspicious (see on xxviii. 7), nor can 'Joseph' be a designation of the entire people of Israel (cp. *Enc. Bib.*, col. 2582, note 2). Grätz would read *יוסף ביהודה*, &c. in S. and N. Israel. But if the poet had meant to speak of S. Israel as 'Judah' and N. Israel as 'Joseph,' he would have distributed these names in two parallel lines. It would be better to read *עדות ביהוסף השני*, at least on the assumption that we may keep

¹ [From] Zephath [and] Jerahmeel would I deliver them (*v.* 6b).

עדות, explaining it of the admonition beginning, 'Hear, O my people' (see *Enc. Bib.*, l.c.). Certainly the resemblance (noticed by Kunhi) between **בצאתו ונו** and Gen. xli. 45 cannot be held to prove that 'Joseph' is here referred to. It is, however, at least as easy and decidedly more natural to take a hint from **ז. 7, 8**, and look beneath the present text of **ז. 6a** for a statement of Yahwē's great deliverance of his people in the olden times, and to read **פְּדִיתִךְ מִיַּד יִשְׁכְּנָאֵל** (cp. Mic. vi. 4, *Crit. Bib.*). **ה** in **יְהוֹסֵף** may represent, not merely **ד**, but **די**, and **יוֹסֵף** (as probably in lxxvii. 16, Mic. vi. 4) come from **יִשְׁכְּנָאֵל**. **שְׁכֹו**, as in numerous parallel cases, may be a fragment of a correction of the preceding false reading, i.e. = **יִשְׁכֹו**.

2. **מ בצאתו יל־ארץ כצרים**. **ג J T** (alt.) **כִּצָּרִין כִּצ**; so Dathē. The MSS. of Pesh. vary (see Barnes, *J. of Theol. Stud.* ii. 191 [1901]). **כִּצָּרִין** is surely right; **יל־א** may have arisen from a reminiscence of Gen. xli. 45. **כִּצ** should probably be **הִצָּאתִיךָ** (**ך** was indicated by a stroke). **מ** adds **שָׁפַת לֹא־יָדַעְתִּי אֲשֶׁכֶּנֶּי**. 'I hear (or, heard) an unknown discourse' (cp. Baumann, *Hebr. Relativsätze*, §9), or 'the discourse of one unknown' Duhm, 'when he (Jacob-Joseph) had gone to Egypt, (and) heard a language which he did not understand' (reading **אֶל** and **יִשְׁכֶּנֶי**; cp. **Ἐκεῖθεν ἡν οὐκ ἔγνω ἡγορεύοντα**). He compares cxiv. 1. **לִינִם לִינִם**, 'living among a people with a foreign language was bad for Israel's religion.' But see *crit. note* on cxiv. 1. Remembering that glosses and variants do not seldom get into the text, sometimes a good way off from the passage to which they refer, we may read **מִכִּצְפַת בִּירְחִמְאֵל אֲשֶׁנִּים**, a variant to **ז. 28** (**ז. 17b**). Cp. **לֹא יָדַעְתִּי** in xxxv. 11b.

3. **מ הִסִּירוֹתַי מִסִּבְלִי שְׁכֹמו**. A somewhat strained expression, and the more doubtful on account of **ז. 4**. In this context it is plain that **סִבְלִי** (cp. **אִיבֹל**) comes from **יִשְׁכְּנָאֵל**. **שְׁכֹמו** might come from **וּכְכֹש**, but more probably we should transpose, and read **מִסִּבְלִי שֶׁכֹו**; **הִסִּירוֹתַי** should perhaps be **הִשְׁתַּיִתִּיךָ**.

4. **מ כפיו כדור־תַּעֲבֹרָה**. **כפיו** cannot be right. We should expect **כַּתְּפָיו** (**שְׁכֹמו**). The ambiguous word **כדור** is also very improbable. The usual theory is that a basket for carrying clay to the brick-kiln is meant. But why is nothing said of the brick-making? Some MSS. and edd. have **כִּדּוֹר**. Probably **כִּד** comes from **כִּצּוֹר**, a name which the editors often do their best to efface. To produce a good parallelism read **כִּפְחֵי כִצּוֹר וְעֶרְבִים**.

6. **מ בְּסִתְרֵי רָעָם**, 'in the covert of thunder,' i.e. 'in a storm-cloud'? See xviii. 12, where, however, such a phrase is more natural than here. Read **בְּצִאת בְּרָקִים** (**ק** and **ע** confounded). Cp. Hab. iii. 4.

7 f. M אֶבְחַנְנִי. Surely we require תִּבְחַנְנִי.--Read יִרְחַבֶּת פִּיךָ יִרְחַמְאֵל. --V. 8, end. סֵלָה, as in lxxvii. 16, &c., may represent יִרְחַמְאֵל, a correct gloss on מְרִיבָה (Meribath-kadesh = Jerahmeel-kadesh).

12. M G insert, as v. 11a, the greater part of Ex. xx. 2 (Dt. v. 6). This spoils the structure of the poem, and the passage reads better without it.

21 f. Read מִשְׁנֵאֵי (so too Du.) and for יִכְחִזּוּ read יִשְׁחָרוּ (see on xviii. 45). M יְהִי עֲתָם לְעוֹלָם (so too G). A reference to Israel is altogether out of place. Herz and Duhm (after S) read חֶתֶם, 'their terror' (?); Grätz, אֲזָרָתָם. Surely the corruption lies deeper. One expects עֲבָדָיו יְהִי. But this is a bare possibility.

23 f. M וַיֵּאכִלֵּהוּ מִחֶלֶב חֶטָּה. A very improbable change of person. Hence Houb., Dathe, Del., Bi., Che.^h, Bā., Kau. read וַאֲכָל; Duhm, וְאָכַל; while G S give 3rd pers. in both a and b. But the difficulty lies deeper. Can 'the fat of wheat' (xlvii. 14, חֶטָּה) possibly be right? In Dt. xxxii. 14 (M) the phrase becomes 'the fat of kidneys of wheat.' Worse and worse. Corruption is the cause of it, as shown in *Crit. Bib.*, *ad loc.* In the passage before us we should read וַאֲחַלְצֵהוּ מִיִּרְחַמְאֵל כִּינֹכַת, where כִּינֹכַת is a variant to יִרְחַמְאֵל. There are few better specimens of the quaint ingenuity of the editors in dealing with corrupt readings, and few more cogent disproofs of the theory that the simplest emendations are always the best.—M וַמְצוֹר וְדָבַשׁ אֵשְׁבִיעֶךָ. MS. de R. has כִּצִּיף, and Ol. Lag., Dy., Gr., Bruston, Nowack, Wellh., adopt this (cp. Prov. xvi. 24). On the other hand Ba. and Du. invoke the passage, Dt. xxxii. 13. But surely this passage is deeply corrupt (see *Crit. Bib.*), and a keener methodical criticism compels us in our passage to read כִּמְצוֹר וְצִפַּת אֲשִׁיעֶם. This is confirmed by v. 6b, a variant to v. 17b, under which the original text can clearly be discerned. Wellh.'s note (*Ski., xxi. vi. 179*) seems to miss the main point.

PSALM LXXXII.

TRIMETERS (except the appendix, which consists of two tetrameters). The traditional text suggests that Yahwe, the supreme head of the assembly of the heavenly ones, has summoned the angels (conventionally called the 'divine ones' and 'the sons of the Most High') to hear an expostulation and a warning of the gravest import. The charge brought against these patron-angels of the nations is that they have (in the persons of their human subordinates) committed acts of such gross violence and injustice that the moral bases of the earth are shaken. Unable to answer the charge, they are threatened with the one great evil common to princes and peasants alike among their human subjects. In Isa. xxiv. 21 f. the celestial patrons of the earthly kingdoms are represented as 'visited' (*i.e.* punished) for their offences; it would be in harmony with this that when the tyrannical earthly kingdoms were overthrown, their heavenly patrons should, like

the transgressing inhabitants of the mountain of the gods (Isa. xiv. 14 f., Ezek. xxviii. 16), be expelled from the divine abode and suffer the punishment of death (see Ps.¹, 229 f.; OP, 129; Shend, *17' Kel-gench*, 451); cp. Ps. lviin. It would be strange, however, that the conception of the patron-angels of kingdoms should appear only in two of the psalms, and a keen criticism disallows its right of existence. The judges so severely chastised are human judges; they are oppressive Jewish rulers¹ of the down-trodden pious Jews, who show that they deny Yahwe by rejecting the fundamental precepts of his law, and, as other psalms enable us to add, by acting in concert with still more powerful oppressors of non-Jewish origin (cp. xciv. 3-7). Yahwe solemnly calls them to account for this, declares them to be **נכלים**, 'impious ones' (= deniers of God) and 'sons of Belial,' and threatens them with a violent death in the very land from which their leaders in wickedness came. Summing up the offences of these men as 'profanation' of Yahwe, a liturgical appendix calls upon Yahwe to carry out the great final Messianic judgment. Cp. Ps. xiv, where Yahwe is said to 'look down from heaven' on the oppression of his people (without any reference to patron-angels).

Marked. Of Asaph.

1

1 Yahwè stands in the assembly of Israel,

He judges the league of the impious :

'How long will ye judge unjustly,

2

And show partiality to the wicked ?

Judge the down-trodden and the orphan,

3

Do justice to the sufferers and the needy,

Deliver the helpless and the poor,

4

Snatch them from the grasp of the wicked.'

They neither perceive nor give attention,

5

10 They go about with deeds [of violence], . . .

* * * *

All the foundations of the earth are tottering.

'+This+ I declare—that ye are impious ones,

6

And workers of utter ruin are ye all ;

Surely in Edom shall ye die,

7

In Jerahmeel, O ye wicked ! shall ye fall.'

Liturgical Appendix.

Arise, O Yahwè ! judge the earth,

8

18 For thou art profaned among all the traitors.

1 f. The 'league of the impious' is here represented as a section of the 'assembly of Israel' (**עדת**).

lxiv. 2); this agrees with xvi. 4 f., l 18, lin. 3. Impiety may be shown in different ways; here, it is exhibited by acts of judicial injustice.

¹ Unless, indeed, we suppose that **ישראל** in 7. 1 is miswritten for **שמעאל** (Ishmael), an error which has now and then occurred.

3. **How long.** The cry of the impatient Yahwè (cp. Ex. x. 3, xvi. 28, Num. xiv. 11, 27). 5-8. The terms 'orphan,' &c., represent the Jewish

community (cp. xciv. 5 f.).—17 f. The appendix is recognized by Duhm and Grimm (*Liturg. App.*, 19), though its purport is not quite correctly stated.

Critical Notes. 1 f. M בַּעֲדַת־אֵל. Read probably בַּעֲדַת־יִשְׂרָאֵל. Cp. Hos. x. 15, בֵּית אֵל, G. οἶκος τοῦ ἱεραπολ.—M בִּקְרֹב אֱלֹהִים. Read probably חֶבֶר נִבְלִים. The initial ב in בקרב may perhaps represent ב in נבלים. 5 M דָּל. Read probably דָּד; so Gr., cp. v. 18. דָּל follows in 7. 7.

10. M בַּחֲשֻׁכָּה. Read בְּכִצְצֵי חָסִים. Similar correction in lxxiv. 20.

13 f. M אֱלֹהִים. Read נִבְלִים (7. 2). M וּבְנֵי עֲלִיּוֹן. Read בְּנֵי קִרְיָתִי (cp. lviii. 30).

15 f. No poet would have written thus. M כְּאֶדָם. Read בְּאֶדָם. Less obvious is מְבַנְדִּים (cp. on xlix. 13). M כְּאֶחָד הַגִּזְרִים. Beer, *G. Margoliouth* (*Loud.*, March 18, 1893) and Duhm, *הַגִּזְרִים*. Read probably בִּירְחָמָל הַרְשָׁעִים (written בִּירַח?).

18. M תִּנְחַל בְּכֹל־דָּנוּיִם. For תִּנְ Gr., Hal., We. and Du. read תִּכְשַׁל, (1) because נַחַל does not have כ after it, and (2) because Israel is Yahwè's נַחַל, not the nations. This is too bold; Herz seems to have a better though not a perfect suggestion. For תִּנְחַל he would read תִּנְחַל ת; he views as a virtual ditto-gram (ה precedes). Rather read נַחֲלָת. Cp. Ezek. xxxii. 16, נַחֲלָתִי (in a speech of Yahwè; see Cornill), xxxvi. 20 (Yahwè's name profaned).—18. M הַנְּזִים. Read הַבְּנָדִים (cp. on ix. 6, and see G. Hab. i. 5, *ni karaphonetai* = הַבְּנָדִים).

PSALM LXXXIII.

TRIMETER. A passionate cry towards heaven in response to the words of the 1st in i. 5. The N. Arabian peoples, whose ancient names give an archaic colouring to the poem, are represented as having combined against Israel, whom they have resolved to sweep away from the face of the earth. The psalmist prays that Yahwè will bestir himself, for it is a war, not only of peoples, but of religions (i. 3). May he destroy the enemies as in the time of Deborah and of Gideon. Many commentators both in antiquity (especially Theod. of Mops.) and in modern times (Hitz., Ol., Gr., Duhm) have found the occasion of our psalm in the events related in 1 Macc. v. 1 ff. Cp. Bertholet, *Stellung*, 216; Cheyne, *OP*, 98. That the work is of late origin, is undeniable. This appears, not so much from the archaistic suffixes in i. 12, 14, or from the appositional locution in i. 12, as from the passionate re-entment which pervades the psalm, and which presupposes the overthrow of the kingdom and the oppression which followed, and is confirmed by the reference to early history, and by the extraordinary combination of ethnics in vv. 7-9 (see note). If 'Gebal' is right in i. 8, it is specially corroborative of this view, being the Arabic designation of the mountain-range of Seir, and

pointing, therefore, to the Persian and Greek period, when the Nabatean Arabs became masters of the land of Edom. To this question we shall return in the crit. note on l. 13. There is, however, no need to seek the occasion of the psalm among the events of the Maccabean rising, nor indeed do we hear at that period of a coalition of the peoples understood to be referred to in vv. 7-9.¹ As we have seen (on Ps. lxxx.), there may well have been an earlier period of Jewish history, when the expressions of this psalm were fully justified. Would that there were external evidence justifying us in using more confident language! Ps. ii. is in several places parallel to our psalm, and may perhaps be regarded as an imitation.

Marked. Of Asaph.

- | | | |
|----|---|----|
| | | 1 |
| 1 | O Yahwè! hold not thy peace, | 2 |
| | Be not still, rest not, O God! | |
| | For lo, thine enemies are in an uproar, | 3 |
| | Those that hate thee lift up their heads. | |
| | They range themselves in order against thy people, | 4 |
| | And take their stand against thy poor; ² | |
| | 'Come, let us extinguish them as a people, | 5 |
| | And let the name of Israel be mentioned no more.' | |
| | For those of Jerahmeel have consulted, | 6 |
| 10 | Against thee they make a covenant, | |
| | Edom and those of Ishmael, | 7 |
| | [The people of] Moab and the Hagrites, | |
| | Gebal, Ammon, and Amalek, | 8 |
| | Peleseth with the dwellers in Miggar; | |
| | Asshur also has joined them, | 9 |
| | They have become allies to the sons of Peleth. | |
| | O God! deal with them ³ as with Sisera, | 10 |
| | As with Jabin at the torrent of Kishon, | |
| | Who were destroyed with none to survive them, | 11 |
| 20 | Who became as dung for the ground, | |
| | Destroy them like Oreb and like Zeeb, | 12 |
| | Like Zebah and like Shalman extinguish them, | |
| | Who have said, 'Let us take in possession | 13 |
| | All the habitations of God.' | |

¹ As an indication of the date of the psalm (see v. 8^b) Robertson Smith (*OJ/C*, 439) refers to a notice of Pseudo-Scylax (written under Artaxerxes Ochus) which makes Ascalon a Tyrian possession. But the correctness of the reading 'Ascalon' is doubtful.

² They say.

³ As with Midian.

O my God ! make them as stubble,	14
As stalks of straw before the wind.	
As fire burns up the forest,	15
Or as a flame sets mountains ablaze,	
So pursue them with thy storm,	16
30 And with thy hurricane affright them.	
Fill their countenance with disgrace,	17a
Let them be ashamed and affrighted together,	18a
Until they desist and serve thee,	18b
And seek thy name, O Yahwè !	
And perceive that thou—thou alone—	19
Art the Most High over all the earth.	

1. אל דמי לך, as Isa. lxii. 7.—

3. הכה, as xvi. 4. -6-8. Cp. lxxiv. 7, 17 f.

11 ff. The list of peoples is partly conventional. Cp. the list in lvi., ll. 5-8, where the names are Arabians, Asshurites, Zarephath, Jerahmeel. In lv., ll. 21-24, the list is longer. See also xcii., l. 13; xciv., l. 13 f.; Sirach l. 26. The last of these passages specifies three 'hateful' peoples. For the Samaria of the Greek we should, as most agree, read 'Seir' (= Edom); 'Philistines,' i.e. Peleseth, should be 'Zarephathites' (see below), and Shechem (see *Enc. Bib.*, 'Shechem,' 2) should be 'Cushan.' The passage may or may not be Ben Sira's work, but at any rate it shows the persistent hatred of Edom and (in 'Zarephath' and 'Cushan') the fondness of late writers for archaic names.

11. Edom. Here, at any rate, there is no conventionality. Ishmael, a synonym for 'Jerahmeel.'

13. Gebal. See on 'xiv., l. 1. The name may be an indication of date (see introd.). But it is just possible to connect 'Gebal' with 'Gebalon,' which appears (no more than this is

claimed) to be sometimes used for the Jerahmeelite mountains. Cp. *Crit.*

Bib. on גְּבֻלִים, 1 K. v. 32, and note on xxix. 6. Hommel (*Aufsätze*, iii. 1, p. 280) doubtfully reads גְּבֻלֵי, 'the borders (of).' Amalek, i.e. Jerahmeel. Properly the less advanced, predatory portion of the race is thus designated. But the writer merely uses this archaic name to swell the list of ethnics.

14. Peleseth. The poet means, not Philistia, but Zarephath in N. Arabia. We keep the incorrect name because of the shortened form Peleth in l. 16. Peleseth is grouped with Mişşur as in Joel iv. 4 (see *Crit. Bib.*).

15. The troublesome Asshur (which W. R. Smith, *OT/C*², 439, supposed to refer to the satrap of Syria) is a N. Arabian region, near Mişşur, otherwise called Ashhur and (cp. *Enc. Bib.*, 'Geshur,' 2) Geshur. For other views see *OP*, p. 109, notes aa and bb. — *The sons of Peleth*. The text has 'the sons of Lot' (Dt. ii. 9, 19). This would be the only reference (but see *Crit. Bib.* on Isa. xxv. 7) to Lot outside the Pentateuch. But the reading is questionable. It is very improbable that the poet meant to give precedence

! It is there stated that 'though "Asshur" may mean Persia, represented by the satrap (Ezra vi. 22), it is more natural (Babylon being out of the question) to take it as equivalent to Syria.' It is probable, however, that in Zech. x. 10 f. and Isa. xxvii. 13, and also in Ezra vi. 22, it is neither Syria, nor Assyria, nor Persia, that the writers meant, but a N. Arabian region called by them, archaistically, Asshur or Ashhur.

among the confederate peoples to Moab and Ammon, Pele[she]th, however, or Zarephath, is a common designation in the psalms for the N. Arabian foe of the Jews. See crit. note.

17 f. The poet is acquainted with the contents of Judg. iv. 21 f. *Oreb*, &c. See Judg. vii. 25, viii. 4 ff.

23 f. Parallel passage, lxxiv. 8. —

25 f. Cp. xxxv. 5, Isa. xvii. 13.

25-36. Perplexity has been caused by the apparent inconsistency between different expressions in the traditional text of vv. 14-19. How can the psalmist utter the hope, first that the enemy may (as though converted to the true faith) seek the name of Yahwe (i.e. apply to be admitted to the worship of Yahwe), and next that they may be put to a perpetual shame, and even cease to exist, and, after this,

that they may become convinced that the God of the Jews is the Lord of the whole earth? Hengstenberg thinks that 'seeking Yahwe's name' means the forced subjection of those who, like Pharaoh, are not able any longer to hold out against the inflictions of God. Hupfeld Nowack apparently hold that the utter destruction of the foe may be prevented by a timely recognition of Yahwe's supremacy. Duhm prefers to

alter יבקשו into ידעו, on the theory that v. 19a is in part a variant to v. 17^b, and gives the better text. The view here adopted agrees with that which we have taken in dealing with xviii. 45 ff., xvi. 12, lix. 14. Some of the enemies will no doubt perish, but a remnant will save their lives by submitting to Yahwe (cp. ii. 10-12, Isa. lxvi. 19).

29. Note the recovered parallel in Ps. ii., 7, 10.

Critical Notes. 5 f. יַעֲרִימוּ סוד. 'they hold crafty discourse (Driver)? Construction as in lv. 15. נִבְתִּיק סוד (but see crit. note). It is strange, however, that the 'uproar' and the proud self-consciousness, spoken of in v. 3, should lead up to a session of crafty plotters; we need something stronger than סוד יַעֲרִי. Besides, the consultation comes in v. 6a. Read probably יַעֲרִימוּ יַעֲרִי (cp. 2 K. xi. 8, 15). Cp. on ii. 2.—M יַתְּעִצּוּ. Read יַתְּעִצּוּ: cp. ii. 2.—M יַפְתִּיק, 'thy hidden (i.e. protected) ones'; cp. xxvii. 5, xxxi. 21. J, however, 'arcanum tuum.' But this does not suit the parallel, 'thy people.' Nor could it be said that the enemy persecutes Israel as 'Yahwe's protected ones'; Israel indeed knows himself protected, but the enemy deems Yahwe to be practically non-existent, and cries, 'Where is thy God?' What we require is evidently אֲבִינִיךָ, cp. lxxv. 4, Isa. iii. 15, xiv. 32.

9. M לֵב יַחֲדוּ. Ol., Dy., Bu., Che., Now., Kau., Du., לֵב אֶחָד (1 Chr. xii. 38). If so, transfer י to l. 10. But, apart from the question of the text of 1 Chr. vii. 38, we may fairly doubt whether לֵב אֶחָד is the original reading here. Why should the unanimity of the debaters be specially emphasized? Hence presumably Halévy reads (for לֵב) כֶּלֶם. But metre requires us to claim לֵב יַחֲדוּ for l. 10. It is possible and appropriate to read יִרְחַמְאֵלִים; cp. similar errors in lxxiii. 1, lxxvi. 6, xciv. 15, Jer. li. 1 (Leb-karnai).

11 f. M inserts אֲהֵלִי, which is unsuitable, and, as in many || cases (e.g. 1 Chr. iv. 41), represents יִרְחַמְאֵל, a correction of לֵב יַחֲדוּ. To render אֲהֵלִי 'families' is needless audacity. Before מוֹאב insert עַם, which fell out after ים—.

14. f. M צור-פלשת. Cp. on lxxxvii. 4. For מצור read צור; Lagarde, בצר or בצרה. פל represents צרפת. See exeg. note.—אשר. Lagarde, needlessly, קשור (cp. on 2 S. ii. 9).

16. M לבני-לוט. More suitably (see exeg. note) לבני-פלת. Cp. lvi. 7, where פלט = פלת = צרפת.

17. סלה at the end of v. 9 comes from אלהים, which should open v. 10. Omit במדן (Du.). For Midian, see v. 12.

19. M בעיור-האר. See the full treatment of this passage in *Enc. Bib.*, 'Endor.' באין-חרר is an inadequate correction. Read ואין שרר.

21-24. שיתבו נדיבמו is clearly wrong. It is a weak remedy to omit the מן in שיתבו (so Hu.-Ngv.), or even נדיבמו (Du.). The latter course involves bringing כל-נסיכמו into l. 23, and נירשה-לנו into l. 24, and so putting a great strain on the metre. Two other words besides נר must also be wrong, viz. נסיכמו and נאות. It was surely not only the 'princes' who uttered injurious words against Yahwè (see lxxiv. 8, where the subject of the verb is 'thine adversaries'; and it is very doubtful whether נאות could be used of Yahwè's sanctuaries. The parallelism of lxxiv. 8 suggests that כל-נסיכמו represents a phrase meaning 'all the dwellings (of)'. It is now easy and safe to read כל-נשכנות (נש is a word specially liable to corruption), which is no doubt an early correction of נאות. נדיבמו, a reading due to the influence of the corrupt נסיכמו, ought to have sprung out of some verb (with plur. suff.). שיתבו and נדיבמו must, therefore, be emended so as to be parallel. The best corrections appear to be תשהיתמו and תאבדמו. To this Duhm may object that וכל-למנע requires two beats. But צלמנע is a wrong reading, which it is not certain that the true text of G favours (R^o has *σαλμαν*), and which at any rate we may without rashness emend to שלכן (see *Enc. Bib.*, 'Shalman,' 'Zalmunna').

31-34. The transpositions and textual changes seem to justify themselves (cp. exeg. note). In v. 18 עדיעד is evidently wrong. The right adverb to be attached to imprecations like that in v. 18a is surely יחד or יחדו (cp. xl. 15), which, therefore, should be substituted for ערי. V. 18b appears in M (G) as ויחפרו ויאבדו. On the grounds mentioned in exeg. note we should hesitate to adopt this reading, which not improbably arose through editorial manipulation of ירפו ויעבדו (cp. xlv. 12).

PSALM LXXXIV.

IN symmetry of form this reminds us of Ps. xlii.-xliii.; each of the two strophes consists of six pentameters together with a refrain of two more. The view taken of the meaning of the psalm depends of course on the reading of the text, which is much disputed. The points of contact with Ps. xlii.-xliii. which even the received text presents, suggest that in emending the text we should use that psalm

as a guide. Both psalms appear to have been written for pious Jews (not necessarily those of the Diaspora) who, in trying times, were prevented from resorting to the temple. In other words, the historical setting is probably imaginary; the writer assumes the position of Jewish exiles in N. Arabia who were unable to join their brethren in Palestine. The 'I' who speaks is a personification of a company. Detained in 'Jerahmeel' (see introd. to Ps. xlii.-xliii.), they cry for help to Yahwè; it is a cry of pain, like that of the thirsty hind (xlii. 2). With the N. Arabians they have no sympathy. Zarephath and Jerahmeel (both names are archaistic) reject the house of Yahwè, but the altars of Yahwè are to Israel the most sacred objects. To dwell beside them is true happiness; even to be on the road to Jerusalem opens in the heart a well-spring of praise. For those fortunate exiles who have started on the homeward journey God will so transform the barren places in their way that they will drink, or seem to drink, of fountains and rivers. At present indeed they pine with regret and cry out in pain. But their faith consoles them, for Yahwè is ever true to his lovingkindness and faithfulness. Israel's life is blameless, and a recompense is sure. Happy, then, are those who dwell in, and happy too are those who journey to, the true home of the heart. Cp. also Ps. lxxix. 9.—An insertion (= vv. 9-11) was made in the second strophe by the editor. It is apparently a fragment of another psalm, and is in trimeters. The time referred to may be the same as in Isa. lviii. 18; cp. also Ps. lxxiv.

On the textual criticism, besides the commentaries (see especially Olshausen), cp. van Gilse, *Theol. Tijdschr.* 1896, pp. 455-468 (he supposes vv. 6-10 to be a later insertion). For the present writer's earlier view, see *P. I.*, and esp. *OP.*, 119 f., 132 (note y), 479.

Deposited. Of the Ishmaelites (?). Of the sons of Korah. Marked.

- 1 From Jerahmeel-cusham I call upon thee, | O Yahwè
Sebāōth! 2
- • •
- My soul longs, yea pines, | for Yahwè's courts, 3
My heart and my body cry in pain | to the God of my
life.
- Though Zarephath reject thy house, | and the race of
Jerahmeel, 4
Thine altars do I choose, | O my king and my God!
- Happy are those that dwell in thy house, | that praise thee
evermore! 5
- Happy are those that journey to thine altars, | in whose
heart are songs of praise! 6
- Passing in the midst of plains | they will drink from a
fountain, 7
- 10 Even in the deserts • | he will set streams.
- They pine [in the • of] Jerahmeel | for the God of their
life, 8
They cry in pain to the God of gods | [who dwelleth (?)]
in Ziōn.

For lovingkindness and faithfulness are dear | to Yahwè
our shield ;

12

Favour and glory¹ he will not withhold² | from the blame-
less in life.

[Happy are those that dwell in thy house, | that praise
thee evermore !]

13

Happy are those that journey to thine altars, | O Yahwè
Sebäoth !

Inserted passage.

O Yahwè,³ hear my prayer ;

9

Hearken, O God of Jacob !

Behold, O God, the Kenizzites,

10

And look upon the sons of Cusham !

For they trample⁴ upon thy courts,—

11

Zarephath and the house of Jerahmeel.⁵

1. Cp. lxi. 7, lxxvii. 11, II. 1-3.—

4. *My heart and my body.* Cp. xvi. 9, lxlii. 2, and ('the God of my life') xlii.

3.—5. **D** refers to the whole clause.

That *missur*, 'bird,' should rather be *zarephath* is highly probable. If we adhere to the received text, we must interpret thus (filling up a supposed defective portion), 'Birds fail not to find places to build their nests in, but I, less happy, am far from the home of my heart.' The ordinary interpretation, however, is, 'If even birds love to build their nests in the sacred precincts, how much more reason has the believing heart to find its home in the house of its God.' But the words **את מנחתך**

obstinately refuse to be brought into relation to the birds. It is true that trees were planted in the outer court of the temple, we might suppose the birds to have built there with impunity; but surely this was not possible in the temple proper (cp. Jos. B. J., v. 5, 6). But were trees planted in the precincts of the temple? This is an unproved assertion (see on lii. 10, xcii. 14). The passage is evidently corrupt (see crit. n.), and the interesting statements of Robertson Smith (*Rel. Sem.*, 225) throw no real light upon it. **DND** and **נדר** represent respectively the initiation and the severance or repudia-

tion of a mystic religious bond such as that between Yahwè and his people. The same antithesis in xli. 9.

7. The temple is regarded as the house of praise; cp. xxii. 4 (?), cxi. 1, Isa. lxiv. 11.—8. *To thine altar.* Cp. xlii. 4.—*In whose heart, &c.* Songs of praise are stored up in the heart of the pilgrim, ready to find utterance as soon as he stands within the temple-gates.

9 f. Old prophecies receive new applications. Cp. on Isa. xli. 18, xlviii. 21. The riddle of the Baca-trees seems to have arisen out of corruption of the text. Granting the correctness of **בכנ**, it was natural to see a play on the root-meaning of **בכנ**, 'to weep'; cp. Ges. *Thes.*, '**בכאים**, arbor quiddam a lacrimando dicta.' But see crit. note.

11 f. Cp. on *iv.* 3 f. *God of gods*, as in l. 1 (?), Josh. xxii. 22, cp. Dan. xi. 36.

13. See crit. note. **נדר** and **אכז** as in lxxxv. 11 f., xlii.—xliii., II. 7, 20, 28.—*Our shield*, as xxxiii. 20 (lix. 12 and lxxxix. 19 are corrupt); cp. iii. 4, xviii. 3, 31, 36, xxviii. 7, &c.

Insertion. 5 f. Cp. Isa. lxlii. 18.

¹ Yahwè gives.

² Good.

³ Elohim. Sebäoth.

⁴ Jerahmeel.

⁵ *Missur*, Jerahmeel, Asshur.

Critical Notes. 1. **מִהַיִּדְדוֹת מִשְׁבֵּנֶתֶד**. One of the numerous cases in which apparent simplicity does not exclude corruption. To produce a connected view of the meaning of the psalm it is presumable that the opening words express the longing of a captive to be free. In xlv. 1 **יִדְדֵת** is a corruption of **יִדְתָּן** (on which see *Introd.*). Here, however, it seems to be corrupted from **יִרְסֵת**, *i.e.* **יִרְחֵמֶאל**. The next word **מִשֵּׁב** is probably made up of **מִשָּׁךְ קָרְאֲתִיד**, where **מִשָּׁךְ**, as in exx. 5 and constantly (see *Enc. Bib.*, 'Tubal' and 'Meshech'), is a distortion of **בִּשְׁם**. 'Jerahmeel-cusham' is as natural a compound as 'Cusham-jerahmeel.' (cp. *Enc. Bib.*, 'Tower of Shechem.')

4. **מִיִּרְנָה**. This produces no parallelism; nor can heart and body very well be said either to 'shout for joy' or 'to wail' (cp. **רִנָּה**, xlii. 1). Gr., Hal., **יִעֲרֵנו**; rather **יִנְעָרוּ** (see on xlii. 2). Easier, but less forcible, would be **יִרְנָנוּ**, *Aramaic* (in T. xlii. 2 = **עֲרַנְ**; in Lxxxiv. 3 = **נִכְסַר**).—Read **לְאֵל דָּוִד**; see on xlii. 3.*

5. **מִבְּסִפּוֹר וְגִוְרֵי**. That this does not cohere with **אֶת־מִזְבְּחוֹתֶיךָ** is clear (see *exeg. note*). Next, as to M's **אֲשֶׁר שָׂתָה אֶפְרֹחֶיהָ** (**ὅς θῆκε τὰ νεύρα αὐτῆς**). The objections to this are (1) that it destroys the symmetry of the stanza, and (2) that a reference to the young nestlings is out of place here. **אֲשֶׁר** God who tends his own, like the mother-eagle (Dt. xxxii. 11 f.); **שָׂתָה** God, who places the Levites in a house where they can 'ever praise' Him. In another context this could fitly be said. But when a psalmist compares a band of pilgrims to a bird, we feel that to bring in the young ones of the nest obscures and mars the poetical beauty. We have a right to expect something like xlii. 3b, xliii. 4a. It will be noticed that there are two *Paseks* in M's text. Here, as elsewhere, we cannot be sure that they are placed with perfect accuracy; misplacements would easily happen. But so much at least we may infer—that in early times the proposed reading of the text was felt to be doubtful. **צִפּוֹר** for **צִרְפָּת** is a not uncommon error; cp. *Enc. Bib.*, 'Zippor,' and note that **קִרִית סִפּוֹר** probably comes from **קִרְפָּת**. For **מִצְאָה בֵּית** read possibly **יִמְאֵס בֵּיתֶךָ**, and for **וְדָדוֹר קָן לָהּ** read **וְיִרְחֵמֶאל** (*cp.* xlii—xliii., II. 14. 24). **אֲשֶׁר־שָׂתָה**, prosaic and unmetrical. Probably from **רָפָת**, originally a correction of **צִפּוֹר**. **אֶפְ** may come from **בְּחֶרֶת**. **צִבְאוֹ** is a gloss on **וְאֵלֶיהֶם**. [For other attempts to deal with this passage see Bickell, *Che* ¹, and Duhm. The two former suppose words to have dropped out before **אֶת־מִזְ**; the latter transfers those words to a stanza produced by the union of *vs.* 3b and *vs.* 4a, which is followed by a stanza consisting of *vs.* 4a; he reads **בֵּית וְדָדוֹר**.]

7. At the end of *vs.* 5 M gives **סֶלָה** (G *διὰ ψαλμῶν*). This comes from **דִּלְלוֹ** dittographed. See on lxviii. ¹, II. 9 f., lxviii. ², I. 33.

8. **מִן־עַד לֹא־יָבֵד**. For **אֲדָם** (a word which is often wrongly

read) we require some participle which can be || to יָשְׁבִי in l. 7. It is both possible and suitable to read אֲשֶׁר אֲרִיזִים לְמִזְבְּחוֹתֶיךָ (or לְמִזְבְּחֶיךָ).—M כְּסִלּוֹת, 'highways'? Neither Hupfeld's כְּסִלּוֹת, i.e. 'confidence'? nor כְּעִלּוֹת (Ba., We., Du.; G *diva-litoe*), i.e. 'pilgrimages,' produces a natural sense, or a suitable parallel to יִהְלֹךְ (l. 7). Read תִּהְלֹךְ; cp. on סֵלָה, l. 7.

9 f. M עֲבְרִי בְעֵמֶק הַבְּכָא (I use after 'ע'). Duhm retains the 'Baka-valley,' but recognizes that the text of v. 7 is 'not altogether in order.' But ought not this fact to make us distrust the enigmatical phrase עֵמֶק הַבְּכָא? The ancients with one voice explain 'the valley of weeping,' and the Massora remarks that מ stands for ה, which indeed a few MSS. read. Most moderns, however, render 'the valley of baca-trees' (cp. 2 S. v. 23 f., 1 Chr. xiv. 14 f.), and since G gives *αλαθρόμυ*, not only here, but in Judg. ii. 1 (where M has בְּכִים), we might be tempted to read הַבְּכָאִים, so that the Valley (Plain) of Rephaim, usually placed near Jerusalem, might be meant. But it is extremely difficult to identify the 'baca trees' botanically, and the question arises whether both בְּכָאִים in 2 S., 1 Chr., and בְּכָא in our psalm are not corrupt. See *Enc. Bib.*, 'Mulberry.' In the present passage we should probably read בְּתֹךְ בְּקַעֲנוֹת. The misreading עֵמֶק was produced by the proximity of בְּכָא. Cp. Isa. xli. 18. M מִיָּצֵן יִשְׁתַּהוּ. G presupposes יִשְׁתַּהוּ (so Kt.), which We., Du. adopt. Some MSS. יִשְׁתַּהוּ, 'hibunt eum'; so Michaelis and Halévy. Read probably כִּמְצֹן יִשְׁתַּהוּ (Herz, independently, מִיָּצֵן יִשְׁתַּהוּ).

10. M נְסִיבֵרְכוֹת יַעֲטָה מִוְרָה, which J renders 'benedictionem quoque amicitur doctor'! Clearly impossible; but בְּרִכּוֹת, 'reservoirs' (Derenb., Hal., Duhm), is no improvement. בְּרִכּוֹת was made up by an editor out of fragments of בְּחִרְבוֹת (Isa. xlviii. 21). For יַעֲטָה מִוְרָה read יִשִּׁית נְהָרִים (cp. xliii. 19); ע and ש, ט and ת confounded.

11. M יִלְכּוּ מִחֵיל אֶל-חֵיל. Whether חֵיל means 'strength' (חֵיל), or 'rampart,' *πορείχισμα* (חֵיל), the sense produced does not suit the parallel line. Some part of the passage ought to contain a parallel to אֱלֹהִים in the next line, and Gratz acutely conjectures יִלְכּוּ לְהִכָּל אֱלֹהִים. This, however, is not only weak in itself, but insufficient for the long line which the metre requires. It must be confessed that the next line in the received text is liable to the same objections. But we are freer in dealing with v. 8a than with v. 8b, because אֱלֹהִים בְּצִיּוֹן (v. 8b) is self-evidently right, and this determines the general sense of v. 8a. It appears probable (more cannot be said) that lines 11, 12 correspond

to lines 3, 4, and that *l.* 11 should run - יְכַלּוּ [בָּ] יָרַחמאל לַאלֹהִים
חַיִּים.

12. M יִרְאֶה אֱלֹהִים בְּצִיּוֹן. G S 'A, however, presuppose אֵל אֱלֹהִים, which Gr., Du. rightly adopt. But this is surely insufficient. To satisfy metre, let us, with Bickell (doubtfully), read 'ישב' בַּצ; Du. is content to insert יְהוָה. It remains to deal with יִרְאֶה. It is too slight an improvement to read יִרְאוּ ('that they may see'; Duhm). In accordance with the preceding note one may suggest יַנְעִירוּ לֵאלֹהִים יִשְׁבַּ בַּצ. For נַעַר see on *l.* 4. After ב had dropped out, it was natural that עַר should become רַא.

13 f. M כִּי שָׁכַשׁ וּכְנֶן 'אלהים' (Pasek after 'ש'). Nowhere, however, is Yahwē directly called 'sun'; the expression may have seemed to the O.T. writers equivocal. If 'ש' is correct, it surely ought to mean 'battlement' (cp. שְׁמוֹשׁוֹת, Isa. liv. 12); so Derenbourg (*REJ*, vi. 163), Gr., Bā., Du. Still, even this is not quite satisfactory, and Pasek warns us to be cautious. Is. Loeb arbitrarily reads קֶשֶׁת; but G has ὁ ὁ θεὸς αὐτῶν αὐτῶν αὐτῶν αὐτῶν, which suggests אֱהָב וְאָמַת אֱהָב. אֱמַת seems to have come out of שְׁמוֹשׁוֹת, i.e. אֱמַת has arisen out of אֱמַת. וּכְנֶן seems to have come out of כְּנָנִי, which should stand after יְהוָה (rather than אֱלֹהִים). Omit יִתֵּן and טוֹב, disturbing insertions of a scribe.

15 f. Complete the refrain. In *l.* 16 אֲדַם should be אֲדַחֵם (*l.* 8). בָּטֶח comes from מִבְּחַתֵּךְ, a fragmentary form of לְמִזְבַּחַתֵּךְ (*l.* 8).

Insertion. סֵלָה (*v.* 9, end) may come either from אֱלֹהִים, or from יְרַחמאל (marginal note). In *l.* 1 omit אֱלֹהִים, a variant to יְהוָה, and also either צְבָאוֹת or תְּפִלָּה (metre). In *l.* 3 כְּנָנִי cannot be right. 'Shield' cannot possibly be a synonym for 'prince' (assuming provisionally that מְשִׁיחַד in *v.* 10d is correct), while if used metaphorically as a title of God it ought to stand after אֱלֹהִים. In two other passages (lix. 12 and lxxxix. 19) כְּנָנִי is certainly corrupt. Surely it must also be so here. In Ezek. xxiii. 24, xxvii. 10, xxxviii. 4 f., xxxix. 9, כֵּן appears to represent קֵן (see *Crit. Bib.*). In this context כְּנָנִי probably represents כְּנָנִי (כֵּן = כֵּן). For מְשִׁיחַד read כְּנָנִי כְּנָנִי. So a poor verse is strengthened. Out of *v.* 11 (awkwardly long) we have to extract the material for *ll.* 5, 6. The words in M which are most clearly wrong are מִלֵּךְ, כִּדּוּר, הִסְתּוֹפֵף, בַּחֲרָתִי, מִלֵּךְ. Nor must we underrate the difficulty of connecting *v.* 11 with *v.* 10. To remedy the first two difficulties Bickell and Duhm would emend בַּחֲרָתִי into בַּחֲרֹן, thus producing the sense 'a day in thy courts is better than a thousand (spent) abroad.' But the emendation is too violent. הִסְתּוֹפֵף, 'to busy oneself with the threshold'? But why not לְשֹׁמֵר הַתֶּפֶף? And if דּוּר in מִדּוּר means 'to sojourn,' how are the two words parallel? As to

great doubt exists. Nowhere else in the O.T. is this Aramaic verb found. Perles (*Anal.* 76) conjectures that it is a late correction for the Heb. נִיר; cp. xv. 1, מִי יִנֹּר בְּאַהֲלֶךְ. But why should נִיר be corrected just here? To evade the last-mentioned difficulty Bickell and Duhm would give v. 11 a fresh place, the former after v. 3, the latter after v. 8. It is clear, however, that some keen textual criticism is necessary. The prosaic בְּחַרְתִּי is a fragment of בְּחַצְרִתִּי; so also, most probably, is שׁוּב = בְּחַצְרוֹת. כִּמְלֶךְ comes from יִרְחַמֵּאל, a marginal note; cp. the corrupt place-names Ha-eleph (Josh. xviii. 28), Irpeel (Josh. xviii. 27). הַסֵּת is a corruption and expansion of צִרְפַּת (from צ. ס. from ר. ס). מִדּוֹר comes from מִצֹּר. Let us now fill up the gaps. יִם must represent a verb; the subject is the N. Arabian oppressor. יִרְמָסוּ seems to be the verb required; cp. *SROT* on Isa. lxiii. 18. וּבֵית יִרְחַמֵּאל = בֵּית אֱלֹהִים; for יִרְח is not uncommon. בְּאַהֲלִירְשֶׁע comes from יִרְחַמֵּאל אֲשׁוּר; *Misur*, *Jerahmeel*, and *Asshur* (*Ashhur*) are a scribe's insertion, as an amplification of 'Zarephath and the house of Jerahmeel.'

PSALM LXXXV.

TRIMETERS. A prayer for Messianic deliverance, which is described, in the spirit of Ezekiel (xxxvii.) and a later eschatological description (Isa. xxvii. 17 ff.), as a restoration to life. There is here no passionate complaint of present misery, but an importunate pleading for speedy restoration. The opening stanza (with its perfects) has even variously interpreted. 1. Is it a retrospect of the mercies of the first century after the fall of Babylon, reflected through an idealistic medium? This is conceivable if we put the psalm late enough for idealization to have taken place (cp. cxxvi.). But the transition to the melancholy present in the second stanza is, on this hypothesis, extremely abrupt, and the poet has even made this more painful by using the same verb שָׁכַח to express the divine mercy in both stanzas, and by distinctly stating (as Kimhi has pointed out) that the divine anger has never had pause or remission (v. 6). 2. Are the perfects in ll. 1-6 'prophetic,' i.e. does the poet open his poem with a prophetic vision of the future, and then pass on to a prayer for its realization? This is Smend's view (p. 86, note). 3. Are the perfects precativae (see on v. 16)? The precativae perfect expresses the energetic movement of the will towards the object desired; the speakers wrestle, like Jacob, with their God. When it is legitimate to suppose the precativae perfect—which is closely akin to the prophetic—it is in the interests of intelligibility to do so. In lxxxv.⁽¹⁾ it is possible to do so.

Ps. lxxxv.⁽²⁾ is also in trimeters. As the text stands, the community personified reports a revelation which it has just now received, to the effect that the Messianic prophecies are about to be fulfilled. Originally, however, the opening stanza referred, not to righteous Israel, but to guilty Jerahmeel; the prophecy contained in it seems to be based on Zech. ix. 10. The second stanza, in like manner, is dependent on that fine prophetic passage, Isa. xlv. 8, and the third on Isa. lviii. 8. The editor of the preceding poem ought to counteract its melancholy by some gracious and soul-reviving promises, taking care, however, to rewrite the two opening lines relative to the foes of the past.

Deposited. Of the sons of Korah. Marked.

- 1 Oh that thou wouldest become gracious to thy land,
Wouldest restore Jacob to life,

Wouldest take away the guilt of thy people,
 Wouldest cancel all their sin,¹
 Wouldest withdraw all thy fury,
 Wouldest restrain thy hot anger !

Restore us to life, O God our deliverer,
 And turn aside thine indignation at us !

Wilt thou be perpetually angry with us ?

10 Wilt thou prolong thy wrath for all time ?

Wilt thou not now restore us to life,

That thy people may rejoice in thee ?

Make us, O Yahwè, to enjoy thy lovingkindness,
 And grant us thy deliverance!²

LXXXV.³

1 Yahwè will bring down those of Ishmael,

Will bring down Ishmael and Jerahmeel ;

His deliverance is near for those that fear him,

That his glory may abide in our land.

Lovingkindness and faithfulness meet,

Righteousness and welfare join together ;

Faithfulness springs out of the earth,

Lovingkindness looks down from heaven.

Yahwè also will give generously,

10 And our land will yield its increase.

Righteousness will walk before him,

Welfare will run after his footsteps.

lxxxv.⁽²⁾ - 1 f. The original text has been finely rewritten. The community is introduced as a prophet (cp. lxi. 12, Hab. ii. 1), who, in vv. 10 ff., gives a free reproduction of the revelation which he has received (as lxii. 12, lxxi. 6, &c.).

4. His glory, i.e. the manifested presence of Israel's God. See lx. 1 f., and cp. Ps. lxxxiv. 12. 'His deliverance' is almost a synonymous term ; cp. xvi. 2 f.

5 ff. Lovingkindness and faithfulness, finely represented as

angels in human form (cp. lvi. 8, lxxxix. 14), which wander delightedly about the places of concourse (contrast Isa. lix. 14 f.). 'Faithfulness,' by a change of figure, is also represented as a plant (cp. Isa. xlv. 8), for it is God who enables Israel to be 'faithful.' From 'righteousness' (or, prosperity) to fruitful seasons is an easy transition. Cp. Hos. ii. 23 f. Increased fertility of the soil is a constant feature of descriptions of Messianic bliss (cp. Am. ix. 13, Isa. xxi. 23 f.).

11. Cp. Isa. lviii. 8.

¹ O God.

² The last four lines of the stanza have perished.

Critical Notes. lxxxv.⁽¹⁾ 3. Read probably שׁוֹכֵבֶת נֶפֶשׁ יַעֲקֹב. Cp. on xiv. 7, lx. 3; cxxvi. 4. — 4. סִלָּה, as often, comes from אֱלֹהִים (a gloss).

6. M הַשִּׁיבֹתָ; G ἀποστρέψας. An 'inwardly transitive' verb (Hengst., Bn.; comparing Ezek. xiv. 6, xviii. 30) is not natural here. Nor does כֹּל in l. 5 allow us to take מִן as partitive (Ol.). The phrase is 'hybrid' (Hu.), but it is a scribe's fault. Schrader and Duhm read הַשִּׁיבֹתָהּ 'ח' 'ה'; but another occurrence of שׁוֹב would be intolerable. Probably חֲשַׁבְתָּ is right. M's error may presuppose a still earlier error חֲשַׁבְתָּ (interrogative), which, in fact, Gr. reads by conjecture.

7 f. M שׁוֹבְנוּ. Read probably הַשִּׁיבֵנוּ (lxxv. 4). — M הִפֵּר. Read הִסֵּר (Gr., Bl., Che., Du.).

11. M אַתָּה. Rather עַתָּה, 'now, at length' (suggested by לדר ודר). So Gr. — M תִּשׁוּב תַּחֲנִינוּ. Rather תִּשְׁוֹבְנוּ; תִּשְׁוֹבְנוּ is a gloss. For הֵלֵא, G, Ba., Now. read הֵאֵל (cp. 7. 6), less naturally.

lxxxv. 2 1 f. The difficulties of this passage in MT admit of no adequate solution. Why הֵאֵל beside יהוה? And why וְאֶל־חֲסִידָיו beside אֶל־עַמּוֹ? And how can a suspicion be expressed of the loyalty of the חֲסִידִים? כִּסְלָה too is questionable (see on xlix. 14). G gives something quite different for 7. 9b; see Bathgen, *Studien u. Kritiken*, 1880, p. 762. Evidently there was considerable doubt among the early Jewish scholars how to read and explain this passage. Anyone, however, who has followed the scribes in their attempts to understand miswritten forms of ethnics, or perhaps to get rid of them, will not long remain in perplexity. The key is given by Zech. ix. 10, where יָדַבֵּר שְׁלוֹם means יָרִיד יִשְׁמַעְאֵל, then, comes from יִשְׁמַעְאֵלִים; הֵאֵל is a fragment of יִרְחַמָּאֵל, a correction from the margin. אֶל־עַמּוֹ, וְאֶל־חֲסִידָיו, and לִכְסֵלָה come from יִרְחַמָּאֵל (כ' and ס confounded), אֶל־יִשְׁוֹבוּ (in accordance with many parallels) from יִשְׁמַעְאֵל.

4. M לִשְׁכֹּן. T שִׁכֹּן (see on lxxviii. 60). — M כָּבוֹד. Read כְּבוֹד (S T), with Geiger (*Urschr.*, 318).

8 f. M וַעֲדָק. Read וַחֲסָד (l. 5). For the confusion see on cxliv. 2. — M הַשׁוֹב. Read נִדְבָה (נ precedes).

10. M וַיִּשָּׂא. Schrader (*Sz. Kr.* '68, p. 639), וַיִּשְׁכַּר. But parallelism requires וַיִּשָּׂא (Du., We., Du.). וַיִּשָּׂא (Bevan, *J. of Phil.*, xviii. ['89], 144. and Simeon, *AT Rel.-gesch.*, 419) is against l. 6; י sprang from ל. For וַיִּרְדֵּךְ read וַיִּרְדֵּךְ (Du.).

PSALM LXXXVI.

THINKERS. This psalm, like others, has had a history. Originally it was a psalm of persecution, or at any rate written in imitation of psalms of persecution; it is gratuitous to suppose that the original writer mixed up supplications for deliverance with thanksgiving for mercies received. The community, through its psalmists, is the real author both of the psalm of supplication and of the inserted thanksgivings. For though some scholars (Stekhoven, *ZATW*, ix. 132; J. Robertson, *Croall Lectures on the Psalms*) deny that the phrase **בן אִמְתֶּךָ** (v. 16) can have been applied to itself by the community, yet others of not inferior reputation (Stade, *ZATW*, viii. 120; Ba., *ad loc.*; Beer, *Introd.* p.) find no difficulty in this. The present writer agrees with neither school. There is the strongest probability that another and much easier reading underlies our text. Nor, indeed, is it *a priori* likely that such a very unoriginal psalmist would have coined such a phrase. The possible literary reminiscences of the psalmist, or psalmists, are collected by Robertson Smith in *OTTC*, 435-437; it is true, textual criticism may modify details of the list (see notes). Verses 14 and 15 seem, from the metrical irregularities, to be a later insertion. On this psalm, cp. Coblenz, pp. 63 65 (who shows the speaker to be the community).

A prayer. Of 'Arab-ethan.

1

1 Incline thine ear, O Yahwè! and answer me,
For I am one that suffereth and is needy.
Guard my soul, for in thee I take refuge,
Deliver thy servant who trusteth in thee.

2

Have pity upon me, O Yahwè! for unto thee
I call from those of Jerahmeel.
Sustain the soul of thy servant,
Guard me from those of Ishmael.

3

4

For thou, O Yahwè! art good and forgiving,
10 Rich in lovingkindness to all that call upon thee.
Give ear, O Yahwè! to my prayer,
Attend to the sound of my supplications.

5

6

In Jerahmeel I seek thee, [O Yahwè!]
I call upon thee, for thou answerest me.
There is none like thee among the gods,
O Yahwè! no works like thine.

7

8

All nations of the countries shall come
And do homage before thee, O Yahwè!

9

For¹ +thou art+ great and a doer of wonders,
20 Thou art God, thou alone.

10

¹ And shall glorify thy name.² Thou art.

Show me, O Yahwè! thy way, 11
 And I will walk on in thy faithfulness.
 I will give thanks to thee¹ with all my heart, 12
 And will glorify thy name for ever.

For great is thy lovingkindness towards me, 13
 And thou hast rescued my soul from Ishmael.²
 Turn thou unto me, and have pity upon me, 16
 Grant thy help to thy servant.

30 Give succour because of thy faithfulness ;
 And my haters will see with shame 17
 That thou, O Yahwè! hast helped me and comforted me.

2. עֵי וְאֶחָד. As xxxv. 10, xxxvii. 14, xl. 18, lxxiv. 21. 4. On אלה אלה see crit. n.

6. From those of Jerahmeel. Cp. lxxvii. 2 f. 'All the day long, is an edifying substitute, or rather disguise (cp. xxy. 5 &c.).

7 f. Sustain, i.e. lest I faint in the long struggle. Cp. lxxii. 2, Jer. iv. 31.—Guard me, &c. Cp. on xxy. 1.

9 f. Cp. Ex. xxxiv. 6 f. The mercy of God was strongly felt in post-exilic times. A similar feeling in Babylon, in Nebuchadnezzar's time, prompted the application of the epithet *rimin* (cp. רחום, v. 15) to the great god Marluk.—סלח, 'forgiving,' here only; but cp. סליחה, cxxx. 4. On the linguistic points see OP, p. 479. The Targumic equivalent of סלח is יִצְנָק.

12 f. תחנונותי (fem. ending), as cxxx. 2.—13 f. Cp. lxxvii. 3, xvii. 6.

15 f. Cp. Ex. xv. 11, Dt. iii. 24.—17 f. Cp. xxii. 28 ff.—19 f. Cp. xlvii. 3, xlviii. 2, lxxii. 18, lxxvii. 14 f., lxxxiii. 19.

¹ O Yahwè my God!

² Jerahmeelites, Cushites (v. 11b).—(From Sheol) the lowest (v. 13).—O God! the proud have assaulted me, | a crew of violent ones have sought my soul, | and have not set thee before them. | But thou, O Lord! art a God compassionate and pitiful, | long-suffering, and rich in lovingkindness and faithfulness (v. 14 f.).

21 f. Cp. xxvii. 11, xxvi. 3. At the end of v. 11 the received text gives a fine prayer for the 'union' of the 'heart' with a view to fearing God's name. This is usually taken to mean, 'concentrate all my powers and affections on thy service' (cp. Augustine's *Confessions*, l. 3, 1, il. 1, 1). G gives, 'let my heart rejoice,' &c. Neither, rendering, however, gives a natural sense for a Hebrew prayer; satisfactory parallels are wanting. Appearances point strongly to the view that the passage is a misread and misunderstood gloss (see crit. n.) on the word 'Ishmael' in v. 26.

26. For 'from Ishmael' the editor has given 'from the lowest Sheol' (see crit. n.). This is due to a reminiscence of Dt. xxxii. 22. Captivity in a foreign land and sore oppression in their native land seemed like death to the Israelites (cp. lvi. 13). Verse 14 in M (taken from liv. 5, Ex. xxxiv. 6) describes one of the experiences which, collectively, are described sometimes as 'death.' Verse 15 comes from Ex. xxxiv. 6.

28. Help, i.e. as shown in victory over the foe. See on lxxxix.², ll. 1-4, and cp. Ebenezer, 'stone of help.'

30. **Because of thy faithfulness.** As cavi. 16. The text has '(to) the son of thy handmaid,' where Ahwe's 'handmaid' may possibly be taken to mean the people of Israel, out of which the pious community, and especially

the inner circle of the עֲנִיִּים, historically grew. See, however, introd. and cat. n.

31. Cp. xl. 4, lii. 8, vi. 11, xxxv. 4.

Critical Notes. 3. M **כִּי חֲסִיד אֲנִי**. Elsewhere the more modest expression **חֲסִידךָ** is used. Another **אֲנִי—כִּי** is also surprising. Read perhaps **כִּי חֲסִיתִי בְךָ**. (**אֲנִי** due to editor.)

4. M **אֵתָּה אֱלֹהִי**, superfluous, but not to be omitted without explanation. Possibly it represents **מִירְחֻמָּאִים ; אֱלֹהִים** often stands for **יְרַחֲמֵאל**. If so, it may represent an early correction of **כִּלְדָּהִים** (4. 6).

6. M **כִּלְדָּהִים**. Read **מִירְחֻמָּאִים** (see on xxv. 5, xlii. 4, lii. 3, lvi. 2, &c.).

7. M **שָׁמַח**, cp. xc. 16. The context favours **סָנַח**; cp. liv. 6.

8. **כִּי אֵלֶיךָ אֲדֹנָי** is superfluous: **נַפְשִׁי אִשָּׁא**, as in xxv. 1, may represent **שִׁמְרֵנִי מִיִּשְׁמַעְאִים**.

13. For **בְּיוֹם צָרָתִי** read **בְּיִרְחֻמָּאִיךָ**, as in lxxvii. 3. Insert **יְהוָה**; 'I was lost after "דרשת".

17. For the prosaic **אֵיזֶר עֲשִׂיתָ** read probably **הָאֲרָצוֹת** (cvi. 27, Gen. xxvi. 3 f.).

18. M adds **וַיִּכְבְּדוּ לְשִׁנְךָ**, against metre.

19. **אֵתָּה** is metrically superfluous; it can be supplied in thought from 4. 20.

22. Read **וְאֶחָדָךְ**; G *καὶ ποτεῖσάου*. At the end of 7. 11 M gives **יָחִיד לִבִּי לִירְאָה שְׁכָךְ**. This is usually illustrated by Jer. xxxii. 39, where, however, G reads **לֵב אֶחָד**. Gr., Bl., Che. ^h, following G S read **יָחִיד**. But see exeg. note. It is to be feared that we must read **יְרַחֲמֵאִים כְּשֵׁם**. The former word is doubly represented. The corruptions are of a recurrent type.

23. M inserts **אֲדֹנָי אֱלֹהִי**. We might, however, keep **אֲדֹנָי**; so Du.

26. M **בְּשָׂאוֹר תַּחְתִּיהָ**. Cp. Dt. xxxii. 23, **יְדִישָׁאוֹל תַּחְתִּית**. The deliverance, however, is always represented as from Jerahmeel or Ishmael. **שָׂאוֹר** and **יִשְׂרָאֵל** or **יִשְׁמַעְאֵל** are readily confounded. Read **בְּיִשְׁמַעְאֵל תַּחְתִּיהָ** is probably a rhetorical addition to **שָׂאוֹר**.

28. M **עֲנֶה**. Rather **עֲנֶהְךָ** (Gr.). The phrase **נָתַן עֵן** would seem to say too much for the occasion; contrast lxxviii. 36.

30. M **לְבֹנֵי אֶבְתָּךְ**. This passage and cvi. 16 have been harmonized. The true reading is **לְכִיעוֹ אֶבְתָּךְ**. The error was caused by the occurrence of **עֲבֹד** close by (in both passages). The proof of the correction is in 7. 17 a, where **עֲשֶׂה-עִמִּי אֵת** is unintelligible, and does

not connect with ויראו עשה for הָשִׁיץ occurs in xxii. 32, &c. Read הַשִּׁיעָה לְמִעַ אֶמְתָּךְ (ditto-graphed). לְטוֹבָה comes from שָׁנָא = שִׁנְעָא, a gloss on שָׁנָא. Cp. *Cat. Bib.* on טְבוּלִים, Ezek. xxiii. 15.

PSALM LXXXVII.

PENTAMETER. A psalm of the expanded Israel, which is to include all the converted remnants of the neighbouring peoples (xviii. 44-46, lxxvi. 11, Zech. xiii. 16). A prophetic writer looked forward to the time when Mizrim should be acknowledged by Yahwe as his people, Asshur as the work of his hands, and Israel as his inheritance (Isa. xix. 25); but the psalmist goes beyond this, though not beyond the prophetic writer of Isa. xlix. 3-5. The prospect which both the psalmist and the Second Isaiah open to us is that of the adoption by Zion of a number of N. Arabians, hitherto known as Asshurites, Rehobites, Jerahmeelites, Zarephathites, Mizrites, Cushites, as her sons. Respectfully these new children address Zion as their mother and Israel as their father, and Yahwe ratifies the adoption by a note entered in the heavenly register of peoples. Happy is the city thus enriched by an enlarged spiritual citizenship. No earthly or heavenly power can subvert it. Well may the local congregation of Zion burst into choral songs of praise. The Holy Land, once thought to be the region of Horeb, is now the country whose centre is Zion. Here are the holy mountains; here are dwellings dearer to Yahwe than those which gather round the once venerated shrines of the mountain-land of Jerahmeel.

It has been remarked by Wellhausen (*Ar. u. Jud. Gesch.* 163), that the Judaizing of Palestine began with Galilee (2 Chr. xxx. 1, 10 f., 25), then passed on to the coast districts ('Phœnicia and Tyre,' Ps. lxxviii. 4), and later on advanced to Bashan (Ps. lxxix. 16, 23). It has also been remarked that the choice of Tyre in our psalm as the representative of Phœnicia suggests that the destruction of Sidon by Artaxerxes Ochus (350 B.C.) was in the past. According to Duhm, the 'dwellings of Jacob' in v. 2 are (cp. v. 4 ff.) all those places where Jews are settled, Alexandria, Tyre, &c. He regards this psalm as an expression of the feelings of the Jews of the Dispersion. One would gladly follow these able critics, but their theories are based on the corrupt traditional text. With regard to 2 Chr. xxx. 1, 5-11, it can be made probable that the Chronicler used an older document, in the original text of which reference was made to Jewish inhabitants of the Negeb.

Of the Korahites. Marked.

- 1 Happy the city whose foundations | are on the holy mountains!
Yahwe loves the gates of Zion | more than the dwellings
of Jerahmeel. 2
- We glorify thee, we bless thee continually, | O thou city
of God! 3
- Ashhur, Rehob, and Jerahmeel— | they are thy sons; 4
- Zarephath, Misour, and the people of Cush— | Israel is
their name;
- Zion they address 'my Mother,' | Israel 'my Father.' 5
- Yahwe notes in the register of peoples | 'Israel is their name.' 6
- [Happy the city whose foundations | are on the holy mountains!]
Yahwe [our God] doth establish her, | the Most High [doth
support her]. 5b

¹ Those of Asshur and Jerahmeel are thy sons (v. 7).

1. The sure foundation of Zion, and the divine protection which it enjoys, are repeatedly referred to (xlviii. 2 ff., cxv. 1 f., cxviii. 3, lxx. xiv. 32, xxviii. 16).

2 f. See introd.; Mal. i. 2 f. is not parallel.—*It's glorify thee*, &c. Cp. Ps. xlviii. 1 cxxii. 6 9.

4 f. See introd., and crit. note. Ashbur, Rehob (Rehoboth), and Jerusalem are virtual synonyms. Zerephath was sometimes regarded as in Mizraim; 'Cush,' inasmuch as it adjoined Mizraim, is used as virtually synonymous with it. The view that 'Rahab' (M gives רַהַב, רַהַב) is the Hebrew or Hebraized name of a mythological monster applied to Egypt is plausible (cp. *Enc. Bib.*, 'Rahab'). There is also another theory. רַהַב in lxxix. 11 may be a sarcastic modification of

יִרְחַב, i.e. יִרְחַבָּאֵל. Here, however, רַהַב seems to come from רַחַב = רַחְבוֹת. 'Rehoboth' plays such a large part in the traditions of Israel's wars with the border lands of N. Arabia that we cannot be surprised at its mention in a psalm which celebrates the annexation of those lands to Canaan.—*They are thy sons*. The adoption of these peoples 'among the sons' (Jer. iii. 19) is equivalent to their incorporation as citizens of Zion.—*Israel is their name*. Precisely as Isa. xlv. 5.

6 ff. **My mother.** Theodorett illustrates the passage, as rendered by G, by Gal. iv. 26.—*In the register of peoples*. For Yahwe is the king of all peoples, though none is so near to him as Israel.—*Doth establish her*; as xlviii. 9.

Critical Notes. 1. Many have thought that the opening of the psalm is incomplete. Very possibly, however, שִׁיר in the title is a remnant of אֲשֶׁר עִיר.—M יְסֻדָּתוֹ. The existence of יְסֻדָּה, however, is doubtful. G of θεμελίον αὐτοῦ. Read probably יְסֻדָּתֶיךָ.

2. M כִּי מִשְׁכְּנֹת יַעֲקֹב. This is rather much for the shorter half of a pentameter. Nor is there much force in the statement that Zion is dearer to Yahwe than any of the (ordinary) dwellings of Jacob. It is, however, highly probable that יַעֲקֹב has sometimes arisen out of a corruption of יִרְחַבָּאֵל, of which word כִּי may also be a fragment. We thus get, as l. 26, כִּי מִשְׁכְּנֹת יִרְחַבָּאֵל, to the great advantage of the sense. See introd.

3. M נִכְבְּדוֹת קִדְּבָר בָּךְ. Harsh in the extreme. 'Bäthgen renders, 'Noble things are to be said (*dicenda sunt*) of thee,' and criticizes the ἀγαθή of G. Gutz would emend אֲדִבֶּר בָּךְ; Duhm קִדְּבָר בָּךְ (partic., Aramaizing, instead of verb fin.). But it is a collective expression of Israel's love for Zion that we expect. The troublesome תָּמִיד is probably תָּמִיד נִכְבְּדָךְ. Read נִכְבְּדָךְ תָּמִיד נִכְבְּדָךְ.

4. אֲזִכִּיר רַהַב וּבָבֶל לִידָעִי. The exact meaning of יָדָעִי is disputed; does it mean 'as those who know me,' or 'with reference to those,' &c.? Shall we read אֲזִכִּיר (M) or אֲזִכֶּר (G)? And how comes Egypt (as is supposed) to be mentioned by the obscure title 'Rahab'? Indeed, the whole sentence is unnatural. Grätz proposes to read לִידָעִי י, rendering, 'Shall I mention Egypt and Babylon [foes of Israel] as the friends of Yahwe?' Almost more unnatural. A ray of light, however, shines from לִידָעִי, when we remember the prop. name יִדְעָאֵל, which, from a study of 1 Chr. xii. 20, we can see to be a corruption of יִרְחַבָּאֵל;

most probably this word was written in the margin as a correction of **בבל**. That **בבל** is frequently written in lieu of some popular corruption of **ירחמאל** we shall see again and again as we revise the text of the Hebrew Bible (see e.g. on cxxxvii. 1). **רַהַב** (see *excg.* note, and cp. *Enc. Bib.*, 'Rahab') is probably an editorial modification of **רַחֵב** (Rehob). **אוֹכֵז** (followed by **פֶּסֶק**) probably comes from **אַשְׁחֹר** (Ashhur); cp. 1 Chr. ii. 24, where the Tekoa referred to is a place in the Negeb. Read, therefore, **אַשְׁחֹר וְרַחֵב וְיֶרְחָמָאֵל**.—**הִנֵּה מ**. This should be a fragment of a statement respecting the three peoples just mentioned. The context (see v. 5*a* in G) suggests **הִסָּה בְּנֵי**, and this is supported by v. 7, which, when carefully examined, shrivels up into **וְאֲשֵׁרִים וְיֶרְחָמָאֵל בְּד** (**ירחמאל** **כִּל מַעֲיָנִי**). This is probably a variant to the opening of v. 4, and it enables us to complete the text of l. 4 by inserting **בְּד**, *i.e.* **בְּנֵי**.

5. **מ** **פִּרְשֵׁת וְצָר עִם־כֹּזֵשׁ**. **פ** and **צָר** are so often miswritten for **צָרֶת** and **כִּצְעַ**, that it would be rash to build a theory to account for the strange combination, 'Philistia and Tyre, with Ethiopia.' **עִם** should be **וְעִם** (Gr., *Da.*). Cp. on lxxxiii. 7. So, on the main point, *Wi.* (*Mueri*, ii. 4) and *Hommel* (*Aufsetz*, iii. 1, p. 307), *Enc. Bib.*, col. 3164 (written early in 1901). **זֶה יֵצֵר שָׁם מ**. A corruption which has had theological consequences; see Dehrtzsch's note. Read probably **שָׁמָּה יֵצֵר שָׁם**.

6. **מ** **וְלִצְיוֹן יֵאָכֵד**. *G* **ἐπὶ τῶν ὀρέων κρημνῶν**, whence *Wellh.* and *Duhm*, **וְלִצְ' אָמִי יֵאָכֵד**. Better **וְלִצְ' אָמִי יֵאָכֵד**. **אֵיךְ וְאֵיךְ יֵלֶרְבֶּה**. The repetition **אֵיךְ וְאֵיךְ** paraphrastically expresses "the whole" (*Da.*). Read probably **וְלִצְיוֹן אָכֵד**. So parallelism is restored (cp. on l. 5*b*).

7. Note that v. 5*b* should come after v. 6. For **בְּכָתוֹב** read **בְּכָתָב** (cp. *Da.*). In l. 7*b* read again **יִשְׂרָאֵל שָׁמָּה**. **סֵלָה** is probably a corruption of **יִשְׂרָאֵל** (originally a correction).

9. *Wellh.* omits **עֲלִיָּו**; it should, however, be a remnant of v. 9*b*. **יְהוָה [אֱלֹהֵינוּ] יִכְנֹנֶנָּה וְעֲלִיָּו [יְבָרְכֶנָּה]**. **יְהוָה = יהוה**. Read **יְהוָה [אֱלֹהֵינוּ] יִכְנֹנֶנָּה וְעֲלִיָּו [יְבָרְכֶנָּה]**.

As v. 7, *Wellh.* and *Haupt* suggest **תַּעֲשִׂים כְּחֹלָאִים בְּלֵם כִּינֹנִים**. See, however, end of note on l. 4. With regard to *G*'s *ἡ παροιμία ἐν σοί*, note a similar confusion of S in lxxxiv. 7.

PSALM LXXXVIII.

TRIMTERS. The speaker, excluded from Yahwē's presence, seems to himself like a dead man,—like the dishonoured corpses of Israel's ancient enemies (see on ll. 9 f.). In language reminding us of other elegiac works, he complains of his rejection by Yahwē, and describes his sufferings. The psalmist sees no ray of hope; no liturgical poet has corrected him by an encouraging appendix. As Bishop Hare long ago pointed out, the close of the psalm is wanting (so also *Olshausen*). The speaker is obviously (see vv. 5, 6, 16) pious Israel; so in early times *TS*, *Theod.* of

Mopn., Rashi, Kimhi. Cp. Smend, 126 f.; Deer, 68 f.; Coblenz, 127 ff. A closer criticism of the text confirms this. In v. 5/6 'a man without strength' is corrupt (indeed, how could the speaker, who is at any rate imaginatively a person, say that he was *like* a man?) ; and in vv. 16 ff. N. Arabian ethnic names probably reappear.

There are many literary reminiscences. But we need hardly say, with Kirkpatrick, that the community identifies itself with the typical sufferer, Job. If there are points of contact with Job, this is only because it was still felt that Job was a personification of righteous Israel (cp. Lam. iii.). It is certain, however, that the speaker is the pious community, a view which was current in early times (see Targum and Peshitta). There is no occasion whatever to suppose that the primary reference of the psalm was personal.

The title is given in three forms. Note that לענות probably comes from עלמות, and that עלמות and כחלת represent either שלמה and ירחמאלים respectively, or, both ירחמאלים (cp. ישניית). See Introd.

Marked. Of the sons of Korah. Deposited. Of the Jerahmeelites (?)

Deposited. Of Heman the Ezrahite (or Ashhurite ?).

1 O Yahwè my God! I cry for help by day, 2
In the night my calling is before thee ;
Let my prayer reach thy presence, 3
Bend thine ear to my wail.

For my soul is sated with troubles, 4
My life is on the threshold of Sheol;
I resemble those that have gone down to the pit, 5
I am become like a dishonoured corpse.

I am accounted as the dead Jerahmeelites, 6
10 As those mortally wounded by the sword,
Whom thou rememberest no more,
For they are banished from thy sight.

Thou hast made me to dwell deep down in the pit, 7
In dark places, in gloom of Deathland ;
Thou hast poured out upon me thy wrath, 8
All thy floods thou hast made to sweep over me.

My familiar friends thou hast put far from me, 9
Thou hast made me an abomination to them ;
Wasted and terrified is my frame, 10
20 Mine eye is quenched from sorrow.

O Yahwè! I invoke thee daily, 11
I spread out my hands unto thee,
Wilt thou perform wonders for the dead? 11
Will the Rephaim arise and praise thee?

- Can thy lovingkindness be rehearsed in the grave, 12
 Thy faithfulness in Perdition-land?
 Can thy wonders be made known in the darkness, 13
 Thy righteousness in the land of the sleepers?
- Unto thee, O Yahwè! do I cry for help, 14
 30 Early does my prayer go to meet thee.
 Why, O Yahwè! dost thou cast off my soul, 15
 And hide thy face from me?
- Wretched am I and exhausted because of Arabia, 16
 I bear [the hatred of] Jerahmeel:
 Tents of Arabians encompass me, 17
 Terrors of +deathly+ gloom beset me.
- Jerahmeelites, like water, surround me, 18
 They all beset me together;
 My friends thou hast put far from me, 19
 40 My neighbours and familiar friends thou hast with-
 holden.

(Conclusion wanting.)

9. See crit. n.—13. See on lxxxvi 13; and Lam. iii. 55.—14. *In dark places.* So cxliii. 3. Lam. iii. 6. The land of darkness is Sheol, Job x. 21 f. So the Babylonians call the underworld 'the land where one sees nothing.'

16. *All thy floods.* See on xviii. 5, xlii. 8. The ocean-floods are meant; cp. Ex. xv. 5, Ps. lxxviii. 23.

23-28. The speaker repeats his daily prayer. He has perhaps conceived the idea of resurrection, but no more dares to cherish it than the speaker of Job xiv. 14.

24. *The Rephaim*, equivalent to 'the dead.' See *Enc. Bib.*, 'Rephaim.'

25. *Perdition-land.* Heb. 'Abaddon.' Like 'Death' a synonym for Sheol (see Job xvi. 6, xlviii. 22). Abaddon was one of the seven hells in the Talmud (cp. on xl. 3). Milton well renders, 'in perdition.'

39 f. See Job xvii. 14, xix. 13, and cp. the oppressive description of the Egyptian Amenti, 'The country of heavy sleep and of darkness . . . They wake not to see their brothers, they recognize no more father and mother.' (Maspero.)

Critical Note. 1 f. Read אֱלֹהֵי שְׁמֵי (Hare, Kenn., Bi., Weir, Che.¹, Bā., Kau., Driver, &c.), and take יוֹם, or rather יוֹכֵם (cp. G T), from 7. 3. Cp. 7. 30. Read וַעֲקָתִי.

7. מִנְחָתִי. Read נִמְצָתִי; נח is wanted for 7. 9. The confusion was easy. See xxviii. 1.

8. מִכֶּנֶר אֶחָדָאֵל. G ως ἀπὸ κατὰ ἀποφθῆτος, unphilological and poor. אֵלֹת in xxii. 20 is corrupt. Read כֶּפֶנֶר נִנְעֵל (Isa. xiv. 19). אֵל, however, represents not only a part of נִנְעֵל, but also יִרְחֵמֶנִּי (see next note).

2 f. M **נָכוֹן הָלָלִים בְּמַתִּים** (Pasek at close). Driver is content with reading **נָפְשִׁי** for **חַפְשִׁי**. Duhm remarks that neither **חַפְשִׁי** nor **נָכוֹן** gives a sense, and reads **חֲבִשְׁתָּנִי** (Job xl. 13). Probably **הַשְׁבַּתִּי** would be better. But the corruption certainly lies deeper. **מַתִּים** and **הָלָלִים** should have awakened thoughts of Ezek. xxxi. 17, xxxii. 20 ff., xxxv. 8, and the whole context should have suggested cxliii. 3, and perhaps xxxi. 13a. As to **חַפְשִׁי**, it has clearly come out of **נַחֲשַׁבְתִּי** (see on 7. 7). I do not follow Duhm's objection to **כָּמוֹ**; it is surely right, only we must read **כְּנִיתִים**, to match it. A keen investigation of the passages of Ezekiel referred to will show that the poet-prophet alludes to a slaughter of the Jerahmeelites in early times, which was so terrible that it became typical of the heaviest misfortune for fallen warriors (see on xxxi. 13a). Taking over **אֵיל**, i.e. **יִרְחֻמָּאֵל**, from 2. 5 (end), read **נַחֲשַׁבְתִּי כְּנִיתִי יִרְחֻמָּאֵל**.—After **חָלָלִים** M gives **שָׁכְבִי**—a weak phrase not found elsewhere. **שָׁכְבִי**, however (G gives no help), is simply a corrupt fragment of a second **נַחֲשַׁבְתִּי**, which originally perhaps stood in the margin as a correction of **חַפְשִׁי**. **קָבֵר** is miswritten for **חָרֵב**. Read, therefore, as 7. 10, **כָּמוֹ חָלָלִי חָרֵב**.

12. M **כִּידֶךָ נִנְוָה**. Not Hebrew. Read **מֵעֵינֶיךָ נִנְוָה** (see on xxxi. 23).

13 f. M **יִשְׁתָּנִי**. G **שְׁתָּנִי** (*ēstentú me*; so in 2. 9). Read **הוֹשַׁבְתָּנִי** (cxliii. 6, Lam. iii. 6). M **בְּכִצְלוֹת**, as if the ocean were meant. Read **בְּצִלְמוֹת** (G S, Houb., Kenn., Gr.), to suit **בִּיחַ**.

15 f. M **סִכְכָּה**. Kenn. compares Ezek. xxiv. 2; so too Siegfr.-Stade. But the passages are hardly parallel. Read **שִׁפְכָתָה** (lxxxix. 6).—M **מִשְׁבָּרֶיךָ**; highly questionable. Read **שִׁבְלֶיךָ** (see on xviii. 7. 9).—M **עֲפִיתִי סִלָּה**. G S express **הָעֵבֶרֶת עָלַי**; though B א have *διαψαλμα* as well, A* omits it. Gr. rightly adopts this. (Bä., Du., אֲנִיתָ; We, צִרִיתָ).

18. Duhm reads **תוֹשַׁבַּת**; cp. **חֲכִיתִי לָכוֹ**, lviii. 5 (Kön., § 336 w, z).

19 f. M **כֵּלָא וְלֹא אֲצֵא**. Obscure, and against parallelism. Read probably **כָּלֹו וְנִבְהָלוּ עֲצָמַי** (cp. vi. 3 f.).—M **עֵינֵי דָאֲבָה**. Noun and verb do not match; **דָּאֲבָה** would require **נָפְשִׁי** (Jer. xxxi. 25). Herz, **עֵינֵי נִדְעָכָה**. But why not **דָּעָכָה**? G vaguely *ἡσθάνησαν*. S T S connect **דָּאֲב** with Aram. **דָּבַ**, 'to melt'.—M **כִּנֵּי-עֵינֵי**. More suitably **מִינֹן** (Herz).

28. M **בְּאֶרְצוֹ נִשְׁיָה** (cp. *ἐπιληλησμένη* (so S J)? Or, as most moderns, 'in the land of Lethe' ('where all things are forgotten,' E V, cp. Job xiv. 21)? **נִשְׁיָה**, however, is a *ἀπ. λγ.*, and even if it existed, and meant 'oblivion' it would not be a good parallel to **חֲשָׁךְ**. Clearly

the right reading is **בארץ ישנים** (cp. *l.* 24 and Dan. xii. 2). The **ואני** which opens the next clause, and which is metrically superfluous, may have arisen out of **י[ש]נים**, which perhaps stood in the margin. Pasek follows.

29. **ואני** has just been explained.—33 f. **נָרַץ**, as Schultens and Gratz saw, should be **יָנַץ** (so G S presuppose). **כְּנִיעַר**, I formerly thought should be **כְּנִיעַרְתָּךְ** (Duhm, independently, **כְּנִיעַרְךָ**). But this makes the line (verse) too long. See next note. — **מִנְשֵׁאתֵי אֲמִיד** **אֶפְנֶה**. G *ἐταπεινωθη* = **אֲמִיד** (a supposed imperf. of **כִּיד**)? According to Herz, who adopts **אֲמִיד**, *ἐταπεινωθη* in G also represents **אֲמִיד**, since in Lev. xvi. 47 this version gives *ἀπορηθείς* for **כִּיד**. If so, G must have found **אֶפְנֶה** untranslatable. Michaelis long ago suggested **אֶפְנֶה** (cp. xxxviii. 9), which Ol., Hu., Gr., &c., favour. **אֲמִיד** is, of course, wrong: 'thy terrors' might be **אִיכוֹתֶיךָ**, though the plur. form **אִיכוֹת** only occurs in a corrupt passage (lv. 5). Formerly I ventured to read, **נִשְׁאָתִי וְצִיָּךְ וְאֶפְנֶה**. It seems to me now, however, a grave question whether so deeply melancholy a psalm must not originally have contained some historical (or quasi-historical) references. The statement in *v.* 18 that a mysterious something surrounds the speaker 'like water' suggests comparing such a passage as xviii. 5 f. (also xvii. 10 f., lxix. 3-5?). Must not **כְּנִיעַר** come from **כִּיעַרְב** and **אֲמִיד** (**יֵרָאֵם**) from **יֵרְחֵמָאֵל**? And if so, **אֶפְנֶה** (which is surely not a synonym for **כִּאֵד**, from Ass. *appūnamu*, as Frd. Del. thought [*Prol.* 135 ff.]) may more plausibly be corrected into **אֶפְפֹּנִי** than into **אֶפְנֶה** (see below).—35 f. **חֲרוֹתֶיךָ** is hardly right, the plur. form not being in use, while **צַמְתֹּתֵינוּ** is a self-evident error. Most read **צַמְתֹּתֵינוּ**: a reason for the *Kibbûs* in M is given by König (ii. 1, p. 584, n. 2). But is this enough? **כָּל־הַיּוֹם** is no doubt possible, but is it not rather weak? Is not **כָּפִים** enough qualification of **סְבוּנִי**? If historical references in the style of those in other psalms are necessary, the following restoration of *ll.* 33-37 is, at any rate, plausible:—

עָנִי אֲנִי וְיָנַץ כְּנִיעַר
נִשְׁאָתִי שְׁנֵאת יֵרְחֵמָאֵל
הִקִּיפוּנִי אֲהֵלִי עֲרָבִים
בְּתִירוֹנִי בְעוֹתֵי צִלְמוֹת
סְבוּנִי כָפִים יֵרְחֵמָאֵלִים

It is important to notice that, as in parallel cases, **נִשְׁאָתִי** does double duty, i.e. both for itself and for **שְׁנֵאת**. That **כְּנִיעַר** and **אֲמִיד** are both disguises of ethnics, we have seen already. **אֶפְנֶה** (i.e. **אֶפְפֹּנִי**) would seem to be, here at least, a correction of **הִקִּיפוּנִי** (cp. G's *περιεσχον* in xviii. 5). **עָלִי** in xlii. 7 stands for **אֲלֵהִי**; it may equally well here

represent אֱהִי. In חֲרוֹנִיד, easy transposition and corruption must be assumed; ה comes from ת; the final כ should become the initial letter. צִמְתֹּנִי is due to a scribe who wrote צִלְמֹת (for צִלְמוֹת) in error; נִ represents מ, as often מִלִּדְהוּם is a disguise of יִרְחֲמָאִים (xliv. 23. lvi. 2).

39 f. Read אֶרְבִּי. וְרַע makes l. 39 too long. Read רַעֵי; belongs to the next word, which should be וְיִדְעֵי. מִדְעֵי is puzzling. König (*Synt.* 312) suggests מִדְעֵי הַשֶּׁךְ. Ba., partly after f S, מִדְעֵי הַשֶּׁךְ; the reading מִדְעֵי is also found. Independently, both Herz and the writer have thought of שִׁכְחוֹנִי (כ = נִ); cp. Job xix. 14.

PSALM LXXXIX.—I.

TETRAMETERS. As Olshausen almost saw, and Bickell has expressly maintained, lxxxix. 2-19 (excluding vv. 4 f.) and vv. 20-52 are two distinct psalms (or parts of psalms). The conjecture of J. P. Peters (*J B L.* 1803, p. 60), that vv. 10-13 (or 15) may come from an earlier poem, written in Galilee, is a bold inference from an obscure and doubtless corrupt passage (v. 13). Bickell and Duhm think that both psalms are by the same author. But they are not in the same metre, and if we admit that vv. 4 and 5 were inserted later as a link between the two psalms, it is surely most natural to assume that originally they had no connexion whatever. That pious Israel is the speaker is plain from v. 1 compared with vv. 16-19. It is not so obvious, from the traditional text, what is the occasion of the psalm. According to Baethgen, vv. 2-19 are a song of praise for the promise given to David, together with an eulogium of the fortunate lot of Israel, who has such a mighty and gracious God. Duhm's explanation is not very different, except that while Baethgen supposes the poet to mean in v. 19 that the Messianic king, though not yet visible, is ideally pre-existent, Duhm thinks the meaning to be that the existing Asmonæan kingdom is under Yahwè's protection. The truth, however, appears to be that no king at all was spoken of in the original text of v. 19, and that the psalm is really an epimikion. The poet takes up his position in the future, which by faith he realizes as if present (cp. Ps. ix). The great foes of the Jews, called Jerahmeelites, or Ishmaelites, or Cushites, will then have been overthrown, not by Israel's might, but by the prevailing right hand of Yahwè. Ps. lxxiv.^(*) supplies a striking parallel to vv. 10-13; both passages have been very much misunderstood. On the curious Talmudic ascription of Ps. lxxxix. to Abraham (the true 'Ezrahite,' or man from the east) see Driver, *Introd.* p. xxxii., note. Vv. 10-15 are treated by Gumbel, *Schöpfung*, pp. 33 f.; see also note ¹ on the composite character of the psalm.

Marked: of Ethan the Ezrahite (or Ashhurite ?).

- 1 Thy lovingkindnesses, O Yahwè! I will sing for ever,
 2 Age after age I will make known thy faithfulness.
 For thou hast destroyed Jerahmeel in thy lovingkindness, 3
 The sons of Ishmael thou hast bowed down in thy faith-
 fulness.¹

¹ (For thou hast said, 'My kindness is built for ever...') I have made a covenant with my chosen one, | I have sworn unto David my servant, | thy seed will I make firm for ever, | thy throne will I build for many ages (vv. 4 f.).

And thy wonders became known among the Jerahmeelites,¹ 6
 Yea, thy faithfulness in the assembly of the Cushites.

For who in Cush can encounter Yahwè, 7
 10 Or, confront Yahwè among the sons of Jerahmeel?—
 A God who has proved his terribleness in Asshur and
 Cusham, 8
 Great is he and fearful towards all those of Ishmael.

[Thou art] Yahwè, the God of hosts (?), 9
 Who is like thee (?).²
 Thy lovingkindness [thou hast magnified] at the cost of
 the Jerahmeelites,
 Thy faithfulness at the cost of the Ishmaelites.

It is thou that rulest the pride of the sea, 10
 When its billows roar, it is thou that subduest them ;
 Thou that with thy might didst crush Jerahmeel,² 11
 20 That with thy strong arm didst break down thine enemies.

Thine is Ishmael ; yea thine is Missur ; 12
 Tubal and Jerahmeel, thou didst form them ;
 It is thou that didst create Zaphon and Yaman, 13
 Rehoboth and Hermon, Cusham and Rimmoh.

Thine is help, with thee is might, 14
 Prevailing is thy hand, triumphant thy right hand :
 Righteousness and justice are the base of thy throne, 15
 Lovingkindness and truth advance to attend thee.

Happy the people that know thy fear ! 16
 30 In the light of thy face, O Yahwè ! do they walk :
 At thy deeds they exult perpetually, 17
 At thy righteousness, [O Yahwè !] do they shout for joy.

For thou art our glory, our fortress, 18
 By thy favour it is that our horn becomes high ;
 For the Jerahmeelites thou hast given over unto us, 19
 Those of Cush and Ishmael we have taken.

¹ Ishmaelites.² Rehob.

1. M's text closely resembles Isa. lxiii, 7 (opening).—3 f. M partly suggests a comparison with xxxvi, 6, cxix, 89, but the strange phraseology compels us to look deeper into the text. With the revised text cp. ix, 2 ff.—5 f.

The false reading אֲכַרְתָּ for אֲבַרְתָּ in v. 3a went together with a theory that the whole psalm (which is really composite) was a poetic expansion of 2 S. vii, 8 ff. Cp. on lxxxix, 12.—*Rev.* 4 f. may possibly contain, in a misread form, fragments of the true text of II. 5 f.—7.

פֶּלֶאֶד. Cp. lxxvii, 12, 15, lxxxviii, 12, lxxxviii, 11, Ex. xv, 11, Isa. xxv, 1. The great deeds of redemption, in the past and in the future (cp. Isa. l.c.), are

referred to.—8. קָדָל, 'concourse, multitude,' as Jer. xxxi, 8, Job. xv, 15, &c. M's קִדְשִׁים ק' is vague; it might mean, 'the assembly of the holy (Israelites),' like חֲסִידִים ק', cxlix, 1, cp. קִדְשֵׁי, xxxiv, 10. This would at first sight seem to be favoured by v. 8, which, apart from the context, we should certainly take to refer to the Israelites.

But בְּנֵי אֱלֹהִים in v. 6a and שְׁכִינִים in v. 6b (M) may compel interpreters to explain קִדְשִׁים ק', as well as סֹד קָדָל, of the assembly of the angels (cp. Job v, 1, xv, 15, Dr. xxxiii, 2 f. 2, Dan. iv, 14). A closer examination of the text relieves us from these obscure phrases, not the least peculiar of which is אֱשֵׁרִים for 'the heavenly ones.'

עָרַד ל' ע, 'instruxit aciem in aliquem,' Jer. i, 9; so עָלַ עַל, Jer. i.

14. לִקְרֹאת, 2 S. x, 9, 10, 17.—

10. The inferior divine beings have supplanted the bnc Jerahmeel in the faulty traditional text—11 f. Cp. on I. 8, and see crit. n.; also lxxvi, II. 23 f.—14. Cp. Ex. xv, 20.

17. The sea. See on lxx, 8.—

19. Didst crush, דָּכָאתָ. So lxxii, 4, where the object of the verb is Cush; as here Jerahmeel or (see crit. note) Rehob.

21 ff. See on lxxiv, 16 f., xcv, 4 f. See *Enc. Bib.*, 'Zaphon,' 'Vaman' is the זַפְּ of Gen. x, 2, Ezek. xxvii, 13. Isa. lxvi, 19; it is a corruption of יִרְחֵאֵל, but probably became the name of a special Jerahmeelite district.—*Hermion* and *Rimmon* too, which are also disguises of 'Jerahmeel,' are probably districts of the Negeb. For the former cp. Josh. xi, 3, 17 (the scene of the events in the original form of the narrative in Josh. xi, 5 is the Negeb; cp. *Enc. Bib.*, 'Shimron'). For Rimmon, cp. 'En-rimmon.'

27. So xcvii, 24, cp. Prov. xvi, 12, xxv, 5.—28. Cp. on lxi, 8, lxxxv, 11.

29. Thy fear, in an objective sense (xix, 10), = the precepts of the religion of Yahwe.

33 f. תִּפְאָרֶת, often of the divine glory, as Isa. xlii, 13, and (of the ark) Ps. lxxviii, 61, here, however, of Yahwe as the pride of Israel (cp. Isa. xx, 5).—Our horn. See on lxxv, 5.—35. כִּינֹר, as Gen. xiv, 20, Hos. xi, 8.

Critical Notes. 1 f. M חֲסִי. Read חֲסִידִים (G, Gr.). M's בְּפִי has grown out of a dittographed כִּי (I. 3).

3 f. Plainly vv. 3–5 in M are not in order. V. 3 justifies the statement in v. 1 by a reference to a promise of everlasting favour to Israel. The phraseology has points of contact with that of vv. 6 and 9. Vv. 4 and 5 introduce a special reference to David and the prophecy in 2 S. vii, 13, 16, which does not fit well into the context. Olshausen partly saw the difficulty, but Br.¹² was the first to attain a nearly adequate solution. He thought that vv. 3–5 were inserted later to link the two parts together and that the two parts were really independent psalms. This solution is in the main correct, but the form needs modification. V. 3 may seem to

be connected with *זל* 4 f. by the word *יִבְנֶה*. But it is at any rate (as we have seen) much more closely connected with *זל* 6, 9, and it must be evident that *יִבְנֶה* is wrong; there is no parallel for the strange comparison of Yahwi's *חסר* to a building. The reading *יִבְנֶה* is connected with *בְּנִיתִי* in *זל* 5; the underlying original is probably *בְּנִי*. Having the key to the Psalms in our hands, we have a right to expect a reference to the Jerahmeelite background of the Psalter. *עולם*, as elsewhere, comes from *ירחמאלים*, and *שנים* (followed by *Pasek*), as occasionally again, from *ישניעאל*. Cp. on *זל* 38a. Read,—

כִּי אֶבְרָתָּ יִרְחַמְאֵלִים בְּחֶסֶדְךָ
בְּנִי־יִשְׁנִיעָאֵל תִּכְרִיץ בְּאַחֲזֶנְתְּךָ

[Houb.'s view deserves to be better known. He begins *זל* 3 with *כִּי לְעוֹלָם*, and *זל* 4 with *כִּי אֶבְרָתָּ כְּרָתִי*. By an error, the scribe inserted *אֶבְרָתָּ* after the first instead of after the second *כִּי*. This is plausible. *כְּרָתִי* and *אֶבְרָתָּ* have a certain resemblance, so that *אֶבְרָתָּ* might easily fall out; a corrector might as easily supply *אֶבְרָתָּ* after the preceding *כִּי* by an error. *תִּכְרִיץ* — is supported by G J., and adopted by Bi.⁽¹⁾, Che.⁽¹⁾, Ba., Du. Houb.'s view, however (with which Bi.⁽¹⁾, Che.⁽¹⁾, Du., agree in essentials), is only a makeshift; the context remains ill-connected. Moreover, *זל* 4 f. were plainly meant to consist of trimeters, but prefixing *כִּי־אֶבְרָתָּ* or *אֶבְרָתָּ* to *זל* 4a makes it a tetrameter. Ba.'s reading,—

'For thou hast said, "For ever shall the building of grace endure,"

The heaven-like it thou establishest thy faithfulness,'—

is hardly a great improvement on the traditional text.]

7 f. *שנים*. But we expect either a class-name or an ethnic. *חסידים* would be a good *ח* to *קדשים*, but is too far removed from *שנים*. *ש'*, however, has sometimes arisen out of *ישניעאלים*, and *קדש* is often miswritten for *כוש*. *יהוה* might stand, but the occurrence of *י* twice over in the next couplet makes us doubt its correctness. Sometimes it is a fragment of *ירחמאלים*, and that is probably the case here. Thus we have two variants, *יש* and *ירח*; the latter is to be preferred (two beats). Read (as *l.* 7) — *יִיְדָעוּ בִישְׁנִיעָאֵל פְּלֹאֲדִי*, and in *l.* 8, for *קדשים* read *כוּשִׁים*.

9 f. *שחקים* *בשחק*, 'a poetic sing. for the already in itself poetic *כוש* (Del.). Surely not. Both here and in *זל* 38 *שחק* comes from *כוש*. *דָּכָה*. Read *יָקָדָם*. *בְּבָנֵי אֲמִים*. Read *בְּבָנֵי יִרְחַמְאֵל* (see crit. note on xxix. 1).

11 f. *בסוד קדשים*. Read *בְּאֵיזֹר וְכוּשִׁים*. — *רָבָה*, adverb? G *μεγας*. Read *רַב־הוּא*, Gr., Ba. — *כְּבִיכּוֹ*. Read *יִשְׁמַעְאֵלִים* (see on lxxvi. 12).

13-16. The material is scanty for a quatrain. In *l.* 13 insert **אֶתָּה**. In *l.* 15 **חֶסֶן** (followed by Pasek) is an Aramaizing *ἀπ. λεγ.*, and very suspicious (but see Del., and cp. **חֶסֶן** Am. ii. 9; not correct in Is. i. 31). The neighbourhood of **אֲמוֹנִי** suggests **חֶסֶד** (so Bi.). **סִבִּיבוֹתֶיךָ** should be **בִּישְׁמֵעָאִים**; cp. *l.* 12. This suggests that **יָה**, just before, should be **בִּירְחֵמָאִים**. But this 4th stanza, including lines 1 and 2, is uncertain. G's *δύνατος εἰ, κύριε*, is no real reading.

18. M **בְּשֹׂאֵה**. Read probably **בְּשֹׂאֵה** (Gunkel). Gr. **בְּשֹׂאֵה**; Herz, **וְשֹׂאֵה**. G *καὶ τὸν* (or *τὸν δὲ*) *σάλαρ*. - M **תִּשְׁבַּחֶם**. G *πραίνετε* = **תִּשְׁבַּחֶם**? Better to read **תִּכְבַּשְׁם**. Cp. on lxx. 8.

19 f. M **כְּחֶלֶל רֹהֵב**. Why **כְּחֶלֶל**? Experience too warns us to distrust **רֹהֵב** (title of Egypt). See on lxxxvii. 4, Ezek. xxxi. 17 f. Read—**בְּלִחָךְ יִרְחֵמָאֵל [רֹהֵב]**; **רֹהֵב** is a variant to **יֹרֵחַ**.—M **פִּירָתָהּ**. Read probably **פִּרְצָתָהּ** (lx. 3).

21 f. M gives a sense which in any other context would be satisfactory. Here, however, we do not expect generalities about God's universal lordship. The case of lxxiv. 16 f., xcv. 4 f., is exactly parallel. Read—

**לֵךְ יִשְׁבַּחֵנָּה אֶת־לֵךְ כְּנִיעֹר
תִּבְלֵ וִירְחֵמָאֵל אֶתָּה וְצִרְתָּם**

22 f. In this context **צִפּוֹן** and **יִמִּין** (G, however, *θαλάσσης* or *-ων* = **ים** or **יָם**) should be N. Arabian districts, and this consideration also determines the reference of **תְּבוֹר** and **חֶרְמוֹן**, if both these words are correctly read. But how can they be right? It is usual to suppose that Tabor represents the west, and Hermon the east (so Ol. Del., Cooke in *Enc. Bib.*, 'Tabor'). J. P. Peters, however, takes Tabor to mean the south, and Hermon the north. These views imply that Palestine, and not N. Arabia, is referred to. But apart from this, how can Tabor, which is in the north-central district of Palestine, be used for one of the four quarters, and even coupled with Mt. Hermon? (It is not in itself a high mountain, though it may strike us as such as we approach it from the south; Tabor, 2018 ft.; Hermon, 9059). **תְּבוֹר**, as perhaps in Jer. xvi. 18, and as **טְבוֹר** in Ezek. xxxviii. 12, should be **רְחֵבֹת**. **חֶרְפוֹן** too may stand as a Negeb name (a popular corruption of **ירְחֵמָאֵל**).—M **בִּישְׁכֵךְ יִרְנְנוּ**. How can this be? The phrase belongs to Israel, not to natural objects like mountains. Nor is a good parallelism produced. Read (comparing **שֶׁכֶם** in lx. 8, **כִּשְׁד** in cxx. 5) **וְכָשֶׁם וְרִמְמֹן**. 'Rimmon' is a Negeb name.

25. M **וְרוֹעֵה**. Read **וְעֹרֵה**.—M **עֵבֶה**. Read **עֵמֶךְ** (Ges.).

29. M **תִּרְעָה**. Read **יִרְעָתָהּ**. **תִּרְעָתָהּ** is less probable.

31 f. M בִּשְׁמֶךָ. Read probably בְּרִצְוֶיךָ (cp. on cxxxviii. 2).—
M יִרְוֶנִי. Parallelism requires יִרְבֶּנִי. So Ba.; Gr. יִרְנֵנִי. Insert
יְהוָה (metre).

33 f. Read probably בִּי־תִפְאֶרְתִּנוּ וְיִצְוֶנָה. r. תְּרוֹם is better
than Kt. תְּרִים (cp. 7. 256). T apparently reads תְּרִים

35 f. M and A; both presuppose an impossible text (cp. Bli.). To
take the initial ל קל יְהוָה as asseverative (Grimme, *OLZ*, June, 1899,
col. 195, Wellh.) is farfetched; on Eccles. ix. 4, see Siegfried, but also
Haupt, in *Oriental Studies* (Boston, 1894), p. 264, n. 3. Read probably—

כִּי יִבְחָקָאֵל בְּנִנְתָּ יְהוָה
כוֹשִׁים וְיִשְׁמְעֵאלִים לְבָבִדִּי

PSALM LXXXIX.—2.

TRIMETERS. A poetic version of the promises to David and his house in 2 Sam.
vii. 8 ff., which serves to point the contrast of present calamity and distress. The
very people which the ancient revelation mentioned as the destined subject of
David and his house now tyrannizes over the heir of the promises, viz. pious
Israel. The host of Israel, which, according to another psalmist (xviii. 38—43),
was to put the armies of the aliens to flight, has been discomfited; Israel is no
longer an imperial power, but a mark for the insults of his neighbours. Where is
God's old lovingkindness? Here, as elsewhere, the question arises, Does the
poet throw himself back imaginatively into the time of the fall of the kingdom, or
does he refer to some almost forgotten episode in the later period? We need not
embarrass ourselves with finding out some one who could be called Yahwe's
anointed, whether Jehoiachin (Sellin), or Zerubbabel (Sellin, formerly), or
Sheshbazzar (Winkler, virtually); for כְּשִׁיחִי (17—39, 52) is most probably
corrupt. It is possible, however, that there was a temporary revival of the Jewish
nationality, and that the occasion of Ps. lxxxix. is the disappointment of the
hopes excited by this short-lived renaissance. The psalm may be grouped with
cliv.¹ and lxxx. Cp. introd. to Ps. lxxx.

20

I have sent help to a hero,
I have caused to triumph a young warrior from the people:

I have found David my servant, 21

From Jeshimon-kadesh I have drawn him,

Whose hand shall make peoples bow down, 22

Yea, his arm shall wound them;

The Arabian shall not oppress him, 23

10 The son of Jerahmeel shall not afflict him;

I will shatter his foes before him, 24

And smite down those that hate him;

¹ Then thou spakest in a vision | To thy pious ones, and saidst.

- My faithfulness and lovingkindness shall be beside him, 25
 Through my name shall his horn become high ;
 I will lay his hand on Yaman, 26
 His right hand on the streams.
- He shall call upon me, 'Thou art my father, 27
 My God, my rock of deliverance';
 I also will make him my firstborn, 28
 20 Sovereign among earth's kings.
- My kindness will I keep for him for ever, 29
 My covenant shall be stedfast towards him :
 His offspring will I make eternal, 30
 His throne as the days of heaven.
- If his sons forsake my law, 31
 And walk not in mine ordinances,
 If they profane my statutes, 32
 And keep not my commandments,
- I will punish their transgression with the rod, 33
 30 Their offence with strokes ;
 But my lovingkindness I will not withdraw from him, 34
 Nor will I become false to my troth :
- My covenant I will not profane, 35
 Nor alter what has passed my lips ;
 One thing I have sworn by my holiness, 36
 I will never become faithless to David :
- His offspring shall endure for ever, 37
 And his throne as the sun before me :
 The Jerahmeelites shall bow down unto him, 38
 40 Cush and Ammon shall serve him.
- But now thou hast spurned and rejected, 39
 Thou hast vented thy fury on thy loyal one ;
 Thou hast profaned the glory of thy servant, 40
 His diadem thou hast hurled to the ground.
- Thou hast broken down all his fences, 41
 Thou hast brought his fortresses to ruin :
 All that pass along the road lay him waste, 42
 He is a mark for the insults of his neighbours.

Thou hast lifted up the right hand of his foes, 43
 50 Thou hast made all his enemies to rejoice;
 Yea, thou turnest his host backward, 44
 And hast not held him up in the battle.

Thou hast removed his glorious sceptre, 45
 And hurled his throne to the ground;
 Thou hast made him drunken with wine that bewilders, 46
 Thou hast covered him with shame.¹

Where are thy lovingkindnesses, O Lord! 50
 Which thou didst swear unto David in thy faithfulness?
 O remember the contumelies of the Arabians, 51 (52)
 Forget not the insults of the Jerahmeelites.²

Subscription to Book III.

Blessed be Yahwè for evermore. Amen and Amen.

1-4. The opening words, though of doubtful origin, state quite correctly that what follows is based on 2 S. vii.

8-16. חזון; so in 1st Ch. vii. 15; חזון in 2 S. vii. 17. נבחר = בחר, as lxxviii. 31, 63, Am. iv. 10. הרים to 'cause to triumph,' cp. רום, lvi. 6, 12. Note עזר, 'help' = 'victory.'

6. From Jeshimon-kadesh, i.e. from the wilderness where David wandered before the change in his fortunes. Cp. 1 S. xiv. 1, 'Behold, David is in the wilderness of En-gedi' (rather 'En-kadesh'). See crit. note. —7 f. Cp. xviii. 39.

15 f. See on lxxii. 8. The streams are presumably the 'wadys' of the Negeb. The term is conventional; cp. נַחַר פָּרַת (Perath = Ephrath).

19 f. My firstborn. Israel (Ex. iv. 22) or Ephraim (Jer. xxxi. 9) is called Yahwè's 'firstborn son.' — Sovereign (עליון). Israel too is called 'elyôn, Dt. xvi. 19, xxviii. 1 in relation

to the *goyim*, or 'nations.' —24. As (days of heaven. So Dt. xi. 22 (of the duration of Israel).

35. One thing, אמת, indicating the solemnity of the statement. Cp. lxii. 12. So, Del., Duhm., &c. Bâb prefers 'once' G *was*.

41. Here begins the psalmist's complaint of the non-fulfilment of Yahwè's promises. —42. Thy loyal one, i.e. pious Israel. The reference of 'thine anointed' (so M) is disputed. According to Hitzig, the Jewish people is meant. Certainly the people must be referred to in all those passages which speak of long-continued sufferings. Moreover, in v. 51 we have 'thy servants,' and vv. 41 f. are clearly based on lxxx. 13, and refer to the people. It is quite possible for an imperial people, such as Israel, ideally, was, to be described as having a 'diadem,' a 'sceptre,' and a 'throne' (cp. Isa. lv. 3), and it would be only a step farther to call this people Yahwè's 'anointed.' Still it is very doubtful whether this, last step was actually

¹ How long wilt thou hide thy lovingkindness? | +how long+ shall thy wrath burn like fire? (v. 47).

² O remember the Jerahmeelites [Ishmaelites], | the contumelies of all the sons of Edom. || The contumelies of the Jerahmeelites, the Ishmaelites, the Asshurites. | v. 48, 49, 50 (part). || The Cushites (v. 52).

taken. The terms 'king' and 'anointed one,' when the people of Israel are referred to, both seem to have arisen through corruption. See on xxviii. 8, lxxxiv. 10, and see crit. note.

47 f. See preceding note. — 55. See on lx. 5, and crit. note. M has 'thou hast shortened the days of his youth.' The meaning is not clear. Can we say that there is here a pathetic

illusion, and that the period of national independence seemed to one who languished under a foreign yoke a time of youthful vigour which might have lasted on indefinitely? At any rate, the parallel line does not favour this view of the poet's meaning.

57 f. An allusion to 2 S. vii. 8 ff.; cp. Isa. lv. 3/. **חֲסִידֶיךָ**, as v. 2.

Critical Notes. 1-4. M's **אִן דְּבַרְתָּ וְנָר** may contain fragments of the true text, **חֲסִידֶיךָ**; so the Gk. vss. (*hois ósiois sou*; G's *uois* must be a corruption), except S_A which has *hois πρὸςφῆταις σου*; so too TSJ, Rashi, Ibn Ezra, Waer, Ginsb. Some MSS. and many edd., however, have the sing. suff., which suits 2 S. vii. 4. Cp. on xvi. 10.—In l. 3 read **צִוִּיתִי עוֹר אֶלְנָבוֹר** (cp. **צ**, xlii. 9, xlv. 5). Most (Venema, Ol., Hu., Kau., Hal., Du.) change MG's **עוֹר** into **נָוֶר** (cp. v. 40b). But the text-reading suits **נָבוֹר** better.

6. M **בְּשֶׁעֶן קָדְשִׁי כִּשְׁתִּיתִי** (cp. Ex. xxv. 6), implying that the king was consecrated as a priest; cp. Weinl, *ZATW*, 1898, p. 59. But nothing is said of this in 2 S. vii. 8. Most probably in that passage (see *Crit. Bib.*), as in lxxviii. 21 f., the true text specifies by name the district or region from which David was taken. Read **בְּיִשְׁכֵּן קָדְשִׁי כִּשְׁתִּיתִי**.

7. Read **אֲשֶׁר יָדוּ תִכְרִיעַ עֲפִים**. M's **תִּכְוֶן עָפֹ** is not fully justified by lxxviii. 37. Besides, something stronger is required.—

8. Read **אֶפְזָרְעוּ תִּכְחָצִים**.

9 f. As Herz remarks, M's **לֹא־יָשָׂא** has very little sense, whatever meaning we give to the verb. He would read **לֹא־אָסִית** (cp. 1 S. xxvi. 19), and thinks that G's *ὁ πρὸςφῆταις* implies a marginal gloss or a second rendering of **אָסִית** as **אָשִׁית**, which is represented by *πρὸςφῆταις* in lxii. 11, ci. 3. 'Of course, the difficulty in this hypothesis is to account for the third person.' I agree that **א** is dittographic, but think that we must read **לֹא־יָשָׂא אֵיב**, too, should probably be **עָרְבִי** (as often), and in l. 10 **בִּרְעוּלָה** (so in 2 S. vii. 10) should be **בִּירְחֵמָל**.

15. M **בָּיִם**. Read **בִּימֶן** = **בִּירְחֵמָל**; see exeg. note.

31. M **אֶפִּיר**. Read **אָסִיר** (Ol., Hu., Gr., B., Ba., &c.). Cp. 2 S. vii. 17, 1 Chr. xvii. 13.

39 f. M's **כִּי־רָחַם יִכּוֹן עוֹלָם** is an editor's correction of a corruptly written **יִכְרְעוּ לוֹ יִרְחֵמָלִים**. Cp. on l. 7. The **סֵלָה** which closes v. 38 comes from a fragment of **יִרְחֵמָל** (a correction).—For **וְעַד בִּשְׁחַק נֶאֱמָן** read beyond doubt **וְעַד כּוֹשׁ וְעַמּוֹן**. Cp. on v. 7. For another suggestion see *Jew. Rel. Life*, p. 102 f. Duhm is content with reading **וְעַד הַשָּׁחַק נֶאֱמָן**, 'and as long as the sky lasts, it (the throne) is constant.'

41. Read **נָעִלְתָּה** (Gr.).—43. M **נִאֲרָתָה**. Read probably **מִנְרָתָה** (and so in Lam. ii. 7), transposing this word and **חִלְלָתָה**. *Σ εἰς καταρῆν ὄλως*, as if **אָרְרָתָה**. Herz, **עִבְרָתָה** or **נִעֲלָתָה**.—M **בְּרִית**. Read **תַּפְאֲרָתָה**, as in Isa. xlii. 6 (see *Crit. Bib.*).

47. M **שִׁשְׁהוּ**; G *ὁμήματα*. But just before, breaking down and ruining is referred to. Read **הִשְׁמָו** (lxxix. 7). Transposition; confusion of **מ** and **ס**.

51. M **צוּר חֲרָבוֹ**; G *τῆς βοήθειας τῆς πομφαίας αὐτοῦ*. Del., with insufficient justification, 'the edge of his sword'; Bā., 'with his sword which is as flint.' For **צוּר**, Duhm **כֶּצֶר**, Grätz **אֲחֹזֵר**. Both rightly refer to xliv. 11, but neither sees that **חֲרָבוֹ** has also, to be corrected. That Gr. should not have noticed *where* **אֲחֹזֵר** lies *hjd* is really strange. Read **אֲחֹזֵר צִבְאוֹ**. See xliv. 10b, 11a.

53. M **כִּטְהָרוּ**; G *ἀπὸ καθαρισμοῦ αὐτῶν (αὐτοῦ)*; AΣ *τῇ καθάρτητι αὐτοῦ*; cp. Kon., *Synt.*, p. 35. Read **כִּטְהָרוּ דָּרוֹ** (Herz) cp. Zech. vi. 13, 1 Chr. xxix. 25, Dan. xii. 21. Less easily and less elegantly, Bā. and Sellin read **כִּטְהָרוּ כִּידוֹ**.

55 f. M **יְמֵי עֲלוֹכֵינוּ**. No doubt, God may be said to 'shorten days,' but in this case **עֲלוֹכֵינוּ** is not a natural qualification. Gr. proposes **שְׁלוֹכֵינוּ** or **שִׁלְכֵינוּ**. But the || line suggests that the corruption lies deeper. Read probably **הַשְׁפָּרְתוּ כִּינֵי תַרְעִילָה** (cp. lx. 5). [G^B *ἐπάρον αὐτοῦ*; G^A *χρῆσιν*, i.e. **עֲלוֹכֵנוּ**.] The **סֵלָה** at the end of *עז*. 46 and 49 represents **יֵר חֲנִי אֵל**, which was probably a marginal correction belonging to *עז*. 48. [In *עז*. 47 read probably **תַּסְתִּיר חֲסָדָךְ**; cp. on lxxiv. 1, lxxix. 5 (viii. 2).]

57a, 59 f. M gives us these two lines in two forms (1 a.b. = *עז*. 51; 2 a.b. = *עז*. 52). The beginning of *עז*. 59 is given nearly correctly in *עז*. 51a; it is **זָכַרְנָא חֲרָפָת**. In *עז*. 52a **זָכַר** has given place to **אֲשֶׁר**, and **חֲרָפָת** has become **חֲרָפוֹ**. The beginning of *עז*. 60 has to be recovered from **שְׂאֵתִיבְחִי** in *עז*. 51b. Parallelism suggests **אֵל תִּשְׁכַּח**, and (omitting **כִּי** as = a dittographed **כֹּל**) we can without violence extract this from **שְׂאֵתִיבְחִי**. The **כֹּל** which follows **בְּחִיקִי** in *עז*. 51b, and the **עֲקֹבוֹת** in *עז*. 52b both represent **בְּלִמָּת**; see on vi. 8, and cp. Perles, *Anal.*, 14, 28. (Bo., Bi., Ba., Kau., partly agree; see also ST.) It remains to find out what are the nouns with which **חֲרָפָת** and **בְּלִמָּת** are in construction. *עז*. 51 gives **עֲבָדֶיךָ** and **רַבִּים עַמִּים**; *עז*. 52 **אֹיְבֶיךָ** and **מְשִׁיחָךְ**. 'The contumelies of thy servants' is, of course, a possible phrase, but it is not so natural as 'the contumelies of thine enemies,' or rather (for **עַרְבִים** is clearly the common original of **עֲבָדֶיךָ** and **אֹיְבֶיךָ**), 'of the Arabians.' If so, both **רַבִּים עַמִּים** and **מְשִׁיחָךְ** must conceal some ethnic or ethnics. The key to the former is supplied by **עַם מְרִיבֵי עַם** in xviii. 44a; both the groups of letters compared are corruptions of **יִרְחִמָּאֵלִים**. The key to the

latter is identical with the key to שִׁנְךָ in v. 13; both words are most probably corruptions of בְּרָשִׁים. To the couplet now restored v. 48, in its true form, appears to be a variant, while v. 49, in its true form, is a variant to part of v. 48, and one word in v. 50, viz. הָרִאשִׁימִים, or rather, אֲשִׁחֲזִירִים is an additional gloss on (אֶרֶם) כָּל-בְּנֵי-אֶדָם.¹ Duhm omits בְּחִקִּי in v. 51b as a late insertion, and reads מַעֲמִים בְּלִדְיָב, and in v. 51a מַעֲמִים = עֲבָדָה v. 52. 'The heels of thine anointed one' implies, according to Duhm, that the king (Alexander Janneus) is a fugitive. שִׁנְךָ, like שָׂאוֹל (v. 49), is a fragment of שִׁמְעָאֵל.

BOOK IV.

PSALM XC.

TRIMETERS. Verses 1-12 are so difficult that we may do well, in forming a view of the psalm, to start from verses 13-16 (17). From these it is plain that, unless the psalm is made up of two distinct poetic fragments, the theme of the work is Yahwe's painful desertion of his people during a long-continued national misfortune (cp. Olsh., Wellh.). It is, therefore, plain that for the psalm in its present state a later editor must be held responsible. The actual incoherence is indeed very great. The everlastingness of God is the subject of vv. 1, 2, 4; the perishableness of men that of vv. 3 and 5a; the shortness of human life that of vv. 5b, 6, 10, 12. In vv. 7-9 the misfortunes of the nation are explained as a proof of the divine anger, and though this is not directly stated, we are allowed to infer from the concatenation of the verses that the shortness of life itself arises from the divine anger at sin. What religious poet would have written thus? Neither as a contemplation of the nature of God and of man, nor as an appeal to Yahwe *de profundis*, can Ps. xc. be pronounced a satisfactory poem; and if we look at Ps. xxxix. (which in its present form has considerable resemblance to Ps. xc., but in the light of criticism becomes a composite poem, in which the original part has been both manipulated and, in its tendency, modified by the alterations and additions of an editor) we shall see that the solution of the problem here proposed is by no means strange or unparalleled. (Cp. also on lxxxix. 48f). The solution referred to is that the original psalm had a definite historical background. It was an appeal of oppressed Israel to Yahwe for help and (see v. 15) compensation, based on the close relation between itself and its God. The greatness of the Jerahmeelites may be of ancient origin, but the protection of Israel by Yahwe is still older. Much of the text, however, became illegible, and much perhaps failed to satisfy the editor, who, therefore, recast a large part of it so as to convey a more permanently valuable message. The rewritten portion contains vv. 1-12, but vv. 1-4 can with considerable probability be restored to their original form.

The following are the chief points of contact between this psalm and other literary works:—

Line 1: מָעוֹן, מְצוּלָה, 'shelter, fortress,' xxvii. 1, xxviii. 8 (?), xxxi. 3, 5, xxxvii. 30, xlii. 2, lxxi. 3 (c.t.), xci. 9 (c.t.), Deut. xxxiii. 27. (c.t.).

¹ V. 48 f. should run thus (cp. the parallel corrections of corruptly written ethnics elsewhere, e.g. in xxxix. 5).—

וּכְרַנָּא יִרְחִמְאֵלִים
חֲרַפְתָּ כָּל-בְּנֵי-אָדָם
חֲרַפְתָּ יִרְחִמְאֵלִים [יִשְׁמְעֵאֵלִים]

As in Ps. xxxix., G presupposes an already corrupt text.

Line 2: **לְדָר וְדָר**, see especially lxxxix. 2.

3: Antiquity of Jerahmeel, cp. Num. xxiv. 7. 20a [in v. 8, **רָאם לו** is a corruption of **יִרְחִמְאֵל**, parallel to **מִצְרַם**].

7 f.: Cp. xciv. 4 f., and other parallels (crit. note on ll. 1-8, end).

9 f.: Cp. xxxvii. 2, ciii. 15 f., and especially Isa. lxxiv. 5 [6], 'we all fade as leaves.'

12: **נִבְהֵל** of anguish such as precedes death; cp. vi. 3 f., ii. xxx. 8, civ. 29, &c.

14-16: See crit. notes.

17-20: Cp. Gen. xlvii. 9, Job ix. 25 f., Isa. xxxv. 10.

22: Cp. Joel ii. 11b.—25. Cp. vi. 4. 5, xciv. 3.—26. Cp. Dt. xxxii. 36, Ex. xxxii. 12.

27: **בְּבִקְרָה**; cp. xxx. 6, xlvi. 6, cxliii. 8 (not xlix. 15).

29: **יָכוֹת** (for **יָמֵי**), again only Dt. xxxii. 7 (as here, beside **שָׁנוֹת**, assonance, therefore).

* 31: **פָּעַל**, of Yahwè's historical 'working' for his people, as xcii. 5, xcv. 9, lxxviii. 13, cp. xlv. 2.

Prayer. Of the Ishmaelites [Jerahmeelites].

- 1 O Lord! thou wast our stronghold,
Our God age after age,¹
Before thou didst exalt Jerahmeel,
And didst magnify Mişsur and Ishmael. 2
Mayest thou put Ishmael to flight, 3
And say, Be disappointed, ye sons of Edom!
For the Jerahmeelites tread thy people down, 4
The Ishmaelites, the Arabians, and the Mişrites.

Editorial (ll. 9-22).

- Like grass which in the morning sprouts, 5, 6
10 But in the evening fades and withers,
So through thine anger we perish, 7
Through thine indignation we are affrighted.
Thou hast set our iniquities before thee, 8
Our treason in front of thy countenance;
Our doings are like spiders' webs, 9
Our works have been crushed like locusts.
The days of our pilgrimage have fled, 10
Our years [have been swifter] than eagles,
They have fled through trouble and calamity,
20 For kindness and piety are at an end.

¹ Before the mountains were brought forth,
And thou hadst accomplished the works of the earth. (v. 2a).

Who can withstand the violence of thine anger, 11

Or abide the fierceness of thy fury?

(Show the Jerahmeelites their iniquities. 12

Yea, punish the sons of Jerahmeel.

Turn hither, O Yahwè ! how long ? 13

Relent over thy servants.

Satisfy us early with thy kindness, 14

That all our days we may shout with gladness.

Make us glad as many days as thou hast afflicted us, 15

30 As many years as we have seen misery :

Let thy doing appear to thy servants, 16

And thy magnificence to their [children's] children.

Liturgical Appendix

Let thy brightness, O Yahwè ! be +seen+ over us, 17

The work of our hands do thou establish.

3 f. **Before thou didst exalt,** &c. 'Jerahmeel,' in the face of tradition, took vast proportions to the Israelites. Cp. Num. xxiv. 7, 'his king shall be higher than Agag'; 7. 20, 'Amalek was the first of the nations' (see also on Am. vi. 1). Cp. introd.

5. One's impression is that the N. Arabians had combined to overpower and oppress Israel (cp. lxxiv., lxxxi., xciv.). It is the purpose of destroying Yahwè's people which those who sang these words prayed might be 'disappointed.'

9. There is a marked change in the subject, whatever interpretation we put upon *עַל יְדֵי*. Del. renders 'sprouts again.' This is strictly correct, but the emphasis is not on the *succession* of generations, but on the brevity of Israel's life as a community. Probably the writer thinks, not of Moses and the Exodus, but of a more recent foundation (cp. v. 17b). He is only a 'supplementer,' but he sincerely feels

the much-loved commonplaces which he once more repeats to edify his people.

19 f. The 'trouble and calamity' spoken of are the result of the prevailing cruelty and impiety.

21-24. The N. Arabians may be Yahwè's agents, but they are none the less transgressors of his fundamental laws, and have exceeded the limits of their commission (cp. Dt. xxxii. 36, Isa. xlvii. 6, li. 23).

29 f. Yahwè being a 'God of justice' (Isa. xxx. 18), a proportion can be expected between happiness and misery; at any rate, the latter should not exceed the former, for the Israelites are Yahwè's 'servants.'

31 f. פִּיץ; see introd.—הָרָר. The glory of Yahwè's self-manifestation. —34. The work of our hands, i.e. the full establishment of a law-obeying, righteous community.

Critical Notes. Title. לְמִנְחָה has not been adequately accounted for. There is so little plausibility in the view that Ps. xc. has Mosaic authorship (see Hupf.-Now.), that one is bound to look farther for an explanation. Saadya (*op. Neubauer, Studia Biblica*, ii., 12) understood מִנְחָה as=מִשְׁחָה לְבִנֵי (see 1-Chr. xxiii. 14. cp. לְאֹהֲרָן in Chr.=בְּנֵי א')

i.e. the psalm was to be sung by the *bnē Mošē*, who were at the king's court. It is presumable, however, that the true title was one of those current elsewhere in the Psalter, and if so, considering the title of Ps. lxxxix., and remembering numerous analogous corruptions in the titles, it seems not impossible that *אֱשֶׁר־הָאֱלֹהִים* may be an editor's conjectural emendation of a corrupt form of the words *לְהִימְנוּ הָאֲזָרָה*. *לְמִשָּׁה* may be another such emendation of the corrupt *רְמִשָּׁה* or *לְמִשָּׁה*, the original of which was *רְשִׁים* = 'marked' (see *Enc. Bib.*, col. 3945). More probably, however, *מִשָּׁה אֵשׁ* = *שִׁמְעָאֵל*, and *הָאֱלֹהִים* = *יִרְחֵאֵל*. Cp. on title of Ps. xcii.

1-8. The commentators have naturally found this passage (*vv.* 1-4) in M (with which G in the main agrees) very difficult. In *vv.* 1, 2 two ideas seem to be interwoven, to the great detriment of the sense, viz. the close relation between Israel and its God, and the eternity of Yahwē. In *v.* 3 we apparently have a statement of the perishableness of man, based on *Gen.* iii. 19, but the phraseology is very strange, and *v.* 3b in particular is susceptible of more than one interpretation. *V.* 4 does not continue this subject, but goes back to that of the divine eternity, which it illustrates by two figures, where one (as Duhm justly remarks) would have been more effective. The position of Ps. xc. between Ps. lxxxix. and xci., xcii., xciv., leads us to suppose that Ps. xc. is by no means such a vague composition as it may appear. The original text must have contained references to special historical circumstances, and instead of following Duhm, who omits the words in *v.* 1 concerning Yahwē's relation to Israel, we should rather omit those in *v.* 2 concerning the eternity of Yahwā. It is noteworthy that the distich in *v.* 2a suggests a reminiscence of *Prov.* viii. 25 f., and that it would be more appropriate in a description of the antiquity of the divine Wisdom than in a hymn on the eternity of the divine Creator; for, since both the mountains and the earth in general were created by Yahwē, it is a poor thing to say that before anything had been created the Lord was. This suggests that the distich referred to was not a free composition of the editor, but based upon genuine material which had become indistinct and obscure. Can we detect the underlying genuine words? We have a right to be hopeful, because in *vv.* 2b, 3, and 4, there are several words which, as experience shows, are very likely to be corruptions of ethnic names. These words are (a) *מְעוֹלָם*, which in *Gen.* vi. 4, 1 *S.* xxvii. 8, *Isa.* lxiii. 19, *Ezek.* xxvi. 20, *Mic.* v. 1, is a corruption of *יִרְחֵאֵלִים*; (b) *אָדָם*, which can be as well *אֱדָם* as *אָדָם* (cp. on lxxxix. 48); (c) *אֶתְמוֹל*, which in *Mic.* ii. 8 (see also on 1 *S.* iv. 7) is a corruption of *יִרְחֵאֵל*; (d) *יַעֲבָר*, which may be illustrated by *עַבְרִים* = *עַרְבִים* in *Jer.* xxii. 20, and elsewhere; (e) *אֲשִׁמּוּרָה*, which is not far from *מִצְרַיִם*; and (f) *לֵילָה*, which in xci. 5 (cp. xvi. 10) comes from *יִרְחֵאֵל*. The only solution possible under these circumstances now comes into view. We must read // 3 and 4 thus,—

בְּסֶדֶם הָרִימָה יִרְחֶמָה
וְתִגְדֹּל מְצֹר וְשִׁמְעֵאל

יִשׁ for תבל, as lxxvi. 13, &c., cp. lxxxiii. 8 (ציר). יִשׁ for תבל; cp. אתבעל, K. xvi. 31, for Ahab's wife was really a Mīṣrite (see *Crit. Bib.*). בתול or בתאל (Josh. xix. 4, 1 S. xxx. 27) is less probable; indeed, this name itself may *perhaps* come from ישמעאל. We are now free not only from the awkward ילדו and תחולל, but also from the impossible תבל וארץ. (In Prov. viii. 31 read מלאכת ארצו; on Job xxxviii. 13, see Duhm.) We also understand the propriety of the Pasek in v. 2a.

The closing words of v. 2 must have grown out of כיעולם, which is a corrupt dittogram of ירחמאל (or perhaps a corruption of a marginal correction); they may be disregarded. The metre of lines 3 and 4 is now perfect. But what of lines 1 and 2? Since כיעולם does not mean 'refuge,' Houb. long ago proposed כיעו (so read in lxxi. 3, xci. 9). But this is not enough. To preserve metre and parallelism, read—

אֲדָנִי מְעֹנֵי אֶתָּה
אֱלֹהֵינוּ בְּדֹר וָדֹר

We now pass on to lines 5-8. תִּשָּׁב clearly ought to have a jussive force. אנוש is too vague, nor can עֲדִידֶכָּא ('unto atoms,' Driver) be safely admitted. אנוש עד is more than probably ישמעאל (cp. on lvi. 2, Jer. xvii. 16), while דכא may possibly have come from אחר (cp. ix. 4, lvi. 10), and אדם should no doubt be read אדם. Lines 5 and 6 should therefore run thus.—

תִּשָּׁב יִשְׁמְעֵאל אַחֲרֵי
וְתִאמַר בּוֹשׁוּ בְּנֵי-אָדָם

Lines 7 and 8 are more difficult. The subtlety of the first comparison in M may be admitted, but, as we have seen, there is a second less effective one, and even as the last stands one is surprised at a reference to God's superiority to the illusion of time at this point. כיום אתמול may be our starting-point; why the superfluous יום? The probability is that אלף and כיום (פ=מ, כ=ח) are both corrupt fragments of ירחמאל, that כיום represents a verb (take over ב, and read כבשים), and that עיניך should be עמך; also that אתמול and בלילה are corrupt repetitions of ירחמאל, and that יעבר and אשמורה represent מצרים and ערבים respectively. We may account similarly for זרמתם שנה יהיו in v. 5 (plausible as Herz's תרדמת for זר' certainly is); it represents not improbably שבעה ימים, two corrupt repetitions or corrections. Read, therefore, as // 7, 8,—

בִּירְחֶמָאִים לִבָּשִׁים עֶמְךָ
יִשְׁמְעֵאלִים וְעֶרְבִים וּמִצְרַיִם

and compare the parallel lists in lxxxiii. 6 8, and perhaps in lv. 11 f., 16, lvi. 7 f., lxi. 11 f., xciv. 20.

9 ff. A double reading follows: (a) **בבקר כחציר יחרף**, (b) **בבקר כחציר יחרף**. (a) is apparently correct, except that **כחציר** should open the clause.—M **יחלל**, surely not 'completes fading' (a 'direct-causative' sense), as Kön., § 324 d3. Read probably **ימל** (xxxvii. 3); **ל** was dittographed. Gr., **ימול**.—M **כי**. Read **כן**.

14. M **ערכנו**, 'our youthful age'? Read **מעלנו** (cp. Isa. lxiv. 4. *SBOT*), with Gr., Herz.—M **למאור**; Gr. *φωτισμόν*. Vague. Read **לכואל** (Num. xii. 38).

15. M **כי כל ימינו פנו בעברתך**. **כי** at any rate is wrong; **פנו הימים** (Jer. vii. 4) is possible, but hardly metaphorically. The imperfect parallelism suggests corruption; there ought to be a figure in both lines. L. 16 (71. 9b) is represented in G by *ἐξελίπομεν τὰ ἐτη ἡμῶν ὡς ἀράχην ἐμελέτων*. In *ὡς ἀρ.* and *ἐμελ.* Grätz finds a double rendering of **כמרהנה**. This is a mistake. *ὡς ἀρ.* (so also S) is a relic of the reading **פקורי עקביש** (Isa. lix. 5), and this should be read for **כי כל בעברתך** in L. 15; cp. **כי שבבים** in Hos. viii. 6, which, as Ruben, *Crit. Remarks*, p. 15, shows, following E' (*παπαλησιῶς τῇ ἀράχῃ ἰστώ*) should be **פקורי עב**. The final **כ** is dittographic. **ימינו** should be **כיעמינו**, and **פנו**, which springs from **כנו**, represents the same word (a dittogram).—Let us now leave the unfortunate spider (see on xl. 4, and Merx and Duhm on Job xxvii. 18), and pass on to L. 16.

16. M **כמרהנה פלינו ענינו כמרהנה**. properly 'like a rumbling, groaning, moaning' (see *RDB*). This is supposed to mean 'like a sigh,' or (OL, We.) 'like a thought.' G *ἐμελέτων* (? *ὡς ὁ μελετών*); J *sicut sermonem loquens* (רנה?). Again corruption; and since Herz's **כמריחתנה** is too obscure, and we know how often the scribes split a word into two parts and put the second part first, and we need a suitable parallel to the spider, we may undoubtingly read **כהקנבים**. Cp. Isa. xl. 22, Num. xiii. 33 (**הנבים** for **כו**; see *Enc. Bib.*, 'Locust'); see also on xxxvii. 41. **כלינו** is also wrong; men do not bring years to an end; years fly by necessity. Parallelism suggests **פעלינו**. For **שנינו** (very suspicious beside **שנותינו**) read perhaps **נתשו**.

17-20. V. 10 was known in our text to the writer of *Jubilees* (xxiii. 12, 15, Charles). It consists, however, of reminiscences of Gen. xlvii. 9, Job ix. 25 f., Isa. xxxv. 10. The first passage suggested the phrase **שנותינו**, which stands more correctly at the head of L. 18. **ימי כנ** is more fully represented by **ואם בנבורת** (which Pasek follows)—an untranslatable phrase (if Wellh. will pardon me). **בהם** is not a portion of **נברם** (Du.), but an editor's attempt to make sense of **בחרו** miswritten for **ברו** (cp.

Job 1.6). שמונים and שבעים are both emendations of a corrupt form of מנשרים (parallel to the corruption מניארני in Job vii. 6). קלו—the required parallel to ברחו—became effaced.—M ורהבם עמל ואח, a stilted phrase. Like בהם, is not רהבם a corruption of ברחו? For עמל read בעמל.—In 1. 106 חש ונעפה is plainly impossible, nor is Gruntz's correction ונסופה (see *M.G.H.*, xxvii. [1878] 130) satisfactory. G has οὐ ἐπὶ ἡλθεν πρᾶντης ἐφ' ἡμῶς, καὶ παιδευσθησόμεθα, where πρᾶντης and παιδεύθ. not improbably represent two variants, viz. אנה and נסרה. Of these אנה is to be preferred as a substitute for נעפה, while חש (apparently neglected by G) may well be a corruption of חסד. We now attack the improbable reading גו. The root seems to occur in Num. xi. 31, but וינו can hardly stand; it is corrupt, and possibly came from נשא, corrupted also into נסע. Herz's suggestion נס is therefore plausible; but, though a little more remote, I prefer נכר (ז and ר confounded). Thus 1. 20 becomes בִּרְיֶכֶר חֶסֶד וְעֶנְה, which clearly resembles the phraseology of xii. 2.

21 f. כִּי יוֹדֵעַ עַל אַפְּד וּכִירָאֲתָךְ עֲבָרְתָךְ. A strange question. For who 'knew the power of Yahwē's anger' better than the Jews? And how enigmatical is the qualification 'according to thy fear' (Del., 'thy fearfulness,' but יראה in Ezek. i. 18 is questionable, see Cornill)! Wellh. would correct וּכִירָאֲתָךְ into * * יֵרָא, suspecting תך to conceal some word analogous to עַל. Certainly he is right in analyzing וּכִירָא into a verb and a noun. But he overlooks the fact that a group of letters often does double duty by representing two words or a word and a part of a word. Thus כִּיר in וּכִירָא represents (1) יָכִיל (cp. Joel ii. 11), and (2) נִכַר in נִכְרַת. The parallelism is now perfect. Read יָכִיל נִכְרַת עֲבָרְתָךְ.

23. M לְכִנּוֹת יָמֵינוּ כֵּן הַדָּע, i.e. 'teach us to ponder the short duration of our life' (cp. xxxix. 5 f) as thy religion (Hitz.) or thy wrath (Driver, *Par. Ps.*, 269) requires, unless indeed, with Ew., Ol., Bā., Kau., we take כֵּן to mean 'such knowledge.' Surely most unsatisfactory. For כֵּן G presupposes יָמִינֶךָ. This is certainly plausible. כֵּן might be the transposed נך in יָמִינֶךָ, while נו, if attached to הַדָּע, would produce הוֹדִיעֵנו. 'Make us to know the * * of thy right hand' would be possible, if 1. 24, which is certainly corrupt, could be so restored as to give a parallel sense, e.g. 'the exploits of thine arm cause us to see,' or 'and we will sing praise to thy name for ever.' This, however, would be hopeless; and since one or two more references to the N. Arabians, underlying the present text, may well be expected, we have now to ask if anything in our present text is favourable to this anticipation. The answer may be given with some confidence. As יָמִינִי in 1 S. ix. 6, and elsewhere, has arisen out of יִרְחֻמְאֵלִי, it is even more possible that כֵּן represents יִרְחֻמְאֵלִים, since כֵּן may, on

the ground of many analogies, represent **חַר**, another fragment of **יִרְחַמְאֵל**. (See also on lx. 7; lxxx. 18.) We have still, it is true, to emend **לִמְנוֹת**, and also to show that *l.* 24 may legitimately be so corrected as to furnish a suitable close to a short prayer against the Jerahmeelites. As to **לִכְנוֹת**, a perfectly certain emendation is impossible, because **לִכְ** is obviously a fragment of **יִרְחַמְאֵל**, which has extruded the two opening letters of the first word. Very probably, however, we should read **עֲנוֹתָם**.

24. **M לִבְבֵּי הַחֵכְמָה**; **Kr. וְנָכָא**, but 'A Σ E' J S presuppose **וְנָכָא**. T implies **נְבִיא** ('prophet'). G perhaps **נְבוֹנִי** (τοῦ πειραισμένου). So much is clear—that M's text cannot mean 'that we may attain wisdom.' Yet if *z.* 12a in M is correct, the text of *z.* 12b ought to have this sense. Hence Wellh. reads for **לִבְבֵּי**, **לִבְבֵּי**, and renders 'that we may enter the gate of wisdom.' Surely most improbable. 'Gate of wisdom' (We. compares **פֶּתַח תְּקוּהָ**, Hos. ii. 17) is not in the style of a psalmist, and **בֵּב** is a New Hebrew word (Ar. *bib*). Now that we have the key, however, the correction of the faults cannot be difficult. Read probably **וְנָכָא יִרְחַמְאֵל וְכִנִּי**. That **בֵּב** can represent **יִרְחַמְאֵל** we have seen already (note on lxxxvii. 4). It is true, this gives us a double mention of the Jerahmeelites. We might avoid this by reading **פֶּבֶל**; but perhaps **בְּנֵי יִר** was sufficient variation to satisfy the psalmist.

31. **פִּעִלְךָ**, all Vss. except Jerome's; **פִּעִלְךָ**, most MSS. and edd., and so Ginsb. (note sing. verb, and analogues of other passages, for which see introd.).

32. Read, for metre's sake, **עֵל-בְּנֵי בְנֵיהֶם**. Cp. ciii. 17.—

33. **עֵל-יָנִי** is merely a variant to **עֵל-יָנִי**. **נֵעַם** (Σ *καλός*), which cannot properly be applied to Yahwè (see on xxvii. 4), has possibly arisen out of **נָגַדְךָ**; G has *λαμπόρης*, which in Isa. lx. 3 represents **נָגַד**.

34. M adds **עֲלֵינוּ וְכִיעֲזָה יָדֵינוּ בְּוִנְהָהּ**, a dittogram (ו added at end).

PSALM XCI.

TRIMETERS. The psalmist, whose work is fitly placed as a contrast to Ps. xc., describes the felicity of Israel in the Messianic age. This is made to consist in a satisfied sense of justice, Israel being rewarded for his perfect trust in Yahwè by a secure and glorious existence under angelic guardianship and of indefinitely long duration, while his oppressors, who are not only described symbolically as serpents, adders, vipers, and dragons, but realistically as Jerahmeelites, Ishmaelites, Arabians, and Maacathites, are destroyed by thousands and by myriads. The psalm naturally falls into three parts: (a) *ll.* 1-18, (b) *ll.* 19-26, (c) *ll.* 27-34. Each of these begins with a reference to Israel's trust in Yahwè, and closes with a

reference to his deliverance from his enemies ; the close of the third part, however, is expressed with more reserve than that of the two preceding parts, so as to avoid leaving an unpleasant impression. The ordinary view (that the psalm is a general expression of faith in a righteous and faithful God, cp. Job v. 17 ff.) must therefore be abandoned. The psalm, like so many others, was originally full of point. For Israel to enjoy his future happiness without the assurance that this would not be rudely disturbed by his restless and malicious foes, would be impossible. For devotional use we cannot but estimate the work of the later editor highly ; it has a value of its own, and the best right of existence in the Church's hymnal. On the reference of the psalm, cp. Goldenz, pp. 189 f. It is only the psalm as modified by an editor which permits a doubt as to whether the pious community or the individual Israelite (so Duhm) may be supposed to be addressed. But cp. Smend, *ZATW*, 1888, p. 87.

Happy is the servant of the Most High ! 1
In the Rock of Israel doth he abide.
I say of Yahwè, ¹ He is ² my refuge, 2
My fortress ¹ in which I trust.

'For he will rescue thee from the sword, 3
He will deliver thee from the insults of the Arabian ;
With his pinions will he shelter thee, 4
And under his wings wilt thou find refuge ;
[For with] his favour will he encompass thee,
[And with] his faithfulness [will he crown thee].

'Thou wilt not fear the sword of Jerahmeel, 5
Nor dread the arrow of the Ishmaelites,
The Arabian who roves in the darkness, 6
The Maacathite who ravages at noonday :

'Thousands will fall among thine adversaries, 7
Myriads among thy haters ;
Thine eye will gaze at Jerahmeel ; 8
It will behold the recompense of the Asshurites

'For thou hast made Yahwè thy refuge, 9
Thou hast taken the Most High for thy stronghold ;
No misfortune will befall thee, 10
No calamity will come nigh thy tent.

'For he charges his angels concerning thee 11
To guard thee in all thy ways.
On their hands will they bear thee, 12
Lest thy foot strike against a stone.
On serpents and vipers wilt thou tread, 13
On vipers and dragons wilt thou trample.

¹ My God.

- 'Because in me he takes refuge, I will free him, 14
 I will make him secure because he knows my name :
 When he calls upon me I will answer him, 15
 30 In trouble I myself am at his side.
 I will rescue him and bring him to honour,
 * * * * *
 With prolonged days will I satisfy him, 16
 And grant him to enjoy my succour."

1. **The servant . . . כִּשְׁרָת** indicates the priestly office of the person referred to. That person is pious Israel (cp. Isa. lxi. 6, Ex. xix. 6).

4 ff. **My fortress.** See xviii. 2. *From the sword*, viz. of Jerahmeel (l. 11). — *From the insults . . .* Such insults as 'Where is thy God?' (xlv. 3, 10, lxxix. 10, cxv. 2).

7. **With his pious.** Perhaps a reminiscence of Dt. xxxii. 11. But cp. lxi. 5.

9 f. See v. 13.—11. *The sword of Jerahmeel . . .* For the fear inspired by the Jerahmeelites cp. cxvi. 6, Cant. iii. 8 (see *Crit. Bib.*). The 'sword of Jerahmeel,' or of 'the Arabian,' was proverbial (see lxi. 26, lxxvi. 4, and *Crit. Bib.* on Jer. vi. 25b, Hos. ii. 20). —12. *The arrow*, &c. Cp. lxxvi. 4.

Jer. xlix. 35 (ירחמאל from עילם). Hos. ii. 20.

20. **Thy stronghold.** Cp. xc. 1.—23.—*His angels.* 'Yahwè's mighty ones' (*gibbōrim*, ciii. 20, Joel iv. 11). No trace here of the belief in a single angelic guardian of a nation (Dan. x. 13, 20). Duhm, who explains the psalm as belonging to the pious Israhel, illustrates the passage by Tobit and Dan. iii. There, however, a single heavenly guardian is referred to.

25. Symbols of deadly malignity. Cp. lviii. 5, xli. 4, Dt. xxxii. 33. The 'lion and adder' of M T are, as Duhm remarks, 'a singular pair.' The lion and the dragon, however, are combined in Sirach xxv. 16. See *crit. note*.

27. A sudden and effective transition, as in lvi. 11; cp. xii. 6.—29—34. Cp. l. 15, 23.

Critical Notes. 1. מִיֵּשֵׁב בְּסֶתֶר עֲלֵיוֹן, the subject to יִתְלַקֵּן, making this warm, devotional lyric begin with a tautological maxim. Grimme proposes to read יֵשֵׁב, and in v. 2a to point אֶכֶר, thus providing a subject for the two verbs יֵשֵׁב and יִתְלַקֵּן. יֵשֵׁב had already been suggested by Krochmal, who attached 7. 1 to the heading of Ps. xc., as a pious ejaculation in honour of Moses. This, however, is without a parallel in Jewish poetry. A step in the right direction was taken by Kennicott, who proposed to prefix אֲשֶׁרִי (so after him Ol., Hu., Reuss, Dy., Gr., Bi., Che.¹, Kau.; Hal. אֲשֶׁרִיךָ), but this produces a tetrameter. A little more experience of the errors of the scribes would have shown that אֲשֶׁרִי may underlie יֵשֵׁב; and if this is possible, we have no alternative but to adopt the view, for no other introduction is well conceivable (cp. xli. 2, cxii. 1, cxxviii. 1). It follows from this that בְּסֶתֶר is wrong, in spite of the parallelism with בְּעֵל. No result of experience is more sure than this—that the words which look the most certain are often the most questionable. On the analogy of the parallel passages, the clause with אֲשֶׁרִי ought to describe the class to which the 'happy'

person belongs, and the clause with יתל' the nature of the happiness which he enjoys. Either בסתר or (if ב is to be prefixed to עליון) סתר ought, therefore, to represent a participle. By no possibility can סתר have arisen out of במטה; it would seem then that the initial ב must have come out of the preformative of the Piel participle. Read, therefore, אשרי קשרת עליון.

2. M בצל שדי. The only strongly suspicious feature of this is שדי (see *Enc. Bib.*, 'Shaddai'). Remember (1) that this rare divine name only occurs once again in M of the Psalter (lxxiii. 15), and that there it is corrupt. Notice also (2) that v. 2 presents points of contact with xviii. 3; we do not expect a reference in v. 1 to the shadow of Yahwe's wings (cp. xxxvi. 8, &c.) here, whereas in v. 4 a reference to these wings is quite natural. Read בצר ישראל (Isa. xxx. 29, 2 S. xxiii. 3).

3. M אמר; this seems to be right. G ἀμρ = אמר?—so Hu., Dy., Gr., &c. But this is consequent upon the corruptions in // 1, 2. Barhebraeus (Bā.), Hi., We., אמר.

4. Either וכצורת or אלה is an insertion; probably the latter. Thus we get a better parallelism. The writer thinks of xviii. 2; cp. v. 9.

5 f. Verse 3a is too long and v. 3b too short for a tetrameter. We have also to ask whether 'the fowler's snare' and 'the destructive pestilence' are likely terms for the great national trouble. And altogether one may have considerable doubt whether the large amount of space given in this psalm (according to M G) to danger from pestilence is in the least probable. In v. 5a we find מפחד לילה, where לילה (which again and again in Pss. has grown out of another word; cp. on xvi. 7, xlii. 9, lxxvii. 3) is certainly a corruption of ירחמאל, and in v. 6a מדבר for מערב. It is surely plain that מפחד has come from מפחד, and natural to correct this word both here and in v. 5a into מחרב. And what of יקוש? Parallelism suggests the correction ישעך, which corresponds in sense and in position to יצילך. מַדְבֵּר הוּא should probably be מַחְרָב הוּא. הוּא is *a priori* likely to be corrupt (cp. on lvii. 2). G S suggest מַדְבֵּר (cp. xxxviii. 13); so Kenn., Gr., Bā., Grimme. Inadequate.

9 f. M וסחרה אמתו. So A T J and perhaps 2; T has תריסא ועילא (cp. T. xxxv. 2). But סחרה, 'buckler,' is hard to defend, and corruption from תריסא (cp. Thars), the surname of Simon the Maccabee (S, 1 Macc. ii. 3,) is improbable. G presupposes יסבבך (cp. Dt. xxxii. 10). So Whitehouse; Kenn. badly יסחרך. This, however, is not enough. Dt. xxvii. 10 suggests that, not Yahwe's truth, but Yahwe himself is the subject of the verb. Note also (1) the omission of כ before צנה, (2) that we do not expect a triple, and (3) that we have

already had cause to suspect צנה in v. 13 (see note). Taking a suggestion from that passage and from xxxii. 10, let us read—

בִּירְצֵנוּ יִסְבֶּבֶךְ
וְאַמְתִּי יִצְטָרֵךְ

11. M מִפְּחַד לֵילָה. Read מִפְּחַד יִרְחֵמָאֵל (see on l. 5). For a nearly exact parallel, see Cant. iii. 8 (armed warriors, 'for fear of Jerahmeel,' read יִרְחֵמָאֵל for לֵילָה). מִפְּחַד in Ps is really a confusion between מִפְּחַד (פ became ב) and תִּפְחָד. Line 12 should begin תִּפְחָד (לא תִּפְחָד || לא תִּירָא ||; cp. xxvii. 1); the לא fell out owing to the preceding לֵילָה. יִצְטָרֵךְ needs correction; יוֹכֵם is hardly less suspicious than לֵילָה. The words evidently represent some ethnic, surely יִשְׁכְּעָאֵלִים (two corrupt fragments).

13f. M כִּדְבָר. Read כִּיעֲרָבִי. The corruption is paralleled elsewhere.—M יִהְיֶה. Read יִהְיֶה (Prov. vi. 11).—M כִּקְטָב; cp. Dt. xxxii. 24. Read כִּמְעַקְתִּי. The final ב in קטב comes from ט; ט from ת; ק from כ. Cp. *Enc. Bib.*, 'Maarah,' place-name, end.—M יִשָּׁד. Read יִשָּׁד (Ba.).

15. M כִּצְדָה, followed by Pasek. Vague: also, if the speaker is Israel, unsuitable. Read כִּצְרִיד.

16. M כִּימִינָה. Read מִמְּשֻׁנָּאִיד. Omit אֱלֹהִים לֹא יָנֹשׁ, which implies the wrong reading דְּבָר in v. 6. It seems to be due to the editor, who gently manipulated the relics of two marginal corrections, viz. יִרְחֵמָאֵל, represented by אֱלֹהִים לֹא, and נִשְׁוֹרִים (= אֲשֹׁרִים or אֲשַׁחֲרוּרִים), represented by יָנֹשׁ. See on l. 18.

17. M רַק בְּעֵינֶיךָ תִּבְטֵט. A poor parallel to l. 18. רק too is very odd, and בְּעֵינֶיךָ very weak. The two first words are clearly an attenuated form of בִּירְחֵמָאֵל. For an early (partial) correction see preceding note.

18. M רָשָׁעִים. This might be an epithet of the Jerahmeelites (l. 17). But bearing in mind xcii. 12 (corr. text), and considering that we have to account for יָנֹשׁ in v. 7b, we cannot help restoring אֲשֹׁרִים.

19f. M אָתָּה is plainly wrong. We might read 'לִי אֲמַרְתָּה' (similarly Grimme); see l. 3. To insert אֲמַרְתָּה, with Ol., Hu., Gr., Kau. &c., before or after אָתָּה, would make a tetrameter. Merrick, Lowth, Wellh., propose מִחֶסֶךְ, i.e. 'as for thee, Yahwè is thy refuge'; but comparing lxxiii. 28, why not read בְּחֶסֶךְ יְיָ בִּישְׁתָּה? So Perles, *Anal.*, 86.—M מְעוֹנָה. Read מְעוֹנָה (Ol., Gr., Che.^{1b}, Kau.). Cp. on lxxi. 3, xc. 1.

27. The combinations 'lion and adder,' 'young lion and dragon' are improbable. For עֲחָל G (*er' dardim*) presupposes זָחַל. This should be restored, and for כְּפִיר we should probably read כֶּרֶף or the like, agreeably to G's rendering of שְׁנֵי כְּפִירִים in Job iv. 10 (γαυρία μαμαρτων), which Beer explains by a reference to Ass. *kurfa*, 'asp, viper.'

29. מִבִּי הָשֶׁק. Incredible. Read בִּי הָסָה (cp. II. 3, 21), with G, Kennicott.

PSALM XCII.

TRIMETER. A hymn to the faithful God who has so wondrously interposed for his righteous people. So at least it appears at first sight. But the point of view is only imaginative; 'we see not yet all things put under him' (Heb. ii. 8). As in the case of other psalms (especially xlvii.-xlviii.), the descriptions of triumph over Israel's foes are anticipative. Whether any minor political event, fortunate for Israel but disastrous for Edomites, supplied fuel to the flame of faith, we know not, nor is the supposition at all necessary. For Israel had learned the lesson of patience; God's mill grinds slowly, and the 'end' will come suddenly. True wisdom consisted, for the pious, in ability to realize that Yahwe permits his opponents to proceed to an extreme of arrogance in order to make his vengeance the more strikingly complete (cp. Isa. x. 32-34), immediately after which Israel will receive the righteous reward of his piety. We may, with Grätz, compare Ps. lxxiii. (cp. 77. 6 f. with lxxiii. 22), except that the writer of our psalm gives no hint of the mental agony which many believers underwent in endeavouring to reach or to keep this wisdom. See also xciv. 8-10, and cp. the neighbouring psalms in general. In all these psalms there has been great editorial activity in the correction and adaptation of the text, and if there is really an allusion in 1 Macc. ix. 23 to the traditional text of c. 8, it is clear that the text must have been transformed not later than the Maccabean period. The corruption of the original title (see on 7. 1) led to the appropriation of this psalm to the sabbath, and consequently to that of Ps. xciv. to the fourth, and of Ps. xciii. to the fifth day of the week. This liturgical arrangement involved some rather artificial applications of the text. Thus the Targ. gives this title to Ps. xcii., 'Praise and song which Adam the first man said upon the sabbath-day,' and even Delitzsch is so far influenced as to interpret 'thy works' (x. ii. 6) of the works of creation.

Marked. Of the Ishmaelites.

- | | | |
|----|--|---|
| | | 1 |
| | | 2 |
| 1 | Good is it to give thanks to Yahwè, | |
| | To chant praise to the name of the Most High, | |
| | To declare his lovingkindness in the sanctuary, | 3 |
| | His faithfulness in the house of our God, | |
| | To the sound of the horn and the lute, | 4 |
| | To the sweetly-sounding notes of the lyre. | |
| | For thou hast gladdened me, O Yahwè! by thy doing, | 5 |
| | At the works of thy hands I shout for joy. | |
| | How great are thy works, O Yahwè! | 6 |
| 10 | Exceeding deep are thy designs. | |
| | A dardard cannot discern this, | 7 |
| | A fool cannot understand it. | |

For those of Ashhur and Maacath were in league, 8a
 And all the clans of On stood in array.
 The hosts of the Ishmaelites perished, 8b, 9
 All the clans of On were scattered abroad ;¹

And the castles of Jerahmeel were consumed, 11
 And the palaces of Ishmael were broken in pieces ;
 Mine eye beheld the fate of Ishmael, 12
 20 It had pleasure in the fate of the clans of On.

The righteous springs up like a palm-tree, 13
 Waxes tall as a cedar in Lebanon ;
 By the goodness of Yahwè they are safe and sound, 14
 By the lovingkindness of our God they are healed.

They are still vigorous in old age, 15
 They are full of sap and luxuriant ;
 To make known that Yahwè is just, 16
 That in my Rock there is no unrighteousness.

v. 11, 5 f. Cp. xxxiii. 1 f.—7 f. *Thou hast gladdened me*, as if in answer to the prayer in xc. 15. פִּיעַל, of Yahwè's great deeds for his people, as in xc. 16 (see introd. to Ps. xc., end). —*The works of thy hands*, synon. with 'thy doing'; cp. cxliii. 5. Del. explains of the works of creation, but the reference to national foes is too marked to allow this.

10 f. *Thy designs*, i.e. thy plans for training and establishing thy people (cp. xl. 6, Isa. lv. 8 f.). —*A dullard*, בֶּעָר, as xlix. 11, lxxiii. 22; cp. בְּעָרִים בָּעַם, xciv. 8. See introd.

13 ff. The difficulties of the text are really insuperable. Nevertheless, the editor deserves credit for suggesting a meaning which must have commended itself to many readers. The old retribution doctrine has been modified. The righteous, as experience shows, do not always flourish. But when the wicked seem to be at the height of their glory we may be sure that a sudden

catastrophe is at hand (cp. xciv. 13). The original text, however, referred to the anticipated confederation of N. Arabian peoples (under archaic designations) against Israel. See crit. note. Cp. on lxxxi. 6-9, xciv. ff. 13 f. —*For On*, see on xiv. 1. 7. —*The castles of Jerahmeel*. See on ix. 7, and cp. on xlix. 12, lxix. 26, Am. i. 12, Isa. xxv. 2.

21. צַדִּיק, i.e. the 'righteous nation' (Isa. xxvi. 2) personified. So Isa. xxiv. 16, Hab. i. 4, 13; ii. 4. Naturally enough, the plural soon steps in (ll. 23 f.). —*Like a palm-tree*. Trees are symbols both of the long life (Isa. lxxv. 22, cp. Ps. xci. 16) and the prosperous activity (l. 3) of Yahwè's people. The Arabian poet Labid has a similar comparison of God's blessed ones to fruit-laden palm-trees. Cp. also *Crit. Bib.*, on Num. xxiv. 6.

24. *Healed*, i.e. brought into a condition of soundness (l. 23). Cp. Ex. xv. 26, 'I am Yahwè thy healer'; Ps. ciii. 3, cvii. 20.

¹ The hosts of the Arabians perish, | all those of Jerahmeel are scattered abroad (v. 10).

Critical Notes. Title. ליום השבת (so too G) may have come from ילד השמינית, which represents לישנינאלים. See on title of Ps. xxxviii., and cp. the psalm-heading, 'of Salnah.' See General Introd.

2 f. M אֲמִינוֹתָ, חֲסִדוֹ, יִשְׁמְרֵנוּ. Read אֲמִינוֹתָ, חֲסִדוֹ, יִשְׁמְרֵנוּ. because of אֲמִינוֹתָ (see on 7. 3) אֲמִינוֹתָ. י and ד are easily confounded.

3. M בְּלִילֹת, בְּבֹקֶר. בְּלִילֹת occurs again in xvi. 7, cxxxiv. 1; in each case it is, for a special reason, suspicious. Here too it surprises us, (1) because it forms a poor parallel to בֹּקֶר, and (2) because the line produced by it is metrically incomplete. Cp. cxxxiv. 1 f. (corr. text), and read בְּבֹקֶר and בֵּית אֱלֹהֵינוּ.

5. Read בְּקוֹל שׁוֹפָר וְנָבֵל (see on xxxiii. 2).

6. M יְצִי הַנִּיחַ בְּכִנּוֹר הַנִּיחַ. יְצִי is thought to mean 'loud music'; but see note on ix. 17, the only other supposed authority for this sense. Read בְּקוֹל נְעִילַת כִּנּוֹר. See on cl. 4b.

13-16. There is considerable difficulty here, though not of the kind which strikes the superficial reader. The figurative description of the wicked as 'springing up' (פָּרַח) and 'blossoming' (צִיץ) is not what we expect; the wickedness, as Ps. xciv. shows, was very concrete. עֲדִיעוֹר also stands in strange isolation; we should at the very least have to prefix אֵת. Then, how improbable is אַתָּה כִּירוֹם! And apart from the repetition (not found in G^h), how impossible is the vagueness of 7. 9! Surely the mystery spoken of in 7. 7 has a definite historical reference. A probable solution of the problem can be offered. Read—

כִּי חָקְרוּ אֲשׁוּר וּמִצְרַיִם
וַיִּתְּצֵבּוּ כָּל-אֱלֹפֵי אֲוֶן
כַּחֲנֵי יִשְׁמִינָאִים אֲבָדוּ
וַיִּתְּפָדּוּ כָּל-אֱלֹפֵי אֲוֶן

This result is reached by considering 7. 8, 9, 10 together. Verse 8a gives us a complete distich, but the text needs correction. יִשְׁמִינָאִים probably comes from אֲשׁוּר 'Asshur' = Ashhur or Geshur (see on lxxiii. 9). כִּמוֹ is a fragment of וּמִצְרַיִם and עֲשָׂב are both corruptions of וַיִּתְּצֵבּוּ. אֱלֹפֵי אֲוֶן is, not certainly, but very possibly אֲוֶן פְּעִלֵי אֲוֶן (see on xiv. 4). Next, as to 7. 8b, 9; these represent another but not a complete distich. The material provided is—אַתָּה כִּירוֹם לְעֵלָם יְהוָה; most unnatural. Here 7. 10 gives invaluable help. Omitting a dittogram, together with the inserted יְהוָה, and correcting כִּי הִנֵּה into כַּחֲנֵי אֲוֶן, and כָּל-פְּעִלֵי אֲוֶן as proposed, we have—

כַּחֲנֵי עַרְבִים יִתְּפָדּוּ
כָּל-אֱלֹפֵי אֲוֶן

We now see what להשכדם and עדי עד must have come from, viz. מחני and ישמעאלים. To the former word ערבים is a variant. אכדו has fallen out before 'שכ'. With regard to ואתה כרום and לעלם ירחמאלים, the former appears to represent ויתפרדו, the latter ירחמאלים (the two halves of the word transposed). ירח is a variant to און אלפי און. For אכדו we might read ריעדו, 'shuddered.'

17. M ויתרם כראים ברני מ; G J, however, presuppose ויתרם (so too Hi.). ראם is usually taken to be inaccurately written for ראם; cp. רים, Job xxxix. 9 f. But both L. 17 and L. 18 are suspicious, and the י in כראים is rather to be viewed as an indication of corruption. Assuming that the destruction of the enemies is still referred to, it is not only possible but probable that we should read ויתמו ארמנות ירחמאל (cp. ix 7, corr. text). That כ and ג, ר and ו may be confounded, is well known. The final ת in אר was probably once marked by a sign of abbreviation קרני comes probably from רקם (כ=ני), one of the current mutilations of ירחמאל (cp. *E. Bib.*, 'Rekem').—M בלתי בשמן רענו. The usage of בלל in Leviticus does not favour the reading of M; besides the word is elsewhere transitive (hence Ol., Du. בללתי). And if רענו were right, should we not require פכרוש, or the like? G J presuppose בלתי 'my waxing old' (Gen. xviii. 12), which is adopted by Hu., Hi., Ba. It should be added that J also presupposes כשמן, for he renders ἡ παλαιώσις μου ὡς ελαια ἐβλάη. Plainly, however, שמן cannot be equivalent to בורשמן (Isa. v. 1, J ελαια). Sense can only be restored by reading יהיכלי ישכעאל ננדעו (שכן for 'שכ', as Isa. v. 1, x. 27, and elsewhere).

19 f. M בשורי. The vss. presuppose בשררי, which Gr., Hal., Bā., We., Du., Buhl adopt. But this is a very doubtful form (see on v. 9), and we require here an ethnic. Read בישכעאל.—M בקמים עלי מרעים. which Hitzig attempts to account for by comparing 1 Chr. xxvii. 5, 1 S. xxxi. 3. Other critics (Ley, Ba., We. and Ol.?) arbitrarily expunge מרעים as a gloss on בקמים עלי, while Duhm deletes עלי בקמים, and Gratz is content to read בקום. But there is surely a better remedy. בקמים and עלי מרעים (cp. on xcii. 12) both represent ירחמאלים: no correction could be more abundantly justified by parallels.—M תשמנה און, an unexampled phrase. Read certainly תשמנה עשנה (cxix. 16, 47, and corr. text of 147).

23. M שתולים. But were any trees planted in the temple courts? See on lii. 10. Besides we require an independent clause, parallel to L. 24, not a mere subject to יפריחו in that line. The text must be incorrect. Read probably ישלכו; cp. on שתולה, Hos. ix. 13. Continue בשוב יהוה (cp. lii. 10).

24 f. For בתצרות read בחדסד and for יפריחו read ירפאו. So a natural sense is recovered.—For יגברו read יגבון (Gr.): cp. on lxii. 11.

PSALM XCIII.

TRIMETERS. This is usually regarded as one of the 'accession-psalms,' and classed with Ps. xlvii and xcv. etc., most of which, according to Prof. Briggs, were originally parts of one great hymn on the theme 'Yahwe doth reign' (*Messianic Prophecy*, 449 f.; similarly *tratz*). It is, however, strange that Ps. xciii should be separated from Ps. xcv., and the difficulties of the little poem are so great that one is obliged to treat the traditional text very strictly, in case it should have arisen by editorial recasting of an older text. The result at which we arrive is certainly disappointing. We should have been glad of a psalm on a perfectly new theme, and if, as Hommel (*F. P. Z.* v. 48, [1898]) suggested, it was derived from a primitive Babylonian hymn to the god Ea, only those who think it essential to religion to isolate Israelite literature from external influences would take offence. The conjecture, however, is a gratuitous one. Nor can we even hold with Duhm that the original theme (cp. the title of Ps. xciii. in G) was the victory of Yahwè, at creation, over the primitive sea of chaos (a weakened form of the dragon-myth). Nor can the psalm be said to commemorate the restoration of Israel and the rebuilding of the temple regarded as a manifestation of Yahwè's royalty. It is, in its true form, a song of praise for the humiliation of Jerahmeel, which is the first act in the great drama of the final judgment. It is eschatological, and, copying Isa. xxvi. 1, we might well prefix to it the formula, 'In that day shall this song be sung in the land of Judah.' That the editor should have at all succeeded in recasting the psalm deserves high recognition. The vagueness and obscurity which envelop the psalm as it now stands is not without effectiveness. Some one has called it 'an echo of Niagara.' A similar echo can be heard in xlii. 8, a recast passage. The first part of the title in G (188), referring to the peopling of the earth, is in accordance with Jewish tradition (*Ko'h ha-shana*, 31a). Cp. on Ps. xxiv.

1 Yahwè [has laid low] Jerahmeel,

1

[By his] chiding he has extinguished Ishmael,

Yahwè has destroyed Asshur.

He has also laid low Tubal and Maacath.

Cush and Edom are abolished,

2

The Jerahmeelites thou hast made to vanish.

The Jerahmeelites are desolated,

3

Consumed are the Arabians and the Ishmaelites,

4

Yahwè has shown his glory on Jerahmeel.

10 Thy purposes are abundantly fulfilled,

5

The courts of thy house we shall enter,

O Yahwè! for endless days.

1-9. The description is anticipative. Cp. ix. 5 f., and xcii. // 13-20.

10. Parallel: Isa. xxv. 1. — 11. Cp. xcv. 6, xcvi. 8, c. 2, 4.

Critical Notes. The difficulty of the metrical arrangement of vv. 1, 2, as the text stands, is obvious. The double **לְבַשׁ** in v. 1 is also suspicious. The difficulties are largely caused by corruptions of ethnic names—corruptions which are common enough elsewhere. The following may approximate to the true text,—

יִהְיֶה [וְהָרִיד] יִרְחֹמֵאל
 [כִּנְעָרָתוֹ] בְּלֹץ יִשְׁקִיעֵאל
 יִהְיֶה חֲשֹׁת אִשׁוּר
 יִאֲדֹהֲקִרֵעַ תּוֹבֵל וּנְעֻבָת
 נִכְחָדוּ כִּשׁ וְאָדָם
 יִרְחֹמֵאלִים אֲבֹדָתָהּ
 יִנְשְׁמוּ יִרְחֹמֵאלִים
 בָּלוּ עֲרָבִים וְיִשְׁקִיעֵאלִים
 נֶאֱדָר בִּירְחֹמֵאל יִהְיֶה
 יִעֲצִיד נֶאֱמָנוּ מֵאֵד
 יִחְצֹרֵת בֵּיתָךְ נִבְאָה
 יִהְיֶה לְאֶדָּךְ יָכִים

In v. 1 the second **לִבֶּשׁ**, according to rule, should be **יִשְׁכַּעַל**. **בל** is evidently dittographic. **תְּכַל** being of course **תָּכַל**, **תְּכַל** should be **תָּכַל**. The other alterations are, in this context, very probable. **תְּכַן** (but G &c. **תָּכַן**) is a mutilation (see above). In v. 2 **אָדָם** = **כִּשׁ**; **כִּשׁ** = **אָדָם**. The dittography in v. 3 is manifest. The unexplained and inexplicable **דָּכִים**, like **נִהְרֹת** and **מֵעוֹלָם**, is a perfectly regular corruption of **יִרְחֹמֵאלִים**. Note Pases after the first **נִהְרֹת** and after **מִקְלֹת**. The latter word might have come from **יִרְחֹמֵאלִים**, but as we require a verb, we must look for the nearest possible verb. Omitting **נ** as due perhaps to dittography, and **ת** as arising perhaps from a mistaken assumption that the preceding **ו** was abbreviated from **וּת** (plur. ending), we get **קָלוּ**, i.e. **בָּלוּ**. In **מִים רַבִּים** and **אֲדִירִים** we have three corruptions of **עֲרָבִים**. **כִּשׁ** is too transparent to need comment. **נֶאֱדָר** = **אֲדָר**, cp. Ex. xv. 6, 11. Note Pases after **עֲדָתָךְ**, plainly a corruption of **עֲצָתָךְ** (Isa. xxv. 1); cp. Job x. 3 **עֲצָתָךְ** from **עֲדָתָךְ** (Gr.); Ps. xxix. 2, **בְּהִדְרָתָךְ**, G S **בְּחִצְרָתָךְ**. **קָדֵשׁ** may come from **חֲצֹרֵת**; the idiom thus becomes more natural. Such interchanges of letters are abundantly paralleled. That **נֶאֱדָר** is wrong, is very evident.

PSALM XCIV.

To understand the material which comes before us as Ps. xciv. we must undo the work of the redactor. Reluctant as one may be to admit this, it is a perfectly necessary hypothesis that our Ps. xciv. is made up of two psalms, both in trimeters, and both dealing with the problem of the oppression of Israel, but differing in this important respect, that while xciv.⁽¹⁾ calls upon Yahweh for immediate vengeance, and records a moment of despairing scepticism, xciv.⁽²⁾

rebukes the 'dullards' who fell into this error, and gives fruitful suggestions for the justification of the divine dealings. The latter psalm, which may be regarded as a correction of the former, also assures Israelites that Yahwè cannot forsake his people, as the continued existence of Israel provisionally shows. The true believer will not give way even to the strongest temptation. Yahwè always interposes in time, and the final extinction of Israel's foes, which will be the supreme and decisive theodicy, will not be refused to the prayers of the believing community. According to Duhm, Ps. xciv. (as a whole) belongs to a group of psalms (including lvi.—lxx., lxxii., exl.) in which the party of the Sadducees and the reigning Ammonite family are attacked, especially on the ground of their gross misconduct as judges and rulers. This, however, is based on the incorrect Masoretic text: Duhm even lets the phrase נָסַח הָיוּת (v. 20) and the not less improbable content pass uncriticized. The fearless critic of the text of Job should not have treated us so badly, and such an able exegete should have scrupled at giving this annotation on נָסַח in v. 10 (which certainly seems to prove that the foes spoken of are, either in part or altogether, foreigners). 'The meaning is, not the nations or the heathen, but the people, as is shown by אֲנָח in the parallel.' Olshausen is at any rate more plausible when he indicates as the occasion of Ps. xciv. the deeds of violence committed by Baechides and Alkimos according to 1 Macc. vii. 8 ff., ix. 23 ff. Cp. Q¹ 72, where the cruel conduct of the soldiery of Artaxerxes Ochus is proposed as an alternative; also Delitzsch, p. 647, who suggests the later Persian period. The psalm, however, should be explained precisely as such parallel psalms as lxxviii. and xcii. See pp. Ps. lxxxi.

XCIV.—1.

- | | | |
|----|---|----|
| 1 | O God of vengeance, Yahwè, | 1 |
| | O God of vengeance, shine forth! | |
| | Lift thee up, thou Judge of the earth, | 2 |
| | Give their due to the traitors! | |
| | O Yahwè! how long shall the wicked, | 3 |
| | How long shall the wicked exult? | |
| | The Arabians speak insolently, | 4 |
| | All the clans of On plot craftily. | |
| | Thy people, O Yahwè! they crush; | 5 |
| 10 | Thine inheritance they afflict; | |
| | The widow and the orphan they slay, | 6 |
| | The sojourners they butcher. | |
| | In league are Cush and M ¹ ecath, | 20 |
| | Miqur, Ishmael, and Jerahmeel; | |
| | They are passionate against the soul of the righteous, | 21 |
| | They plot together [against] innocent blood. | |
| | And I said, 'Yahwè doth not see, | 7 |
| | Jacob's God doth not observe; | |
| | Who will rise up for me against the Miqr ¹ ites? | 16 |
| 20 | Who will stand forth for me against the clans of On? | |

XCIV.—2.

- 1 O ye dulla'ds among the people, be observant ! 8
 O ye fools, when will ye understand ?
- He who stretched forth the ear, can he not hear ? 9
 He who formed the eye, can he not regard ?
 He who possesses the nations, can he not punish ? 10
 Can he not teach Edom knowledge ?¹
- Happy the man whom thou disciplinest, O Yahwè ! 12
 And teachest out of thy law,
 To be quiet before evil-doers, 13
 10 Until the pit be dug for the ungodly.
- For Yahwè will not abandon his people, 14
 He will not forsake his inheritance ;
 For the righteous will yet trample on the Zarephathites, 15
 And all the Ishmaélites will be cut off.
 Unless Yahwè had been my help, 17
 I should have become a dweller in the Gloomy Land.
- If I say, 'My foot wavers,' 18
 Thy lovingkindness, O Yahwè ! holds me up.
 When anguish within me is great, 19
 20 Thy consolations delight my soul.
- Let Yahwè be to me a sure retreat, 22
 Let my God be my rock of refuge ;
 Let him requite them for their wrong-doing, 23
 And extirpate them for their wickedness.²

xciv.⁽¹⁾ 2. **Shine forth,** שִׁינָה, the language of theophanies (see on l. 2).

11 f. The phrases 'widow,' 'orphan,' 'sojourner,' are to be explained symbolically. They are meant to suggest the helpless condition of Israel. Cp. x. 14, 18, lxxviii. 6, cxlvi. 9.

13 f. Cp. on lxxviii. 6, xcii. 8 f.—15 f. *The righteous, innocent blood, i.e. members of the pious Israelite community who are basely slain.*

17-20. The complaint of believers who for a moment have lost their faith (cp. on lxxiii. 11 ff., cxvi. 11). 'Yahwè is blind or unobservant, and there is no human champion of my right.'

xciv.⁽²⁾ 1 ff. A rebuke to those who are represented by xciv.⁽¹⁾, ff. 17-20. It is Israel who is unobservant, not Israel's God. First, the writer appeals to the argument from analogy. 'God (you admit) planned and made the curious mechanism of hearing and

¹ Yahwè will make the clans of Edom to know that they are but vanity (v. 11).

² Yahwè our God will extirpate them.

seeing; is it possible that he himself is without the faculties which he gave you? Must he not hear those cries and see those outrages which ye, his creatures, see and hear? It is much less probable that Israel's unprincipled rulers are addressed (Duhm, comparing lxxxiii. 5, xiv. 5); **בְּיָס** can only mean 'in the people/at large.' Then the psalmist passes on to Israelite theology. The 'nations' belong to Yahwē (Ps. xlvii., &c.); can he fail to punish them when they violate his holy heritage? Edom in particular—for the poet means the nations of N. Arabia, shall he not learn from Yahwē that of which his own wise men (Jer. xlix. 7) are ignorant—the duty of reverence for Yahwē and Yahwē's people? The gloss in v. 11 (see margin) closely resembles part of a gloss in Ps. ix. x. (ix. 21, end) which incidentally throws light on our passage, because 'Jerahmeel' is the parallel to 'the nations.'

7-10. It is doubted whether the 'man' (**אִישׁ**) spoken of is the pious Israelite in general or the Israelite community. Probably Smend is right (*ZATW*, 1888, p. 128) in taking the latter view, cp. Lam. iii. 1, **אִישׁ הַקָּהָל**, where the community speaks, and note that the person who says, 'If I say, My foot wavers,' &c. (II. 17 f.), is clearly one who has learned Yahwē's lovingkindness to Israel from his law. This precious volume is in fact the ordinary channel of the divine discipline or admonition (**מוֹסֵר**). The legal and prophetic Tora both inculcate the doctrine that sooner or later punishment will overtake the wicked, who will fall into the very 'pit' which he made for others.

16. **The Gloomy Land**, i.e. Sheol (as cxv. 17). See crit. note.

Critical Notes. xciv. 4. **M** **נָאִים**. Read **בְּנָדִים** (see on ix. 6).—7. **M** **יִבְעִינוּ**. Read probably **עִרְבִים** (see on lix. 8).—8. **M** **יִתְאָמְרוּ**. **G** **ααλῆσουσι**. Ba., 'talk together'; *HDB*, 'talk proudly'; Driver, 'bear themselves loftily.' All very improbable. We might read **יִתְעַבְרוּ** (lxxxviii. 21, &c.), but this would be too strong. Read probably **יִעֲרִימוּ** 'deal craftily' (lxxxiii. 4, with **סֹד**).—**M** **כָּל-פַּעְלֵי אֵין**. Read probably **אֵין כָּל-אֶלְפֵי אֵין** (see on xci. 8).—11 f. For **וְנָר** read **וְיָתוֹם**, and for **וְיָתוֹמִים** read **וְנָרִים** (Gr.). The order as in **G** **וְנָר וְיָתוֹמִים** and **נָר** are never combined.

13 f. **M** **הַיְהִבֶּדֶךְ בְּפֶא הָיוֹת**. **G**, *μη συνεπρόσεται σοι θρόνος ἀνομίας*; **J**, *numquid particeps erit tui thronus insidiarum*. *WF*, 'has the throne of wickedness thee for an ally'; Hitz., Ba., 'can the throne of destruction ally itself to thee?' The clause itself, and each word in it, are suspicious. (1) The form **יָחַב** cannot be satisfactorily explained; see Kon. i. 257, ii. 254a; Ges.¹⁶, § 63 m; Perles. *Anal.* 74; (2) **בְּפֶא הָיוֹת** is most improbable. **דָּבַר הָיוֹת** (xci. 3^b) is possible, because **הָיוֹת** describes the nature of the **דָּבַר**; this cannot be said of **בְּפֶא הָיוֹת**. Why did not the writer say **כְּפֶא עֹלָה**? (3) The use of **בְּפֶא** for 'one seated on the tribunal' is extremely awkward. (4) Verse 20, as commonly understood, does not fit into the context; nor is there any part of the psalm where it can conveniently be placed. In such circumstances we have before now found that the text disguises and distorts ethnic names. Assuming this to be the case here, two names at once suggest themselves in v. 20a and b respectively, viz. **כַּס** for **כַּס**, and **יִשְׁמַעְאֵל** or **יִרְחַמְאֵל** for **עַמֵּל**. Two other ethnics are possible, and become even probable,

through their juxtaposition with groups of letters more distinctly intelligible. The first word in *Ps.* 20a might come either from *חברו* (Gen. xiv. 3) or from *יחריבו*. The former suits the context best. Taking the *ח* in M's *כסא* with *הוות*, we get *אהוות*. We may plausibly correct this into *אהבת*, i.e. *מאבת* [ו]. Passing on now to *Ps.* 14, *צור* presumably comes from *צור*, i.e. *מצור* (see on lxxxiii. 8b), and the unintelligible *על-יחק* from *ירחמאל*. Thus the whole couplet (which probably stood between *Ps.* 6 and *Ps.* 7 till the supplementer, for editorial purposes, put it elsewhere) should probably run (cp. xcii. *Ps.* 13),—

**חֲבֵרו כֹּשׁ וּמַעֲכָת
מִצּוֹר וַיִּשְׁמַעְאֵל יִרְחַמְאֵל:**

15 f. M *ינודו*. Read *ירָבּוּ* (see on lvi. 6).—M *ירָשִׁיעוּ*. Read *יתַעֲצוּ* (lvi. 6).

17. M *יאַכִּירוּ*. 'The wickedness breaks out in words expressing the usual fancy of immunity from punishment (cp. x. 11, 13), which is then refuted in *Ps.* 8 ff.' (Hupfeld). The objection is that *Ps.* 8 expressly refers not to those who 'crush' and 'afflict' Yahwe's people, but to a section of that very people, that *Ps.* 10 as expressly relates to God's conduct towards the nations as something which is misunderstood by the unintelligent Israelites, and that *Ps.* 12–15 contain the assurance that Yahwe will not forsake his people, for the pit of retribution will soon be dug for the wicked. Evidently there is an error in the text; for an exact parallel see lxxiii. 11. The true reading must be *וְאָכַר*. Cp. אמרתי. *Ps.* 18.

18 f. Read probably *מִרְיָקוֹם עַל-עֵבֶד*.—M *כִּרְעִים*. Read *פָּעָלִי אֲנִי, כִּרְעִים*. Read *אֶלְפֵי אֲנִי, מִצְרִים* (xxvii. 3, lxiv. 3). (see on *Ps.* 8).

xciv.¹² 1. Read perhaps *בִּינוּ נָא* (Bi.); G *οὐνεα* *נָא* would fall out after *נָו*.

3. M *הַנִּמְעֵ*. Read *הַנִּטָּה* (Gr.). Cp. Isa. li. 16, where for *נִמְעֵ* read *נִטָּה* (Houb.).

5. M *הַיֹּסֵר*. Du., *הַיֹּסֵר*. But a recognition of God as the universal Teacher is not to be expected here. According to *Ps.* 7 it is the righteous Israelite whom Yahwe 'disciplines.' Read, not *הַיֹּסֵר* as We. and Roy, p. 58, for an obvious reason (see *Ps.* 4), but *הַיֹּרֵשׁ*. It is as the possessor of the nations, not as their former, that Yahwe punishes them.

6. M *הַקִּלְמֵד אֶדְם דִּיעַת*. Neither in sense nor in form is this clause satisfactory. The *גִּוִּים* of *Ps.* 5 are evidently the hostile nations (as lxxix. 1, lxxx. 9, &c.), but whether *אֶדְם* can be limited to Israel's enemies is extremely doubtful. Having regard to *Ps.* 4, 20, we should

almost certainly read אָדָם (xc. 3). But the form of the clause still requires amendment. There is only one remedy; it is a perfectly possible one, and it also improves the sense. Read הִלְאֵלְמָד אָדָם דָּעַת. Nearly so Wellh., but he weakens the case for הִלְאֵלְמָד by retaining אָדָם.

Now as to the *gloss* in *77. 11*. Why should any one have cared to make the trivial comment, 'Yahwè knows that the devices of man are but vanity'? Sense is restored by reading, יָדַע מְשָׁפְחוֹת אָדָם בִּיחֲמָה הָבֵל. The 'devices' of the enemy are wicked; the enemy himself is vain, כִּיחֲמָה is a 'constructio ad sensum.'

9. M לַהֲשִׁקִּיט לֹא מִיָּמִי רַע. Very difficult. לַהֲשִׁקִּיט indeed is plain; it is the lesson which the Torah constantly teaches (cp. Isa. vii. 4, xxx. 15). But why לֹא? and why מִיָּמִי רַע? We should expect the line to describe the circumstances which make this lesson difficult to practice. Line 10 suggests that these circumstances are the prosperity of the wicked, for whom the 'pit' of ruin has not yet been visibly 'dug,' and the adversity of the righteous. Read לַהֲשִׁקִּיט לְפָנֵי מְרַעִים, and compare xxxix. 2. That לְפָנֵי should become לִפְנֵי is palaeographically very possible, and for the corruption יָמִי רַע we have a parallel in xlix. 6.

13 f. M is rendered by Driver, 'For judgment shall return unto righteousness (from which it is now divorced, *77. 20, 21*)'; by *WF*, 'For in the end must judgment be given for righteousness'; by Duhm, 'For the rule will once more turn to the righteous' (*צְדִיק*), i.e. to the Pharisees. But is such a forced expression in the psalmist's style? Duhm's צְדִיק (so *S 2*) is doubtless right, but much more correction is required. Read מִיָּעוֹר צְדִיק יָבוֹס צְרַפְתִּים (צ' = משפט, as vii. 7, Ezek. vii. 23). G agrees with M, except that *εως ος* presupposes עַדכִּי.

14. M וְאַחֲרָיו כָּל־יֹשֵׁרֵי לֵב, 'and all the upright in heart [shall go] after it' [or, as Du., 'after him'], but we need a verb to correspond to the verb in *7. 13*. Wellh. suggests וְאַחֲרֵית לֵשָׁרָה (cp. xxxvii. 37), but the parallelism produced is insufficient. The text must be corrupt, and on the analogy of בְּרִי לֵב (lxiii. 1), אֲכִירִי לֵב (lxxvi. 6), and לֵב יָחִיד (lxxxiii. 6) for יִרְחַמְאֵלִים we should most probably read כָּל־יִשְׁמְעֵאֵלִים.

16. כְּמִעַט and דּוֹכָה both probably come from לָמוֹת [צ], If דְּמִיָּה, 'silence,' were one of the synonyms for שָׁאוֹל, why is it never found in Job? צִרְמוֹת, on the other hand, is common in Job, and occurs four times in Pss. (M). דּוֹכָה occurs again, it is true, in cxv. 17, apparently for שָׁאוֹל, but when one of these already corrupt passages had convinced the editor that Sheol might be designated Dumah, it was natural that he should introduce this supposed name into the other

passage. In both places G has צלמת (s), which in Job xxxviii. 17 = צלמות. רומה represents למות; כניעם comes from לכניע, i.e. צלמת (cp. error in lxiii. 2). צ, therefore, was dittographed; or rather a badly written צ was corrected.

19. M שרעפי. Read שרעפי (G S, Gr.). שר is usually identified with שרעים (Job iv. 13, AN. 2) = סרעים (1 K. xviii. 21). Cp. Kön., ii. 1, p. 472. All very doubtful. In 1 K. read סרעים (Klo.; cp. Che., JQR, x. 568 f.; Jastrow, JBL, xvii. 108 ff.). The Job passages cannot be treated here. See also on cxix. 113, cxxxix. 23.

21. M ויהי; so G; cp. Hitzig. Rather ויהי (Gr.). Cp. ix. 10.—
23. M וישב. Rather וישב (Gr.); G ἀνοδῶσαι. Omit repetition at end of psalm.

PSALM XCV.—I.

TRIMETERS. Rejoicing in the recovery of its land; to which the N. Arabian border-land has been added (cp. Obadiah), Israel invites its members to praise Yahwè. The psalm is eschatological.

- | | | |
|----|---|---|
| 1 | Come, let our cries ring unto Yahwè, | 1 |
| | Let us acclaim the Rock which succours us; | |
| | Let us come before his face with thanksgiving, | 2 |
| | Let us exult unto him with chanting; ¹ | |
| | In whose hand are the farthest parts of the land, | 4 |
| | Whose are the mountain-ranges, | |
| | Whose is Jerahmeel—he made it, | 5 |
| | Ishmael—his hands formed it. | |
| | Enter ye, let us worship, let us bow down, | 6 |
| 10 | Before Yahwè our God let us bend the knee, | |
| | For he made us, and led us on— | 7 |
| | The flock of his tending and his people. | |

5 f. Cp. Isa. viii. 9, Jer. viii. 19. The geography is archaic. The poet has heard of the old kingdom of Meluhha (= Jerahmeel?), of which that of Mišr was a vassal, and which seems to have extended as far as Midian (Winckler). Perhaps, however, the mountains in the Negeb itself may have been regarded as relatively distant. The creation of these mountains

is a proof of omnipotence. N. Arabia, otherwise Jerahmeel or Ishmael, is emphatically a mountainous land. Hence, in lxx. 5, 6, the mention of Mišrim and Jerahmeel at once suggests a reference to mountains.

11. **He made us.** In a special sense (as c. 3, cxlix. 2; Isa. xliii. 21, xlv. 2, Dt. xxxii. 6, 15).

¹ For Yahwè is a great God, | a great king above Jerahmeel (v. 3).

Critical Notes. Verse 3 interrupts, and seems to have been a marginal note (see on xcvi. 4 f.). In l. 4, for נִרְיֶע read perhaps נִנְיָדָה (Du.).

5. מִכְחָרָי; a ἀπ. λεγ. 'Α ἐξίχθιασμοί; Σ κατώτατα; J 'fundamenta.' 'Lucus a non lucendo.' See Jer. xxxi. 37 (Ba.). G, by a good guess, τὰ πέπρατα. Ba., כְּרַחֲקֵי (Isa. viii. 9).—M תוֹעֲפּוֹת הָרִים. Surely הָרִים answers to the intention of the editor, who supposes a quotation from Num. xxiii. 2, xxiv. 8. G, guessing again, τὰ ὑψη τῶν ὀρέων. Read הָרִים בְּתַפּוֹת הָרִים (cp. Isa. xl. 14).

7 f. M הִים. Read יִרְחֵמָאֵל (cp. on lxx. 6, lxxxix. 26).—M יִבְשֶׁת. Read יִשְׁכַּעְאֵל (cp. on lxxvi. 6).

9 f. Transpose עִשְׁנֹו (pointing יִעֲשֶׂנוּ) and אֱלֹהֵינוּ. This is confirmed by c. 3, where the *quotation* gives the right order, and also establishes our next correction, viz. וַיְבַרְכֵנוּ for וַאֲנַחְנוּ. It is possible, however, that when xcv. 1 and xcv. 2 were combined, the editor found the incorrect reading וַיְבַרְכֵנוּ, 'and brought us to rest' (Ex. xxxiii. 14, Isa. lxiii. 14?), and devised a contrast between the ancient Israelites whom God refused to bring to the 'rest' of Canaan, and the pious community which actually lives in Canaan, and looks forward to more perfect rest when Yahwè shall interpose in its behalf. For עַם כְּרַעֲיָתוֹ read צֶאֱן כְּרַעֲיָתוֹ וַעֲמֹ (so partly Bi.); see lxxix. 13.

PSALM XCV.—2.

TRIMETERS. A warning against imitating the disobedience of the forefathers. Cp. the last crit. note on xciv. 11.

1.	Yahwè Elohim [speaks] ;	7c
	O that ye would hear his voice !	7d
	Harden not your heart as at Meribah,	8.
	As on the day of Massah in the wilderness,	
	Where your fathers tried me,	9
	Proved me, and yet had seen my doing.	
	Forty years I had a bathing	10
	For ⁺ such ⁺ a froward and defiant race ;	
	They were a people of erring heart,	
10.	And were ignorant of my ways,	
	So that I swore in mine anger,	11
	Never shall they come to my resting-place.	

2. Cp. lxxxi. 9b.—3 f. Meribah . . . xx. 1 ff.—7 ff. See Num. xiv. 21 ff. Massah. Cp. Ex. xvii. 1 ff. Num.

Critical Notes. 1. M ידו ריוס, miswritten for יהוה אלהים. Parallel cases, ידי for יהוה, lxxvii. 3: יום and יעם for אלהים in lxxviii. 20. Prefix דבר (l. 1): -8. M's ואמר should be ומרה; the divine speech comes later. Supply סרר (lxxviii. 8). For בדרר (i gives הַיָּעֲרִיץ יָעֲרִיץ; T בדרא כדברא. Makeshifts which now become unnecessary.

PSALM XCVI.

TETRAMETERS interspersed with trimeters. The theme of xcv.¹ is resumed, but the closest parallel is Ps. xxix., where, as here, the Jerahmeelites who are left after the judgment are summoned to recognize their mighty and righteous sovereign, Yahwe, by worship and offerings in the temples, also by recounting Yahwe's glorious deeds to more distant peoples. Like its companion psalms, Ps. xcv. has been recast by an editor, so as to adapt it for later use. In its adapted form it has been used in 1 Chr. xvi. 23-33. Cp. Isa. xlii. 10-12 (and notes in *Crit. Bib.*). The additional verse (13) occurs again with a slight alteration at the end of Ps. xcvi. As Duhm remarks, it may be derived in both psalms from the temple ritual.

- | | | |
|----|--|-----|
| 1 | Sing to Yahwè a song that is new, | 1 |
| | Sing to Yahwè, all ye in the land ; | |
| | Sing to Yahwè, O ye of Ishmael, | 2 |
| | Proclaim his deliverance, O ye of Jerahmeel ; | |
| | Tell of his glory among the nations, | - 3 |
| | His wonders among all the peoples. | |
| | For Yahwè is great and highly to be praised, | 4 |
| | Terrible is he towards all those of Ishmael. | |
| | For [to him belong] all the Jerahmeelites, | 5 |
| 10 | It is Yahwè who made Ishmael. | |
| | State and splendour are before him, | 6 |
| | Strength and magnificence are in his sanctuary. | |
| | Ascribe to Yahwè, O ye families of the Aramites, | 7 |
| | Ascribe to Yahwè glory and strength ; | |
| | Ascribe glory to Yahwè, O ye of Ishmael, | 8 |
| | Bring offerings, and enter his courts ; | |
| | Worship Yahwè, O Rehoboth and Cush ! | 9 |
| | Exult before him, all ye in the land. | |
| | Extol Yahwè, O ye of Jerahmeel, | 10 |
| 20 | Yea, bend the knee, O Tubal and Maacath ¹ ; | |

¹ He will judge the peoples uprightly.

Let Ishmael and Missur rejoice, 11
 Let those of Jerahmeel sing praise;
 With the sound of the horn let Asshur exult, 12
 Yea, with the sound of the trumpet let him shout for joy.¹

f. שִׁיר חֲדָשׁ, as xcvi. 1. See on xxxiii. 3.—2. כְּלִדְהָאָרֶץ. 'All ye in the land' is better than 'all mankind' (Duhm, *alle Welt*) because of the references to N. Arabian peoples in the sequel. Israel and his new proselytes are meant. Nor can it be

said that כְּלִדְהָאָרֶץ has here (and in c. 1) a weakened sense. The supposed analogy of כְּלִיבֶשֶׁת, Joel iii. 1, cannot be safely urged (see *Crit. Bib.*).

7 f. Cp. cxlv. 3, xlviii. 2; also xc. 3 (gloss), xlvii. 3.—12. עוֹ, תִּפְאָרֶת, as lxxviii. 61.

Critical Notes. 3. מִבְּרַכְּנוּ שְׂכוֹ. In accordance with מְיוֹס־לִיּוֹם in v. 26. But this, as we shall see, must be altered; consequently 'ש' ב' also needs revision. With the other psalms of this group before us, it is probable that בְּרַכְּנוּ represents יִרְחַמְּאֵלִים, and that שְׂכוֹ has come from יִשְׁמַעְאֵלִים. Of these variants the latter is of course to be preferred (on account of l. 4).

4. מְיוֹס־לִיּוֹם, like יוֹם יוֹם in lvi. 9, a makeshift. Read יִרְחַמְּאֵלִים.

8. מִעַלְכֵּל־אֱלֹהִים. This vague statement that Yahwe is terrible in his superiority to all other divinities is not probable. The wonderful works spoken of in l. 6 are such as human beings have experience of. Read יִרְחַמְּאֵלִים (cp. lxi. 5).

9 f. Here and in xcvi. 7, M's אֱלִילִים should put us on our guard (cp. *Crit. Bib.* on Isa. ii. 20). 'All the gods of the nations are idols' (the rendering 'vain' is forced) is a gross tautology. Hence G substitutes אֱלִילִים, *idolatria*. Comparing xc. 5a, read כְּלִי־יִרְחַמְּאֵלִים, and in l. 10 for שְׂכִימִים read יִשְׁמַעְאֵל.

13, 15. For עֲמִים read אֲרָכִים, and for שְׂכוֹ read יִשְׁמַעְאֵל (see on xxix. 1, 3).

17. מִבְּהִדְרַת קֹדֶשׁ. We cannot read בְּחֻצְרַת (cp. G) on account of l. 16. Parallelism and the frequent confusion of קֹדֶשׁ and כֹּחַ suggest רְחֹבוֹת וְכֹחַ. This of course determines the right reading in xxix. 26.

19. מִכְּלֹךְ יְהוָה בְּנוֹס יְהוָה. The context, however, requires רָקְמוֹ [את]. יְהוָה בִּירְחַמְּאֵל. For the correction of אֲמָרוֹ cp. xvi. 2.

20. מִבְּלִיתֻמוֹת תִּבְלֵי אֶפְרַתִּימוֹן תִּבְלֵי, but G Σ J read תִּכְנוֹ (defectively); cp. on xciii. 1. Read אֶפְרַתִּימוֹן תִּבְלֵי וְכִיעָקֶת. Cp. on xciii. 1.

¹ Before Yahwe, for he is come to judge the earth: he will judge the world in righteousness, and the peoples in his faithfulness (v. 13).

21. Read probably **יִשְׁמְחוּ יִשְׁמַעְאֵל וּמִצְוֹר**. **אֲרִיץ**, as often, may represent **מִצְוֹר**; **תְּנֵל** (cp. xcvi. 1) appears to have come from a ditto-graphed **תְּנֵל**.

22. **יִרְחַמְאֵל** [ים] and **מִלְאוּ הַיָּם** (cp. lxxxix. 12) both represent **יִרְחַמְאֵל** [ים] may come from **יִרְחַמְאֵל**.

23 f. M **יִרְנֵנוּ בְּקוֹל שׁוֹפָר**.—M's **אֲנִי** should probably be **אֲנִי** (lvi. 10); so Ol., Gr., Bl., Che.¹, Du., though it may be a corrupt fragment of **יִרְנֵנוּ בְּקוֹל שׁוֹפָר** (written in error). Continue **יִרְנֵנוּ בְּקוֹל שׁוֹפָר**. Cp. xcvi. 6. **כָּל-עֵצֵי-עֵר** is strange; we should at least expect definite trees to be mentioned as representatives.

In v. 13 (cp. xcvi. 9) **כִּי בָא** is dittographed.

PSALM XCVII.²

TRIMETERS. Still the same theme—Yahwe, in fact as well as in right, sovereign of Palestine and (north) Arabia, and Arabia recognizing her sovereign with acclamations. Again cp. lxi. xli. 10-12, a passage which enables us to fill up a lacuna in l. 2. The later writers were fond of descriptions of theophanies (see *OP.* 150, 344, 353)—descriptions which have to them merely a symbolic value, though the truth behind the symbol was never more firmly believed in. Literary reminiscences abound in this psalm, which is one of those 'costly mosaic works' too often overlooked by careless readers of Scripture (Abp. Trench on Rev. iii. 1-6).

1	Yahwè reigns; let the land exult, Let Arabia [and Ishmael] rejoice. Clouds and darkness are around him,	1
	Righteousness and judgment are the base of his throne. Fire consumes before him, And a flame makes Ishmael ¹ to burn; His lightnings illumine Tubal,	2
	Misur sees it and is in terror. The mountains melt like wax ²	3
10	Before the Lord of the whole earth; Ishmaelites declare his righteousness, And all the peoples see his glory. Disappointed are all Arabia and Ishmael, Those of Jerahmeel do homage unto him. Zion heard of it and rejoiced, The daughters of Judah exult.	4 5 6 7 8

¹ His adversaries

² Before Yahwè.

Because of thy judgments, O Yahwè !
 For thou¹ art sovereign over² Edom,
 20 Thou art exalted above all Jerahmeel.

9

Appendix.

Those that hate evil doth Yahwè love,

10

He preserves the souls of his loyal ones,
 From the hand of the wicked he rescues them.

Light rises for the righteous,

11

And joy for the upright in heart,

Rejoice, ye righteous ! in Yahwè,

12

And give thanks to his holy name.

Comp. the theophanies in Pss. xviii, l, lxxvii. For ll. 9-12 cp. Mic. i. 4, Zech. iv. 14, vi. 5, Pss. l. 6, xcvi. 3,

Isa. xxxv. 2, xl. 5, lii. 10, lxxvi. 18, &c. For ll. 15 f. cp. xlvi. 12.

Critical Notes. 2. מ אים רבים. Both אים and רבים occur in the prophets as corruptions of ערבים.

5 f. מ תלך. Read תאכל. Before תלהט insert להבה (Hare, Kenn.); cp. lxxviii. 15, cvi. 18. For סביב read, as elsewhere, ישמעאל. Omit צריו (כצרים ?) as a gloss on יש.

7 f. Point תבל, and for ארד[ה] read, as elsewhere, מצר.

9, 11. לפני יהוה is virtually dittographic.—For השמים read ישמעאלים (see l. 6).

13 f. According to Duhm, v. 7a and b is an 'absurd interpolation.' 'The makers of images, who boast of the idols, will not be led to doubt their position by a storm; besides the interpolation is specially ugly before v. 7c, where the אלהים are treated like the בני אלים of Ps. xxix. ("all gods worship him").' But experience of the disguises assumed with considerable regularity by N. Arabian ethnics enables us to detect another text underneath the present 'absurd' passage. ערב = עבר; ירחמאלים = אלהים, כתהללים, ישמעאל = פסל. Read therefore,

בשו כל ערב וישמעאל
 השתחורלו כל ירחמאלים

19. Omit יהוה (metre); also כל דארץ, as an insertion made at the same time when אדם (Edom) became מאד.

¹ O Yahwè.

² All the earth.

21. Read אֶהְיֶה and שָׁנֵא (We., Du.).

25. Read זָרַח or זָרַח (G J S T) with Mich., Ol., Hu., Bi., Gr., Bā., We., Du.

PSALM XCVIII.

PENTAMETERS. Again poetical mosaic-work. Especially note coincidences with Pss. xcvi., Isa. xlv. 23, xlix. 13, lii. 9, lv. 12, lix. 16, lxxi. 5. Cp. Stade, *Kaden u. Abhandl.*, 72 (Messianic hope).

Marked. Of Arab-ethan.

- 1 Sing unto Yahwè a new song, | wondrous things has he done ; 1
- His right hand has made him the victor, | his holy arm.
- Yahwè has made known his victory | * * * 2
- In the sight of those of Jerahmeel | he has unveiled his righteousness ;
- He has remembered his lovingkindness and his faithfulness | to the house of Israel, 3
- All the ends of the land have seen | the victory of our God.
- Acclaim Yahwè, all ye in the land, | break into a song of joy ; 4
- Sing praise to Yahwè with the lyre, | with the sound of melody. 5
- [Shout to him] with trumpet-notes, | and with sound of cornets, 6
- 10 Raise a cry before [our God] | Yahwè the king !
- Let those of Jerahmeel sing praise, | Tubal and Ishmael ; 7
- With lyres, with pipes, and with timbrels, | let the Jerahmeelites shout for joy. 8

Critical Notes. Title. M has only כִּי־זָכַר, but G adds דָּאֵוִיד דָּוִיד. Either insert לָדוֹד or omit כִּי־זָכַר.

4. M דְּגִיִּים. The metre (which requires two beats) and the context (which points to Jerahmeel) bids us, in accordance with parallels, take הַנִּי as miswritten for יִרְחֲמֵאֵלִים (נ comes from כ).

5. After חֲסֵדוֹ G inserts לִיעֶקֶב, but this leaves too much for the short second hemistich. The Pasek here simply separates the two 1. In 27. 4 f. omit the first זָכַר and the second בִּכְנֹר.

¹ Before Yahwè, for he is come to judge the earth ; he will judge the world with righteousness, and the peoples with uprightness (v. 9).

9f. Prefix הַלְלוּהוּ (cl. 3).—Insert אֱלֹהֵינוּ.

11a. Read יִמְרוּ יַרְחֵמָאִים (see on xcvi., l. 22), and continue, תִּבֵּל וַיִּשְׁמָעָאֵל יִשְׁמָעָאֵל. M implies that 'the world' can 'thunder' like 'the sea.'

12. M נִקְרָאוֹת יִתְחַרְקָה. In Isa. lv. 12 it is the trees that 'clap their hands.' This is a possible expression because branches are called כַּפּוֹת. It could not, however, be said that the streams clapped their hands. Clearly we should read בִּנְנוֹרוֹת וּבִמְחוֹל וּבְתַף (xcviii. 5, cxlix 3, cl. 4). Either מְחוֹל = חָלִיל 'pipe,' or it was miswritten for חָלִיל. Read יִתְחַרְקָאִים יְחַד הָרִים וְ—חָלִיל.

PSALM XCIX.

FOUR five-line stanzas, each followed by a refrain of two words. Stanzas 1 and 3 consist entirely of tetrameters, but in stanzas 2 and 4 some lines are trimeters. Few psalms, as handed down by tradition, have given more trouble to expositors than this. The difficulty lies in vv. 4 and vv. 6-8. How is the opening of v. 4 to be rendered? And what is the event by which the administration of justice has been restored in Israel? Then, as to v. 6, why is Moses called a priest? And what have Aaron and Samuel to do with the legislative communications (v. 7) between Yahwè and Israel? And what were the wicked deeds which called for punishment? According to Bathgen, the present tenses in vv. 6, 7a show that the psalmist's intention is not to give merely a historical retrospect. Moses and Aaron and Samuel are heroes of prayer, who live again in their spiritual descendants, in so far as these descendants pray as believingly as their ancestors. He thinks that the suffixes in vv. 7, 8 refer to the entire category of the קְרָאֵי שְׁמוֹ ('callers upon his name'), i.e. the Israelites. Delitzsch, too, is of opinion that v. 6c is to be understood, not only of Moses, Aaron, and Samuel, but of the people which as mediators they represented, so that the עֲלִילוֹת ('evil deeds') will be those of the people. These theories, however (not excluding Wellhausen's, who has only one vigorous though too arbitrary correction—see on v. 4, and Duhm's, whose emendations of v. 4 and v. 8 are far too slight), are based virtually on the traditional text.

The psalm is parallel to Ps. lxxviii., Isa. xiv. 18-25, Zech. xii., xiii. (see *Crit. Bib.*), and the statement in l. 13 is in accordance with the probably correct text of Isa. lxvi. 21. The poet looks forward to the time when 'all the peoples [of Palestine and N. Arabia], i.e. all those non-Israelites who have not perished in the great judgment, will have become converted to the true religion. The expectation that some of the Jerahmeelites, in particular, will not only invoke the name of Yahwè, but become his priests, has a historical justification, for it is a well-grounded theory that the Levites came historically from Jerahmeel (see *Enc. Bib.*, 'Moses'). There is no occasion to bring the psalm down to the period of the forcible Judaizing of the Idumeans by John Hyrcanus.

1	Yahwè reigns, the peoples tremble ;	1
	He is throned on cherubim, the earth totters ;	
	Yahwè is a great [king] in Zion,	2
	He has sovereign power over all the peoples.	
	Let them praise thy name as great and awful,	3
א	Holy is Yahwè.	

Jerahmeel and Zarephath thou dost love,
Thou hast confirmed justice [and] judgment,
Righteousness in Jacob thou hast carried out.

10 Extol Yahwè our God,

And do homage before his footstool.

Holy is Yahwè.

Men of Jerahmeel [are] among his priests,
Men of Ishmael among those that call on his name,
That call upon Yahwè, and he himself answers them ;
In the valley of Arnon (?) and in the wilderness of Jerahmeel

They observe his monitions and the law that he gave them.

Holy is Yahwè.

O Yahwè, our God ! thou dost answer them,

20 A God that forgives hast thou been unto them,

And [a God] that had compassion from regard to their
prayer.

Extol Yahwè our God.

And do homage before his footstool ;

Holy is Yahwè.

Critical Notes. 2 ff. M תַּנְנוּ. נֹת is not known. (G σαλευθησεν, whence Du. תַּנְנוּ. (Ol. תַּנְנוּ. Gr. תַּנְנוּ.)—Insert מִלְּךָ (xlvi. 3).—For וְרָם read יָרוּם (cp. lvii. 6, 12), with Bi.

6. The refrain should probably be קְדוֹשׁ יְהוָה (Du.) ; cp. the closing words in M. הוּא and יְהוָה are easily confounded.

7 f. M וְעָזָא מִלְּךָ כִּשְׁפָט. Duhm omits כִּשְׁפָט אֱהָב as an editorial correction, and renders 'Royal power thou hast set up.' Read rather יִרְחֹמֶנִי וְצִרְפָּת. ר and ל, צ and ש, ר and מ confounded, &c. Cp. *Enc. Bib.*, 'Shaphat.'—Read וּמִשְׁפָּט.

13 f. מֹשֶׁה וְאַהֲרֹן. The improbability of this abrupt reference to Moses and Aaron, and of the representation of Moses as a priest, need not be shown at length (see introd.). כִּשְׁפָט seems to be a corrupt fragment of יִשְׁמְעָאִים written too soon ; אֶהְרֹן, of יִרְחֹמֶאֱלִים (note Pasek).—M וְשִׁמְעוֹן. Why Samuel? Read וּשְׁמָאִים (two beats).

16. M בְּעֶמֶד עָנָן יְדַבֵּר עֲלֵיהֶם, most unsuitable, however we may read 7. 6. Read perhaps יִרְחֹמֶנִי וּבְמִדְבָּר יִרְחֹמֶנִי. The second half of this is safer than the former.

31. מ ונקם על-עליותם. נקם על cannot be right. Herz proposes נ' מִקָּל. But the difficulty remains that l. 20 says just the opposite. Hi., Ba. read נחם, but this would not mean 'that passed over.' Duhm emends ונקם על-עליותם, 'but taking vengeance for insults directed to them.' But comparing Hos. xi. 8, where for נחמי Wellh. rightly reads רחמי (cp. S), we should rather read מרחם [אל], and continue the line with אלהתפלל.

PSALM C.

TRIMETERS. A liturgical psalm, conventional in expression, but no doubt sincerely felt. The persons addressed are Israel and Israel's new adherents from N. Arabia.

Marked. Of 'Arab-ethan.

- | | | |
|----|--|---|
| | | 1 |
| 1 | Shout unto Yahwè, all ye in the land, | |
| | Serve Yahwè with rejoicings, | 2 |
| | Come in before him with cries that ring. | |
| | For Yahwè—he is our God, | 3 |
| | He has made us and led us on, | |
| | His people and the flock that he tends. | |
| | Enter his gates with thanksgivings, | 4 |
| | His courts with songs of praise, | |
| | Give thanks to him; bless his name. | |
| 10 | [Praise him,] for [he] is good, | |
| | Yahwè's lovingkindness is for ever, | |
| | His faithfulness for all ages. | |

1. כל־הארץ. See on xcvi. 1.—altered repetition of xcvi. 6^a, 7^a, b (see corrected text).
 2. Serve, i.e. with sacrifices (Ex. iii. 12, Isa. xix. 21, 23).—4-6. A slightly

Critical Notes. (Title.) לתודה, G εὐχαριστήσιον; T על קרבן תורתא. Most assume לתודה to have been suggested by תורה in v. 4, but ת there has a perfectly general reference. But is the text right? ל after כומר ought to introduce the name of the guild or company in whose custody this and other psalms were. If so, תודה should be a corruption of ידותן, 'Jeduthun,' i.e. perhaps ערב יתן.

4. Omit דעו (perhaps from ירחמאל, a gloss; cp. xcvi. ll. 3, 4), and read אלהינו (C^{MS}AT). 'Acknowledge that Yahwè is God' is unsuitable; the context shows that those addressed (an expanded Israel) know Yahwè already.

5. **וְלֹא אֶנְחֵנוּ וְיִנְדְּלֵנוּ** is an editorial development out of an ill-written **וְיִנְדְּלֵנוּ**. It is useless to dispute over the rival claims of **לֹא** (Kt.) and **לֹו** (Kr.). The passage, as corrected, enables us to restore the true text of xcv. 7a.

10. Prefix perhaps **הַלְלוּהוּ** (Du.), and insert **הוּא** after **טוֹב**. Thus the stanza is completed.

PSALM CI.

PENIAMETERS. The vow of a prince. Let us look at the psalm from the new point of view suggested by our revision of the received text. It is parallel to Ps. xlv. and lxxii., in which the Messiah is depicted in colours derived from the legendary portrait of Solomon, but more especially to the latter, in which, as we have seen, it is the combined tenderness and severity of the Messianic king which is eulogized—his tenderness to the righteous poor of Israel, and his severity to the N. Arabians who have oppressed them. The ‘orphan’ and the ‘widow’ (the terms are of course collective) form a numerous class in the Jewish community; to care for them was one of the first duties of a ruler (lxxxii. 3, Isa. i. 17). The terms, however, are also used symbolically (see on x. 14) for the people of Israel, and it is possible that in l. 2 the speaker may mean that he (the Messiah) will avenge the wrongs of his oppressed people; to do justice among the Jerahmeelites would of course involve giving close attention to the interests of Israel. This may perhaps be confirmed by the closing stanza in which, as a means of removing from the holy city ‘all workers of wrong,’ the speaker promises (as it seems) to destroy all the wicked in Jerahmeel. The test of the psalm, however, seems to refer to the character of those who are to be admitted to the king’s court. They are to be ideal Israelites, of the type described in Ps. xv. and xxiv. 3-6; in particular they are to be free from the heathenish practices of N. Arabian divination.

Has the present text arisen at all through manipulation? According to Budde (*Zeit.* 7, Jan. 1897, pp. 202 ff.) the psalm was originally a monologue of Yahwe himself, and was altered by an editor into a hymn suitable for an earthly prince, as a standard of character. It is also possible to suppose that it was originally intended for the perusal and edification of some contemporary (post-exilic) prince, presumably one of the Maccabees—either Jonathan or Simon. This view may seem to be favoured by the coincidence in expression between z. 8 and 1 Macc. ix. 73 (cp. z. 23), xiv. 14, 36; for a further conjecture see *OP.* 68, 80. The latter view is more plausible, because it does not involve such arbitrary interference with the text as Budde’s view, to me at least, appears to do. But the two parallel psalms xlv. and lxxii., having already turned out not to be based on earlier psalms referring to a Maccabean prince, one may well hesitate to adopt such a view here. The text is indeed by no means free from corruption, but even in the form given by M it admits of an easy and unforced interpretation in a Messianic sense.—Bathgen rather strangely understands the speaker to be the post-exilic Jewish community; he takes the imperfects to be descriptive of the present; **מִתִּי תְבוֹא אֵלַי** is also more easily intelligible as the longing utterance of the community (cp. the promise in Ex. xx. 21). The theory, however, though held to be possible by Olshausen, is unnatural; it is best to adhere to the view expressed above—i.e. the speaker is the Messiah.

Of ‘Arab-ethan’: marked.

- 1 Piety and justice will I practise | among the Jerahmeelites;
I will give heed to the cause of the orphan, | the desire
of the widow.

I will go about with an honest heart | within my house;
None shall present himself before me | whose speech
is of ruin.

3

The doings of magicians do I hate, | it shall not cleave
to me;

[The diviners of] Ishmael and Ashhur, | the soothsayers
of Jerahmeel.

4

He that slanders his neighbour in secret, | him will I
destroy;

5

Whoso has a high look and a proud heart, | him will I
not sustain.

Mine eyes are on the faithful of the land | that they
may dwell with me;

6

10 Whoso walks blamelessly— | he shall serve me.

None that acts deceitfully shall dwell | within my house;
No speaker of his shall stand | before mine eyes.

7

In Jerahmeel I will destroy | all the wicked of the land,
That I may cut off from the city of Yahwè | all workers
of wrong.

8

1 f. The Messianic king, like Yahwè himself (lxviii. 6), is a father to the orphan. **מִשְׁפָּט** and **חֶסֶד** however, are also required of every true Israelite (Hos. xii. 7, Mic. vi. 8), and the persons whom the speaker refuses to admit into his household are precisely those who have no **חֶסֶד** or **פִּשְׁפֹּט**. These moral courses the Messianic king says, surely not that he will 'sing,' but that he will 'practise' (see crit. n.). In M the vow to take care of the orphan is followed by an earnest appeal to Yahwè to 'come' (for the final act of judgment?). Those who regard the psalm as Davidic, actually compare the speech of David in 2 S. vi. 9.

4. **דָּבַר בְּלִיעַל** **בְּלִיעַל** (see on xviii. 11. 9-12) is a special cha-

racteristic of the oppressive rulers and judges; cp. lviii. 1. 3, lxxxii. 1. 14.—

5 f. The abhorrence of the early Judaism for soothsaying is well known. Cp. Dent. xviii. 9-12, 14; Lev. xix. 26b.

8. *A high look, &c.* Cp. xviii. 28, cxxxi. 1. Prov. xxi. 4.—*Sustain*, i.e. as a member of my household; cp. 2 S. xix. 33.

11. *Within my house.* So the 'blameless' Job provides against transgressions in his household (Job i. 5), and so a very late psalmist makes the righteous man 'visit his house continually to take away unrighteousness' (Ps. Sol. iii. 8; cp. v. 7).—12. *No speaker of lies.* See on xv. 1. 4.—13 f. See introd.

Critical Notes. 1. **אֲשִׁירָה** can only be defended on the supposition that the *divine* **חֶסֶד** and **מִשְׁפָּט** are spoken of. But then we should expect **חֶסֶד־יְהוָה** and **מִשְׁפָּט־יְהוָה**. At the end of v. 1 we find **אֲמַרְהָ**, which is suspicious because it injures the metre. Presumably it has sprung from **אֲשִׁמְרָה** (cp. the opposite mistake in lix. 10), which was written in

the margin as a correction of **אשירה**, Otherwise we might emend **אשירה** into **אשור**. [Duhm has a similar idea; he corrects **אשירה** into **אשכרה**, and deletes **אומרה** as an arbitrary insertion. The coincidence is valuable.]

2f. For **בְּדָרַךְ תָּמִים** read **בְּדָבָר יָתוֹם**. Note Pasek after **אשכלה**. The inexplicable interrogative **כִּתִּי** which follows comes from **יָתוֹם**, written as a correction of **תָּמִים**. **תָּבוֹא אֵלַי** must come from **תִּאָּבֵת** **אֶלְמָנָה** (cxix. 20).—**בֵּיתִי**. G (R*) has *τὸ οἶκόν σου*. But see v. 7.

4. M **לֹא־אֵשֶׁת** (Pasek follows). Read **יִתְצַב** (v. 6); **צ** became **ש**.—M **דִּבֶּר**. Read **דָּבָר** (Gr.).

5f. M **עֲשֵׂה־סִטִּים**, a combination of difficulties. The vss. point **עֲשֵׂה**, which is the most natural course. **סִטִּים** (G *παρὰβίασις*) is usually identified with **שָׁטִים**, Hos. v. 2, but the text of that passage has been much misunderstood. Both for **סִטִּים** and for **שָׁטִים** (rather **סָטִים**), and for **סָטוֹם** in Ezek. xxviii. 3 we should read **חַרְטָמִּים**, 'magicians' (מ and ס confounded). The 'magicians of Miṣṣir' (Gen. xli. 8) were celebrated. Read **מַעֲשֵׂה חַר**. L. 6 should run, **יִשְׁמַעְמַל וְאִשְׁחֹר** [קסמי] **יִשְׁמַעְמַל** (as **לֵב** in Jer. ix. 25) = **מַאֲל**, i.e. **יִשְׁמ'** or **יִרַח**; **יִרַחמַל** = **רַע לֹאֵם אֲדַע**; **מַעֲוֹנִי** = **מַכִּינוּ**; **אִשְׁחֹר** = **יִסּוֹר** and **עַקֵּשׁ**. The corrections are in accordance with analogy, and add colour to the psalm.

7f. Kt., **מִלְשֹׁנִי** (Poel, here only). Kr., **כִּלְשֹׁנִי**, an unparalleled form. Should we not read **כִּלְשֹׁנִי** (Prov. xxx. 10)?—M **אוֹכֵל**. G *ροῦτῶν οὐ σαρκασθῆσιν* = **אָתוּ לֹא אֹכֵל**. Rather **אוֹתוֹ לֹא אֲכַלְכֵּל**. Cp. on cxii. 5b.

13. M **לְבָקָרִים**. The morning is no doubt the time for justice (Jer. xxi. 12), but why 'every morning'? Budde conjectures that in the original form of the poem (see introd.) it was Yahwè who asserted this claim comparing Job xxxviii. 12-15. Clearly the troublesome **לֵב** must be a scribe's error. Read **בִּירַחמַל** (cp. **כִּרְכַּל** from **יִרַח**). Cp. L. 1.

PSALM CII.

A COMPOSITE psalm (see crit. n. on vv. 12, 24-26). All three parts are in trimeters, though now and then the metre seems to be imperfect. The third part reminds us of II. Isaiah; Hitzig compares Isa. xlviii. 13, li. 16, lvi. 2, 22, li. 6, l. 9, xlviii. 12, xlv. 4. But the ideas were the common property of the later writers, and an early editor may well have thought that edification required a reference to them. In its final form Ps. cii. was endowed with a finely expressed and unique heading, appropriating the work to 'the sufferer, when he faints' &c. It is natural to suppose that the individual Israelite is meant, but with the **אֲנִי הַנֶּבֶר** of Lam. iii. 1 before us, we cannot help doubting this (cp. Smend, p. 130), and the reference in cii.⁽¹⁾ and cii.⁽²⁾ to the nation is, apart from the heading, undeniable. That the psalm is composite, will be clear from an inspection of the contents;

vv. 2-11, together with vv. 24, 25a, are altogether elegiac (cp. Psa. xxii., lxxix.); in the other parts of the psalm the writers soar above the miseries of the present. As to the date of cii¹, it is natural to derive a suggestion from Neh. i. 3, ii. 3, 13 ff., iii. 34 ff. (see *OP*, 70 f.); the walls of Jerusalem may, in fact, have been broken down at more than one crisis in the 'post-exilic' period. Besides the passages referred to, it is not impossible to compare 1 Macc. i. 31, ii. 6-14, x. 10 (cp. Beer, *Gemeinde-psalmen*, p. xxxix.). This, however, would require to be treated in connexion with a fresh historical treatment of that period, and cannot here be assumed. Kirkpatrick's view, that the psalm as a literary whole belongs to the close of the Exile, is only supported by the gloom of one part and the idealistic aspirations of another. But the current notions respecting the 'restoration' of Israel under Cyrus have received too severe a shock to permit us to hold this view. It is the Messianic age to which the psalmist looks forward.

*Prayer for the sufferer, when he faints, and pours out his
complaint before Yahwè.*

CII.—I.

- | | | |
|----|--|-----------|
| 1 | O Yahwè ! hear my prayer, | 2 |
| | And let my cry penetrate unto thee. | |
| | Hide not thy face [from thy servant], | 3 |
| | Guard me from those of Ishmael ; | |
| | Bend to me thine ear, | |
| | From those of Jerahmeel deliver me. | |
| | For my body is eaten up as by fire, | 4 |
| | My frame is scorched through as by a glowing heat, | |
| | My palate is parched like herbage, | 5 |
| 10 | My heart is dried up like [grass] ; | |
| | I am bowed down at the sound of Jerahmeel, | 6 |
| | Through Ishmael my bones are crushed. | |
| | I am like a pelican (?) of the wilderness, | 7 |
| | I resemble an owl of the ruins ; | |
| | I am disturbed and tremble as a bird | 8 |
| | Because of the revilings of Jerahmeelites. | |
| | Mine enemies ¹ insult me continually, | 9 |
| | • • • • | |
| | Yea, I eat ashes as if they were bread, | 10 |
| 20 | And mingle my drink with tears, | |
| | Because of thy hot wrath and indignation, | 11 |
| | For thou hast taken me up and flung me away. | |
| | My towers Jerahmeel has destroyed, | 12, 24 f. |
| | With the arrows of the warriors my dwellings. | |

¹ Jerahmeelites, Ishmaelites.

Cl.—2.

- | | | |
|----|--|----|
| 1 | Thou, O Yahwè ! wilt be enthroned for ever, | 13 |
| | Thy memorial is from age to age. | |
| | Now wilt thou arise and have compassion on Zion, | 14 |
| | For it is the time to have pity on her, for the set time | |
| | is come. | |
| | For thy servants have affection for her stones, | 15 |
| | And feel tenderly towards her dust. | |
| | And the nations will fear the name of Yahwè, | 16 |
| | And all the kings of the earth thy glory, | |
| | Because Yahwè has built up Zion anew, | 17 |
| 10 | And has shown himself in his glory [within her], | |
| | Has turned towards the prayer of the prisoners, | 18 |
| | And not rejected their supplication. | |
| | Recorded shall this be for the next generation, | 19 |
| | A new-born people shall praise Yahwè, | |
| | Because he has looked forth from his holy height, | 20 |
| | Out of heaven ² he has beheld the earth, | |
| | To hear the groaning of the prisoners, | 21 |
| | To loose those that dwelt in gloom. | |
| | The children of thy servants shall dwell in the land, | 22 |
| 20 | Their offspring will be established before thee, | |
| | That men may rehearse the name of Yahwè in Zion, | 23 |
| | And his praise in Jerusalem, | |
| | When the peoples are gathered together, | 24 |
| | And the kingdoms to serve Yahwè. | |

CHL.—3 (*an insertion*).

- 1 Of old thou didst lay the earth's foundation, 26
And the heavens are the work of thy hands.
They will perish, but thou wilt continue : 27
They all will wear out like a garment :
As a robe wilt thou change them, and they will pass
away,
But thou art still, He, and thy days have no end. 28

(Title.) תפלת; see v. 24.
 כי יעטף; cp. lxi. 3; *ἐν ᾧ περιεβύθη*
αὐτόν. ישפך שׂדֵי; cp. xlii. 5,
 lxii. 9, lv. 3, lxiv. 2; also 1 S. i. 15.

1-6. For the phrases cp. xviii. 7,
 lxix. 18, xxvii. 9, xxxi. 3. *My body*,
 נרמס, as Job xl. 18, Prov. xvii. 22.
 The vital juices of the body represent
 the moral strength of the personality.
 Whatever depresses this, may be said
 to dry up the 'bones.' On the other
 hand, Yahwē's felt presence 'makes
 fat the bones' (Isa. lviii. 11). For
 'bones' our idiom requires 'body,'
 'frame'; see on vi. 3. On the text,
 see crit. n.

8. *As by fire*. Cp. Jer. xx. 9,
 'There is in my heart as it were a
 burning fire shut up in my bones.'
 To hold back a message of Yahwē to
 others has the same effect as being
 deprived of his inward messages of
 peace to oneself. In both cases de-
 struction is the consequence of a pro-
 longation of this terrible experience.—
 כמוקר, 'like a hearth' (Del., Siegfr.
 St.), 'like a burning mass' (BDB).
 Kather 'like a burning glow,' as Isa.
 xxxiii. 14, מוקדי עולם. נהר, as
 lxix. 4.

9 f. Cp. xxii. 16.—11. Cp. xliv.
 16 f., lv. 4, xxxviii. 9 (כרכאתי).
 li. 10 (דכית). We must not, simply
 to justify an altogether improbable
 text, make בשרי here, and in cix. 24
 (M) mean 'my skin.'

13. I retain the conventional render-
 ing 'pelican.' But see *E. Bib.*, 'Pelican.'

17. Cp. xlii. 11.—19 f. It is the
 mourner's paradox—ashes his bread,
 tears his drink (cp. xlii. 4, lxxx. 6).
 Cp. *E. Bib.*, 'Mourning Customs.'—
 28. Cp. Job xxvii. 21, xxx. 22.

23 f. The crushing calamities
 brought upon Israel by the agency of
 the N. Arabian foes were the con-
 sequence of Yahwē's rejection of his
 people. *Towers*, as lxviii. 4, 14, Am.
 vi. 8, &c. חצי נבור, as cxi. 4, cp.
 cxxvii. 4. The text of lines 23, 24
 appears to have double representa-
 tion—in v. 12, and in vv. 24 f. Between
 these comes an inserted passage (cii.⁽²⁾),
 in which, for sufficient reasons, v. 29
 must be included.

CII.⁽¹⁾ 1-6. The fundamental idea
 in the early Judaism—Yahwē's eternity
 (cp. cii.⁽²⁾). For a time there may
 not be one stone of Zion upon another,
 but Yahwē's purposes are eternal. The
 'set time' (מועד, as Hab. ii. 3)

must have come. Can God have less
 pity on His people than Israel has
 for the stones of Zion? Lines 1 and
 2 accord with Lam. v. 19, where,
 however, כסדר is read instead of
 חכרד; but cp. Ex. iii. 15. Lines
 5 and 6 remind us of Neh. iii. 34, &c.
 (but see introd.).—7. The restoration
 of Israel, the prelude to a general
 adoption of the true religion. Here,
 at least, a psalmist makes no special
 reference to the N. Arabian peoples.
 Cp. Isa. lix. 19, lx. 3. The perfects
 in vv. 17, 18, 20 are of course future
 or relative perfects.

11, 17. *Prisoners*. Cp. lxxix. 11,
 lxxviii. 7, &c.

13 f. לדר אחרון; cp. xlviii. 14,
 lxxviii. 6.—עם נברא. Cp. 'נ' in civ.
 30, Ezek. xxviii. 13.

15 f. Cp. Isa. lxiii. 15; also
 Ps. xiv. 2, xxxiii. 13.—23 f. The
 Messianic age is referred to (see introd.,
 and cp. Isa. xlv. 20, lx. 3).

CII.⁽²⁾ Notice the parallels in
 II. Isaiah (xlvi. 13, cp. xlv. 24;
 li. 6, cp. i. 9). Usually the world is
 represented as enduring for ever (Gen.
 viii. 21 f., ix. 9 ff., Ps. cxlviii. 6).
 It is possible to find here a reflexion
 of the doctrine of the new heaven and
 earth. The indirect influence of Zo-
 roastricism, to which this doctrine is
 essential (cp. *OP*, 404 ff., *Enc. Bib.*,
 col. 1065), was probably felt more
 and more in the post-exilic period, so
 that this view is quite possible, and
 does not necessitate a Maccabean
 date (but cp. Charles, *Eschatology*,
 p. 123, note). Yet it is also possible
 that the language is merely that of one
 who is being pushed by his strong
 belief—in the divine eternity—to the
 confines of a new region of thought.
 The idea that the appearance of Yahwē
 would cause the hills to melt is found
 in Mic. i. 4, Nah. i. 5, Ps. xcvi. 3,
 civ. 32. Of these passages Mic. i. 4
 at any rate seems to be ancient.
 Babylonian influence is suspected here
 by Zimmern (*ATZ*, p. 560).

Critical Notes. (cii.¹.) 3. Insert **מַעֲבֹד**.—4. **כִּמְנִי**. Read probably **שִׁמְרִנִי**. The text is in disorder, and we must begin to remedy this by seeking for a verb.—**בְּיוֹם צָר לִי**. We need mention of those who cause the speaker's anxiety. Following the parallel of 2 S. i. 36 let us take **לִי צָר** as a corruption of **יִשְׂרָאֵל**, and this as a scribe's error for **יִשְׁמְעָאֵל**; and as elsewhere let us regard **וּם** in **יוֹם** as = **יִם**, the plural termination. Read **מִיִּשְׁמְעָאֵלִים** (so also by preference in lix. 17, lxix. 18).—**בְּיוֹם אֶקְרָא**. Read **מִיִּרְחֻמָּאִים** (cp. on lvi. 9).—Omit **מִהֵר**, a dittographed **יִרְחֵם** (and so best in lxix. 18).—**עֲנִי** read **הִשְׁעִי** (as lxix. 18).

7. Read **כִּי אָקִלּוּ כְּאִשׁ נִרְקִי**. Cp. **אִשׁ** **עִשּׂוֹן**, xxxvii. 20. The very defective parallelism is now cured. G at any rate supports **כ** for **ב** (*wasi nuppos*).

10 f. For **הוֹקָה** (= **הֶקֶה**?) read **חֲרָקָה**, and insert **חֲקִי**, which, as well as **חֵר**, underlies **הוֹכָה**. Parallelism requires the insertion of **כַּחֲצִיר**; strictly, two letters of this (**כ** and **י**) exist already in the superfluous **כִּי** of M (and G).

11. **כִּי**; see preceding note.—**שְׂכַחְתִּי**. Read **עֲזוּחֹתִי** (xxxv. 14. xxxviii. 7). **מֵאֲכָל לֶחֶמִי**, followed (v. 6a) by **מִקֵּל אֲנַחְתִּי**. The ordinary text is surely most unsatisfactory. The two pairs of words are to be regarded as variants. **מִקֵּל** is better than **מֵאֲכָל**, but **לֶחֶמִי** is preferable to **אֲנַחְתִּי** because nearer to the original reading, which was doubtless **יִרְחֻמָּאֵל** (cp. on 2 S. xxi. 19). **אֲנַחְתִּי** represents **יִחְמָן**. The scribe mistook **מ** for **ת**, and transposed the letters.

12. **דָּבַקָה עֲצָמִי לְבִשְׂרִי**. We should have expected 'my tongue cleaves to my gums' (cp. xxii. 16). What we find is usually explained as a reminiscence of Job xix. 20, where, however, the text is obviously in some disorder (see Budde and Duhm). Read here **וְנִדְכִי עֲצָמִי מִשְׁמְעָאֵל**. **וְנִדְכִי**, like **לְבִשִׁי** in Ezek. xxiii. 6, comes from **יִשְׁמְעָאֵל**; **רִי** may represent **מ**.

15 f. We expect some progress beyond the quiet melancholy suggested in // 13 f.; something like lv. 3-9 would be perfectly in place. Linguistically and exegetically **בִּדְדַּעַלְנִי** is suspicious. Why 'solitary on the roof'? A timid bird shrinks from the haunts of men. And does such a word as **בִּדְדַּעַלְנִי** exist elsewhere in the O.T.? We cannot appeal with confidence to Isa. xiv. 31, Hos. viii. 9, for in both passages corruption is suspected. Let us take an idea from Hos. viii. 9, where (see note) **בִּדְדַּעַלְנִי** probably represents **יִרְחֻמָּאֵל**. Read **רִנְתִּי וְאַחֲרָיִךְ כְּצִפּוֹר עַל-נִדְכֵי יִרְחֻמָּאֵלִים**. The changes involved are quite regular. **בִּדְדַּעַלְנִי** and **עַל-נִדְכֵי**, it is here assumed, have changed places, *i.e.* when **עַל-נִדְכֵי יִרְחֻמָּאֵלִים** became corrupt transposition became an

exegetical necessity. **נָדַד** is supported by T (alt.), Pesh., and Heb. MSS.; cp. Isa. xvi. 2, Prov. xxvii. 8.—**מְהִלֵּי בִי נִשְׁבְּעוּ**. That the first word is wrong, must be admitted. A parallel for the Pual part, with suffix does not appear to have been found (cp. Kautzsch-Ges., § 116 i; Kon., *Synt.*, § 23). G S imply **מְהִלֵּי**, 'my praisers.' Duhm, **מְהִלֵּי** (Poel), but would this mean 'those who mock at me'? cp. Isa. xlv. 25. If the text is right, we should prefer **מְהִלֵּי**, 'those that profaned me' (cp. Ezek. xxviii. 9). But is it right? Not only **מְהִלֵּי** but **בִּי נִשְׁבְּעוּ** excites surprise. This phrase is explained by the critics, 'use my name in their oaths' (cp. Isa. lxi. 15, Jer. xxix. 22). But could the name of Israel be used in imprecations of ruin except when a people was referred to, and this can hardly have been a frequent occurrence? The analogy of **יִשְׁמְעָל** in Gen. v. 12 &c. suggests that **מְהִלֵּי** (cp. G) comes from **יִרְחַמְאֵל**, and that of **שְׂמוּאֵל** in 1 Chr. xxiii. 16 for **שְׂמוּאֵל** = **יִשְׁמְעָל**, and **צַבְעִים**, 1 S. xiii. 18, also for **יִשְׁמְעָל**, favour the view that we should read **יִרְחַמְאֵל יִשְׁמְעָלִים**, a gloss on **אֲרִבִּי**. In other words, the gloss has supplanted a line of the true text.

23 f. According to Duhm, *vv.* 24 and 25a are a quotation from another poem in a different metre. But how can we speak confidently of metre till the text has been thoroughly examined? All that we can say at once is, that either *v.* 12 is superfluous or *v.* 24, 25a. One could more easily spare the former passage, which is not only commonplace but deficient in parallelism. But the Hebrew of *v.* 24, 25a is not at all smooth, whereas the psalm in general is smooth. Nor have we a clear right to separate *v.* 25a from *v.* 25b; indeed, Duhm himself in his German *Psalmen* makes the 'quotation' include *v.* 25b. Nothing but familiarity with types of textual corruption can help us. It is probable (see exeg. n.) that *v.* 12 and *v.* 24 f. have sprung from the same original. One can see at once that **אָמַר אֵלֵי אֱלֹהִים** (*v.* 25) represents **יִרְחַמְאֵל** (twice), and it then becomes very probable that **יָכִי** both in *v.* 24 f. and in *v.* 12 represents **יִרְחַמְאֵל**. Little less probable is it that **שְׁנוֹתִךְ** in *v.* 25b represents **מִשְׁכְּנוֹתִי**, and that **נָטוּי** in *v.* 12 either represents this word or (preferably), in conjunction with **וָאֲנִי** (= **וָאֵם**), **אֲרִמְנוֹתִי**. In truth, we require both these words for parallelism, and it is not impossible that **כַּעֲשָׂב** in *v.* 12 may come from **מִשְׁכְּנוֹתִיךְ**. In *v.* 24 f. **קָצֵר** and **בַּחֲצִי** clearly have the same original—probably **בַּחֲצִי**, which may also underlie **כָּצֵל** in *v.* 12. If so, **בְּדוֹר דּוֹרִים** (which otherwise—see on lxxii. 5, end—might represent **הוֹרִיד**) may stand for **נְבוֹרִים**. It only remains to explain **אִיבֵשׁ** in *v.* 12 and **כְּדוֹ** in *v.* 24. **אִיבֵשׁ** (like **יִשָּׁב** often) seems to represent **יִשְׁמְעָל**, a variant to **יִרְחַמְאֵל**, and **כְּדוֹ** may come from **יִרְחַמְאֵל כְּדוֹ**; **דָּרַד**, generally with some added letter or letters, several times represents **יִרְחַמְאֵל** (e.g. **חֲדָרַד**, Zech. ix. 1). Read therefore as an approximation

to the true text, which at any rate is partly right, and adequately conveys the original writer's meaning,

אַרְקִנֹתִי יִרְחֹמַל בְּחַד

בְּחֵצֵי נְבוֹרִים מִשְׁכְּנוֹתֵי

Of course, the present form of v. 25b was produced under the influence of the inserted passage, v. 26—28.

(CH.¹⁰) 1. Omit ו before אַתָּה (redactional). So Duhm. 3. Read עֲתָה, with Gratz.—10. With Duhm, read וְנִרְאָה (G) and append בְּקִרְבָּת (metre), which easily fell out after בְּכַבְדּוֹ.—11. M הִעֲרֵץ; G ὁ ἄνθρωπος ἐπὶ τῶν ὕδατων (ἐνִים); 'A ὁ ἀνὴρ ἐπὶ τῶν ὕδατων. Gratz follows G, but a better correction is אֲסִירִים (cp. v. 21a).—M תַּפְלָתָם. A repetition. Read תַּחֲנֻתָם; G τὰς ἐκτὸς οὐχὺς ἔρη (cp. G. vi. 10).

16. Omit the superfluous Yahwè; lines 16 and 17 now agree metrically.—17. Read אֲסִירִים (parallelism); cp. G.—18. בְּנֵי תְבוּתָה. Read שְׁכֵנֵי צִרְיֹת (lxxix. 11).

(CH.¹¹) 6. M שְׁנוֹתֶיךָ. The verb being masc., read יִכִּיד (Duhm).

PSALM CIII.

TRIMETERS. Thanksgiving to Yahwè, whose characteristic attributes of mercy and longsuffering the reversal of Israel's unhappy lot in the Messianic age (here represented as past) splendidly exemplifies. The original psalm appears to have been manipulated with a view to adapt it to the wants of a later generation, which had nothing to fear from N. Arabians. At the same time liturgical doxologies were added, perhaps in lieu of some omitted lines. Psalm ciii. and civ. appear to have been used liturgically in combination. Hence the closing line. The speaker, as Smeul (p. 130) rightly sees, is the community. So also Coblenz (pp. 68 f.).

Of 'Arab-ethan.

- | | | |
|----|--|---|
| 1 | O my soul ! bless Yahwè, | 1 |
| | And all that is within me (bless) his holy name. | |
| | O my soul ! bless Yahwè, | 2 |
| | And forget not all his benefits ; | |
| | Who has pardoned all thine iniquities, | 3 |
| | And healed all thy sicknesses ; | |
| | Who has delivered thy life from the pit, | 4 |
| | And crowned thee with kindness and compassion ; | |
| | Who has brought thee home from the house of | |
| | Arabia, | 5 |
| 10 | And gathered thy survivors from Cushan. | |

	Righteous acts doth Yahwè perform,	6
	And judgments for all that are oppressed.	
	He made known his ways unto Moses,	7
	His exploits unto the children of Israel.	
	Yahwè is full of compassion and pity,	8
	Long-suffering, and plenteous in lovingkindness :	
	He will not contend perpetually,	9
	Nor keep his anger for ever.	
	He has not dealt with us after our sins,	10
20	Nor requited us according to our iniquities.	
	For as the heaven is high above the earth,	11
	So high is his kindness over them that fear him ;	
	As far as the east is from the west	12
	He has removed our transgressions from us.	
	As a father has compassion upon his sons,	13
	Yahwè has compassion upon those that fear him.	
	For he—he knows of what we are made,	14
	And bethinks him that we are but dust.	
	Mortal man, ¹ his days are as grass,	15
30	As a flower of the field, so he blossoms ;	
	For a wind passes over it, and it is gone,	16
	And its place knows it no more.	
	But the lovingkindness of Yahwè is towards them	
	that fear him,	17
	And his righteousness unto children's children,	
	Unto such as keep his ordinance,	18
	And remember his behests. ²	
	Yahwè has established his throne in heaven,	19
	His dominion rules over all.	
	Glorify Yahwè, ye Jerahmeelites,	20
40	Ye Ishmaelites, and all Arabians !	

Liturgical addition to the adapted psalm (ll. 1-38).

1	Bless Yahwè, ye his angels,	20
	Ye heroes in strength, that perform his word,	
	To hearken to the voice of his word.	
	Bless Yahwè, all his host,	21

¹ Jerahmeel.

² To do them.

Ye his ministers, that perform his purpose.
 Bless Yahwè, all his works,
 In all places of his dominion,
 O my soul ! bless Yahwè.

22

1. **O my soul, bless Yahwè.** Israel is the true 'son of man,' 'the world's high priest,' who 'doth present'—The sacrifice for all' (G. Herbert). Cp. a striking passage of Philo (*OP*, 366).—3 ff. The national sins have been pardoned; as a pledge of this, prosperity in its highest form has been granted. Cp. Isa. xl. 2.—7. **יְצַחֵת**; see on xvi. 10.—9 f. *House of Arabia*, rather than 'house of servants,' parallel here to 'Cushan,' and in Ex. xlii. 3, &c., to *Misrim*. See crit. n., and cp. Isa. xl. 11 (note in *Crit. Bib.*), also Ps. cvi. 47, cvii. 3. The received text labours under insuperable difficulties, including that of explaining how the eagle 'renews its youth' differently from other birds.—13 ff. Cp. on lxxxvi. 3, 15.—17 f. Cp. Isa. lvii. 11, Jer. iii. 5 (**יִסְרֹר**).—21. Cp. xxxvi. 6.—28. Cp. lxxviii. 39, lxxxix. 48.—29 ff. Cp. xcii. 7, Isa. xl. 6-8. The writer thinks specially of the powers hostile to Israel.—35 f. For this limitation of the divine *hesed*, cp. Ex. xx. 6, xxxiv. 7, Dt. vii. 9.—39 f. The surviving *Jerahmeelites* are incorporated in the community of worshippers of Yahwè. Cp. especially xxix. 1, &c. (crit. note), Isa. xix. 24 f.,

lxvi. 21 (*Crit. Bib.*), and see following note.

Addition. 1. Ye his angels. Cp. cxlviii. 2. The reference to the angels comes in well after v. 19a. At the same time the original reference (?) to the *Jerahmeelites* is also a natural sequel to the declaration that Yahwè from his heavenly throne rules even over those who once denied his power (cp. xi. 3 ff., xiv. 3).—2. *Heroes* (**נְבוֹרִים**), as in Joel. iv. (iii.) 11; also of Yahwè, xxiv. 8, lxxviii. 65.—3. *To hearken*, &c. Awkwardly connected (see crit. note on l. 40, above).—4. *All his host*. Can the 'host' be distinguished from the angels? Ol. and Gr. think of the stars (regarded as animated, cp. Job xxxviii. 7); BA. agrees, but would add forces of nature like winds and fire, civ. 4. Hitz. and Del. prefer the lower angels, the 'heroes' of l. 2 being, as they think, the archangels. The difficulty seems to have arisen through the transformation of '*Jerahmeelites*' into angels. At any rate, there is no reason to think that the later editor distinguished between 'angels' and 'host.' By both phrases he meant the divine powers of the beyond, the spiritual world, called by him 'heaven' (cp. *OP*, 314).

Critical Notes. 9, 10. (1) Our first difficulty is with **עֲדִיד**. We must remember that the *soul* is addressed. **עֲדִיד**, therefore, cannot be a paraphrastic expression for 'thy soul,' even if, with G, we explain 'soul' here as = 'appetite' (*τὴν ἐπιθυμίαν σου*). Nor can 'thy body' (S) be meant, for if anything is to be called 'ornament,' it is not the body but the soul. The latest suggestion is that of Nestle (*ZATW*, 1899, p. 182), who supposes the reading **עֲדִידָךְ** to underlie, **אֲדָךְ** (*τὴν ἐπιπομπήν σου*, Field) and perhaps T; cp. civ. 33, cxlvi. 2? This does not help. Plainly the final letter is one of those which are or may be corrupt; otherwise why is not the form of the suffix the same as elsewhere, viz. **—כִּי** or **—יְכִי**? (2) The next difficulty is in **בְּטִיב**. With **הִשְׁבִּיעַ** we expect **טִיב**, without a preposition. The third (c) is the change of construction in **תַּתְּחַדֵּשׁ**, and the fourth (d) the exegetical one (l. 10) mentioned above. It would seem that the corruption of the text must be deeply seated; every word,

therefore, must be scrutinized, and we must take the passage with Isa. xl. 31, where the text gives a similar improbability respecting the eagle. In both passages what we expect is a reference to the crowning mercy of the deliverance of the Jews from a N. Arabian captivity. Suppose this possibility to be a fact; what must be the underlying text, having regard, of course, to parallel cases in each case elsewhere? The only real though slight difficulty is with כְּנָשִׁים, כְּנָשִׁים. כְּנָשִׁים might come from כְּנָשִׁים (cp. Isa. xl. 11), but this key will not unlock כְּנָשִׁים. To explain both words, we must trace כְּנָשִׁים, כְּנָשִׁים to כְּנָשִׁים, כְּנָשִׁים, which, as in so many other cases, probably came from an original כְּנָשִׁים, כְּנָשִׁים. How to correct the rest of both passages is clear (כְּנָשִׁים sometimes comes from an original כְּנָשִׁים). Read in Isa., כְּנָשִׁים כְּנָשִׁים (a gloss), and in Ps. כְּנָשִׁים כְּנָשִׁים | כְּנָשִׁים כְּנָשִׁים.

22. For כְּנָשִׁים read probably כְּנָשִׁים (Hupf., Gr., Du.).—33. מְעֹלָם and יִרְחֵמָל both represent (it is a common type of corruption) יִרְחֵמָל, which is probably a gloss on אֲנָחַז (l. 29), which (cp. xxxvii. 35, Isa. xl. 6 f.) refers specially to the wicked.

36. Omit לִיגְשֹׁתָם (Dickell, Duhm). Metre.

39. Probably the original psalm had יִרְחֵמָל and כְּנָשִׁים confounded, as in 2 S. xi. 1. This enables us to account for צָבָאוֹ (so read) in v. 20, and for the troublesome last clause of v. 21.—40. לְשֹׁמֵעַ יִשְׁמְעֵנָהּ וְכָל-עַרְבֵים בְּקוֹל דָּבָרָה. This awkward clause may represent יִשְׁמְעֵנָהּ וְכָל-עַרְבֵים.

Addition. 1, 2. Altered from ll. 39 f.—4. Read צָבָאוֹ (Du.); cp. cxlviii. 3, Kt.

PSALM CIV.

TRIMERS. To some extent a poetic version of the cosmogony in Gen. i. Cp. *E. Bib.*, 'Creation,' § 20. The historical and geographical colouring has been much toned down by the later editor. The scribes, however, were doubtless his predecessors; i.e. he had before him a corrupt text.

1	O my soul! bless Yahwè.	1
	O Yahwè my God! thou art very great.	
	Thou art robed in splendour and state,	
	Wrapping thee in light as in a mantle.	2
	He stretcheth out the heavens like a tent-curtain;	
	He makes spacious chambers in the waters;	3
	He uses clouds for his chariot,	
	He travels upon the wings of the wind;	
	He makes his messengers of winds,	4
10	His ministers of fire and flame.	

- Thou didst found the earth upon its base, 5
 That it might remain unshaken for evermore.
 Ocean covered it as with a robe, 6
 On the tops of mountains stood the waters ;
 Because of thy menace they fled, 7
 At the sound of thy thunder they were scared ;
 From the mountains they went down to the plains, 8
 To the place which thou hadst appointed for them ;
 Thou hast set a bound which they may not pass over, 9
 20 That they cover not the earth again.
- He sends forth springs into the valleys, 10
 Between the mountains flow the streams ;
 They give drink to every beast that roams, 11
 To find them the wild asses long.
- Upon them the birds of heaven dwell, 12
 From among the branches they sing.
 To the mountains he gives drink from his chambers, 13
 30 The earth has its fill from thy showers.
- He causes grass to grow for the cattle, 14
 And herbs for the food of men,
 Bringing forth bread-corn from the earth,
 And causing the wine-plant to grow in Ishmael.¹ 15a a
 The trees of Yahwè have their fill, 16
 The cedars of Lebanon which he planted ;
 There the vultures build their nests, 17
 On the top of the asshur-trees is their house.
 The high mountains are for the wild goats, 18
 40 The crags a refuge for the marmots.
- Thou didst make the moon for measurement of times, 19
 To the sun thou didst appoint his going down ;
 Thou makest darkness, then it is night, 20
 Wherein all the beasts of the forest are astir ;
 The young lions roar after their prey, 21
 And seek their food from God ;

¹ Bringing forth vines in Ishmael,
 Producing bread-corn in Ishmael (v. 15aB, b).

- The sun rises, they withdraw themselves, 22
 And lay them down in their dens.
 Man goes forth to his work, 23
 50 And to his labour until the evening.
 How manifold are thy works, O Yahwè ! 24
 * * * * *
 In wisdom hast thou made them all,
 The earth is full of thy mercy ;
 Thou hast made the sea [and its fulness,] 25
 Great and widely stretching,
 Wherein are things that move past numbering,
 Living creatures both small and great ;
 There the dragons move along, 26
 60 Leviathan whom thou hast fashioned.¹
 They all wait longingly for thee, 27
 That thou mayest give them their food in due season.
 Thou givest it them, they gather it ; 28
 Thou openest thy hand, they are richly satisfied.
 Thou hidest thy face, [they consume away,] 29
 [Thou veilest thyself,] they are terror-stricken,
 Thou takest away their breath, they die,
 And turn again to dust.
 Thou sendest forth thy breath, they are created &atresh*, 30
 70 And thou renewest the face of the ground.
 Let the glory of Yahwè endure for ever ! 31
 Let Yahwè rejoice in his works !
 Who looks on the earth, and it trembles, 32
 Touches the mountains, and they smoke.
 I will sing unto Yahwè, while life shall last ; 33
 I will chant to my God, while I remain.
 Sweet be my song unto him ; 34
 As for me, I will rejoice in Yahwè.
 Let sinners cease to cumber the earth ; 35
 80 Let no wicked be therein any more !

Addition.

O my soul bless Yahwè.

¹ To sport with.

3. **הַיָּם תִּהְיֶה**. Cp. Job xl. 10.—

4. *In light*. A unique statement; but cp. Isa. x. 17 ('the light of Israel,' *his Holy One*), Dan. vii. 9. Cp. in the Avesta the fundamental idea of Ahuramazda who dwells in the 'endless lights,' i.e. the highest heaven. See *Vendidad*, xix. 118 f.—5. The heaven is like a tent with its curtain (xix. 3, Isa. xl. 22).—6. *In the waters*, i.e. in the upper ocean (cxlvi. 4, Gen. i. 7; strikingly parallel is Am. ix. 6). Cp. *Enc. Bib.*, 'Creation,' § 6. There Yahwè, like an earthly king, has spacious upper chambers (**עֲלִיּוֹת**); cp. Jer. xxii. 14.—7. *Clouds his chariot*. Unlike those deities of the heathen who rule on imaginary winged animals, Yahwè is borne along by the clouds on the 'wings of the wind,' **כְּרִבּוֹ** may involve a play upon **כְּרֹב**.—9 f. On the three possible interpretations of the Hebrew see Driver, *Tenses*, § 193, *Obs.* i; see also crit. n.

11-20. The psalmist is clearer in one point than Gen. i. 9 f. He describes the earth as already formed with mountains and valleys, invisible, because covered with the primitive flood (**תַּרְחִי**, as Gen. i. 2), and only waiting for the veil to be raised. Gunkel (*Schopf*, 91) observes that the expressions used with reference to the sea have a strong mythical colouring. The Dragon which opposed the Light-god, was, according to one myth, not destroyed, but placed in confinement. See *E. Bib.*, 'Dragon,' § 4, and cp. Prov. viii. 29, Job xxxviii. 8, Jer. v. 22, xxxi. 35.

21. The vegetable life produced on the third day presupposed the kindly gift of springs and rivers, and of rain. The former beautify the valleys (rather wadis). See the description of Canaan (not of the Negeb) in Dt. viii. 7, xi. 10 f.—24. *The wild asses*. When far away in the desert (Job xxxix. 6), these wildest of beasts long for the refreshing streams.—27. *Upon them*, i.e. upon the trees to which, in a lost couplet, the poet must have referred; note 'the branches' in l. 28. Observe that no singing-bird is mentioned as such by name, not even the bulbul, a songster which, as Tristram says, rivals the nightingale.—29. By the mountains the poet seems

to mean the highlands, where the grass supplies welcome pasturage for the cattle (see l. 31).

32. **חֲרֹבֹת**. Cp. Gen. i. 11 f., 29 f.; iii. 18; ix. 31. Ex. x. 12-15. The term includes all vegetable products.

33 f. The reference to Jahmeel (= Jerahmeel), i.e. the Negeb, must not surprise us. In ancient times the N. Arabian border-land must have been brought by irrigation into a high state of cultivation. In the case of what is called 'Jerahmeel,' those who have studied *Critical Bibles* may call to mind the 'wheat of Maacath' in 1 K. v. 25, Ezek. xxvii. 17, and the barley-harvest at Beth-jerahmeel in Ruth i. 22; and with regard to vine-culture, Gen. xlix. 11, Judg. ix. 27, xv. 31 Jer. xlii. 19; and in the case of Miqrim the definite language of Isa. xvi. 10, and Ps. lxx. 9. Of course, there were large tracts in this region (see *E. Bib.*, 'Negeb') which were incapable of improvement; e.g. in Num. xx. 3 the wilderness of Kadesh is contrasted with Miqrim in being 'no place of seed, or of figs, or of vines, or of pomegranates'; but this does not affect our general statement. And we must remember that in the early 'post-exilic' period Hebron in S. Judah formed part of Idumæa, i.e., in archaic language, Jerahmeel.—**חֶמֶן**, 'bread-corn'; so Isa. xxviii. 28, xxx. 23. Similarly **תֵּן** here 'the wine-plant,' as, in Isa. xvi. 10, Jer. xl. 10, 12, it means the fruit of the vine. At Damascus grapes are, equally with bread, a part of the people's food from August to December.

35. **Trees of Yahwè** are those which grow wild, especially those of unusual size (so Num. xxiv. 6).—*Lebanon*, i.e. the southern Lebanon (or Gebalon). See on xxix. 5, lxviii. 17.

37. **The vultures**, **עֲשִׂיפִים**. The ossifrage, or Länmergeier, is meant. Its nest is 'placed on an inaccessible ledge of rocks' (see *E. Bib.*, 'Ossifrage').—38. *The asshur-trees*. The 'asshur' or 'teasshur' tree was possibly the same as the 'algum,' i.e. the 'jerahmeel' tree. It was one of those trees which were used for building; cp. Isa. lx. 13.

40. **Sarmots.** Strictly the 'hyrax syriacus' (see *A. Bib.*, 'Concy'). Cp. Prov. xxx. 26.

41. **Times** (מוֹעֲדִים). See Gen. i. 14, Sirach xliii. 7 (זְבֵי חֹק), 'legal dates'. For the priority of the moon, cp. 'evening and morning' in Gen. i., and 'night and day' in Assyrian hymns.

49. **Man goes forth.** The poet with wise reticence, only hints at the work of the sixth day. God might declare man to be His crowning work; but an individual man could not dwell on this thought (except in the manner of Ps. vii.). Observe that the poet does not share the view of labour expressed in Gen. iii. 17-19.

51 ff. The psalmist breaks into an admiring eulogy of God's wonders upon the earth, but soon remembers that the sea, with all its stirring life, has been omitted. In repairing the omission, he gives a tribute (cp. Job xl. 19a) to the greatest of the *tanninim* ('dragons'), to whom Gen. i. 21 only refers as a class ('the great dragons'). The mythological character of Leviathan (still clear in Job xli.)

is forgotten; he has become merely a wonderful animal. Gunkel (*Schopf.* 57) adheres to the received text, in which the words 'to sport with' are added. These words are no unworthy gloss. Popular Hebrew poetry (in prose and verse) admitted a sense of humour in the Creator (see Job i., li.). See crit. n., and cp. *E. Bib.*, 'Behemoth,' § 31; 'Dragon'; 'Leviathan.' For the Haggadic stories of Leviathan see Grünbaum, *ZDMG*, xxii. 274 ff.

67. Cp. cxlvi. 4, Job xxxiv. 14.—70. *Thou renewest, &c.*, i.e. by the constant production of fresh animal life.—79 f. A discordant note might be held to be forced from the writer's lips by that 'disproportioned sin' which 'jarred against nature's chime' (Milton, *At a Solemn Musick*). Probably, however, the writer is thinking of the N. Arabians, who to him were the quintessence of wickedness; cp. on Ps. lxxiii., and see *Jewish Religious Life*, p. 144.—The editor makes the psalm conclude as it began (l. 1), partly to soften the effect of the preceding words (K. J. Grimm, *Liturgical Appendices*, 1901, p. 14), partly to make Ps. civ. resemble the companion psalm ciii.

Critical Notes. 5. מִמְּקָרָה; ὁ ἀρχαῖος. The sense is not clear. Read מִמְּרָחִיב (ח and ק confounded); cp. Jer. xxii. 14. The || passage Am. ix. 6 has הִבְנָה. 10. מִשְׁ לֵהֵט. But מִשְׁ is fem.; the text of Job xx. 26, Jer. xlviii. 45 needs revision. Besides, מִשְׁרָתִי implies a plurality of agents. Read מִשְׁ יִרְהֵט (Ol., Bl., Du.).

11. M G יִסֵּד. Gunkel (*Schopf.*, 91) יִסֵּד. But vv. 8, 9 suggest יִסְדָּתָ (written perhaps יִסֵּד).—Read מְכִינָה (Gunkel). Plural not used. So G T J.

13. מִכְּסִיתִי. But though תְּרוֹם might be masc., אֶרֶץ must be fem. Hence Hb. supplies עָלֶיהָ after כְּסִיתִי; cp. Ezek. xxxi. 15. But this produces a prosaic result, and spoils the metre. Besides, תְּרוֹם too is properly fem. 'A Θ J, Gr., Bl., We. read כְּסִיתָה; G, Street כְּסִיתִי, τὸ περιβόλαιον αὐτοῦ. Read כְּסִיתָה (Gu.; Giesebrecht in *GGA*, 1895, p. 596). König's objections are but slight (*Synt.*, 162, n. 2).

17. מִיַּעַל הָרִים. Hitz. and Wellh. omit l. 17 as an unhappy editorial substitute for an illegible passage. But it is better, with Gunkel, to read מִעַל-הָרִים (cp. עַל-הָרִים, l. 14). מ was worn down into י, and then the clause was interpreted by cvii. 26.

24. M **שָׁכְרוּ-צִמָּם**. The phrase 'frangere silium' is not Hebrew. G, *σπαραξάνται δὲ οἱ σίλοι αὐτῶν*. Hence Herz restores **שָׁכְרוּ** (v. 27), and suggests that **עֲלִידָם** may have fallen out after **צִמָּם** as a dittogram of the next word, and would point **צִמָּם**. We must, at any rate, accept **שָׁכְרוּ**, but metre forbids us to take more. G presupposes **לְצִמָּם**. Should we not read **לְקִצָּם**?

28. M **עֲפָאִים** Kt.; **עָפִים** Kr. **עָפָאִים** is also read. If the reading is correct it is an Aram. loan-word (see *BDB*, s.v.). G, however, has *σπαρῶν*, i.e. **כָּפָאִים** or **כָּפִים** (cp. Ruben, *JQR*, Apr., 1899, p. 446, n. 1), though א¹ gives the correction *σπαρῶν* (whence Herz **כָּנָפִים**, assuming כנ to have fallen out as a dittogram of [ב]). Read probably **סִנְפִים** (Isa. xvii. 6).

30. M **מִפְרֵי מַעֲשֶׂיךָ**. How can the rain be called the 'fruit of Yahwè's work'? The two words are fragments of **מַרְסִיסֶיךָ**. Cp. on lxxii. 6.

32. M **עֲבַרְתָּ**. This ought to mean 'tillage,' 'work' (v. 23). Neither sense is suitable in this context. Read **אָכַלְתָּ**; cp. **לֹאכְלָה**, Gen. i. 29 f.

33 f. Hitzig would omit v. 15. His other omissions, however, are unjustified, and we shall find the present omission to be equally uncalled for. יין, he says, is not, like **לֶחֶם**, drawn directly 'from the earth'; the second reference to **לֶחֶם** is troublesome; and there are grammatical difficulties in the construction of v. 15. These and all other important objections disappear when a more thorough criticism has been applied to the text. The second reference to **לֶחֶם** ought to have suggested that v. 15b was a variant to v. 14b. But if so, what are we to make of v. 15aa? It is usually explained, 'To make the face shine with oil,' as if the line were parallel to v. 14b ('to bring forth bread-corn from the earth'). But this is unjustifiable. Had the writer meant, 'and to bring forth oil which makes the face to shine,' he would have said this, for he is not addicted to forced phraseology. It is true that, if he had said this he would have been laughed at, seeing that, as Hitz. remarks, it was the head, not the face, that was anointed. On the other hand, 'more than oil' (Hitz.) is unnatural. Clearly **לְהַצְהִיל פָּנִים מִשֶּׁן** must be corrupt, and more so because the existence of a verb, **צָהַל**, 'to shine,' in Biblical Hebrew is problematical. And one ought to see at once (1) that **לְהַצְהִיל** comes from **לְהוֹצִיא לֶחֶם**, (2) that **לֶחֶם** is a (natural) scribal error, and (3) that **פָּנִים** must be miswritten for some word corresponding to יין in v. 15aa, and meaning vine. The word required is **[נֶפֶת] יֵס**. Lastly, **מִשֶּׁן** must also be miswritten, and experience warns us that, when corrupt, **שֶׁן** regularly stands for **יִשְׁמְעֵאל**, which is a synonym of **יִרְחֵמֶל** (=the Negeb). We can now turn to v. 15aa and v. 15b. Obviously **יִשְׁכַּח** is not what we expect here. We require **יִצְחָק**, and in

consequence **לכב-אנוש** must represent words, or a word, stating where the 'wine-plant' (see exeg. note) grew. **אנוש** sometimes (see on lvi. 2, xc. 3) comes from a corrupt form of **ישמעאל**, which word is certainly to be expected. Here, however, we have also **לכב** to account for, and **לב**, i.e. **בל**, is, according to rule, a shorter form of **בעל**. **נו**, therefore, must have been inserted later, and the true symbol for **נ** here is **אשבל** (see *Crit. Bib.* on 2 S. ii. 8); the second **ב** is the preposition (**בְּיֶשֶׁב**). In v. 15^b **יסעד** presumably comes from **יעצה** (cp. Gen. i. 11 f., xl. 47). Thus the alternative couplets are,

(a) **להוציא לחם מן הדארין**
ויו יצמח בישמעאל
 (b) **להוציא נפנים בישמעאל**
ולחם בישמעאל יעצה

35. G has τα ἔλα τοῦ σεδίου = **עצי שדי** (?) **עצי שדי** 37 f. M **עפרים**. Objections. (1) 'birds' in general do not build their nests in cedars; (2) **עפרים** usually has a fem. verb (Kon., § 252a). The remedy is plain. Read, not **נשרים** (Gratz), but **פרסים**. See exeg. note.—M **חסידה ברושים ביתה**. But the stork prefers chimney-tops to trees, and had a tree been mentioned in v. 17^b, the poet would have contrived to mention another kind of tree in *a*. The remedy is suggested by G, which gives, for M's **ברושים**, **בראשים**, ἡγείτω αἰτῶν, i.e. **בראשים** (Cappellus, *Critica Sacra*, 286). This is right so far as **בראש** is concerned. But there is a deeper corruption to heal. **חסד**, like **חרס** (Judg. i. 34), may represent **אשור**. We know of a **תאשור** tree, and in Assyrian of a fragrant tree, like a cedar, called **hasûru** (Del. *Ass. Mus.* 1850). See exeg. note. Read **בראש יסחורים ביתם**. Possibly **אשרשים** (which Street as long ago as 1790 took for a combination of two readings) represents (**שסל**), (2) **אשרים**, a marginal correction.

41 f. M **יעצה**. Read **יעזית**.—M **ידע**. 'Αὐτὸς ὤφρισε, whence (not very suitably) **ידע**, referring to Job xxxviii. 12, where, however, read **יעדתה**. Here read **יעדת** (Gr., Herz, **יעד**). Herz compares the faulty **יודעתי** in 1 S. xvi. 3.—Read **כבאתה** (l. 47); so Bickell.

52. The stanza is incomplete—54. M **תנינך** (so Baer, Ginsb., with Vss., most MSS. and edd., and Rashi; not **יד**). The sense 'thy property' is not very suitable; nor would the plural greatly help. Parallelism requires either 'thy glory' or some attribute of God. The nearest suitable word is **תנינך** (Jer. xvi. 13).—54. Insert **מלואי** (metre).—55. **זה**. Read **עצה** or **עזית**. Note Pasek.

59 f. M **אניות**. But the ships do not wait for food, nor can the Leviathan be classed 'with them'. Gunkel, **איכות**. Cp. the Silurian poet, H. Vaughan, who calls the whale 'the shipmen's fear.' Rather

תַּנִּינִים (lxxiv. 13, cxlvi. 7). See *Enc. Bib.*, 'Leviathan.'—Read **וְלִיָּתָן**.—M closes 7. 26 with **וְשִׁחַקְבוּ**; G *ἐμπαίζουσιν αὐτὸν*. This overloads the line. It is also improbable that this humorous expression would have been used here. If, however, the metre *can* be stretched so far, we might read **וְלִנְשֵׁ-בֵי**, *ie.* Leviathan was the prince of the sea-animals (see *Enc. Bib.*, 'Behemoth,' §§ 2, 3). Note Pasek after this second **וְ**.

68. M **עֲפָרָם**. Read probably **עֲפָר**, as Job xxxiv. 15, with Budde (on Job xix. 25). The **ם** in M may be due to the influence of **רָחֵם**.

76 f. M **בְּעוֹרֵי**. Read **בְּיָנִיכֹרִי**; cp. on xxxix. 2, cxlvi. 2.—M **שִׁירֵי**. Read probably **שִׁירֵי** (Gr.).—At the end, M gives **הַלְלִיָּהּ**. See *Introd.*

PSALM CV.

TRIMETERS. Israel's history from the covenant with Abraham to the entrance into the Promised Land. Cp. Ps. lxxviii., which is here imitated. Verses 1-13 = 1 Chr. xvi. 8-22. G places 'Hallelujah' at the head of this psalm instead of at the end of Ps. civ. This seems more original. Cp. Ps. cvi., and see *E. Bib.*, 'Hallelujah.' (But originally 'Hallelujah' seems to have been 'Of the Jerahmeelites'; see *Introd.*).

Of the Jerahmeelites.

- | | | |
|----|---|---|
| 1 | Give thanks unto Yahwè, proclaim his name, | 1 |
| | Make known his exploits among the peoples. | |
| | Sing to him, chant praise to him, | 2 |
| | Discourse ye of all his wonders. | |
| | Glory ye in his holy name, | 3 |
| | Let the heart of those rejoice that seek Yahwè! | |
| | Have recourse to Yahwè and his strength, | 4 |
| | Seek his face continually. | |
| | Remember the wonders that he has done. | 5 |
| 10 | His portents and the judgments of his mouth, | |
| | O offspring of Abraham his servant, | 6 |
| | Ye children of Jacob his chosen. | |
| | He, Yahwè, is our God; | 7 |
| | His judgments are in all the earth. | |
| | He remembers his covenant for ever, | 8 |
| | The word that he has sent forth, for a thousand | |
| | generations,— | |

	He whose covenant was with Abraham,	9
	And whose oath was unto Isaac,	
	And who confirmed it to Jacob,	10
20	To Israel as an everlasting covenant. ¹	
	When they were yet few in number,	12
	And sojourners in the highlands of Maacath,	
	When they went about from nation to nation,	13
	From one kingdom to another people,	
	He suffered no man to oppress them,	14
	And chastised kings for their sakes,	
	+Saying+, 'Touch not my loyal one,	15
	And do my prophet no harmt.'	
	And he called a famine upon the land,	16
30	He broke altogether the staff of bread.	
	He sent a man before them ;	17
	Joseph was sold to the Arabians ;	
	They galled his feet with fetters,	18
	His soul felt pain with the iron,	
	Until the time that his word came to pass,	19
	When the saying of Yahwè stood the test ;	
	The king sent and loosed him,	20
	The ruler of peoples, and let him go free :	
	He made him lord of his house,	21
40	Supreme over all his possessions,	
	To correct his princes at will,	22
	And to chastise the ancients of Jerahmeel ;	
	So Israel came into Misrim,	23
	And sojourned in the land of Jerahmeel.	
	And he made his people very fruitful,	24
	And made them more numerous than the Misrites :	
	He turned their heart to hate his people,	25
	To deal craftily with his servants.	
	He sent Moses his servant,	26
50	And Aaron whom he had chosen.	
	By his word he produced signs,	27
	And portents in the land of Jerahmeel. ²	

¹ Saying, To thee will I give the land of Kenaz, as your assigned possession (v. 11).

² Ishmael.

	He sent darkness, and they did not See any one his fellow.	28
	He turned their waters into blood, And killed their fish.	29
	Their stream swarmed with frogs, [They came up] into the inner chamber of their king.	30
	He spake, and the dog-flies came, And gnats in all their region.	31
60	As rain he gave them hail, Flaming fire in their land. He smote their vines and their fig-trees, And broke in pieces the trees of their region.	32 33
	He spoke, and locusts came, Cankerworms without number, And ate up every herb in their land, And consumed the fruit of their ground.	34 35
	He smote every first-born in their land ; The firstlings of all their strength ; So he brought them forth with silver and gold, Not a man stumbled among their tribes.	36 37
70	The Migrites rejoiced at their departing, For dread of them had fallen upon them. He spread out a cloud for a canopy, And fire to give light by night.	38 39
	They asked, and he brought quails, And satisfied them with bread of heaven. He opened the rock, and waters gushed out ; Streams coursed through the desert.	40 41
80	For he remembered his holy promise To Abraham his servant, And brought forth his people with joy, His chosen ones with ringing cries, And gave them the lands of the nations, And they took possession of the gains of the peoples, That they might keep his statutes, And observe his laws.	42 43 44 45

7. **Have recourse, &c.** This applies surely as much to Jews who were 'afar off' as to those who were 'near' (Isa. lvii. 19). In private chambers and in synagogues experience had proved, in the period of the Psalms, that the divine lovingkindness radiated, as it were, from Zion to any dry and thirsty corner of the earth. Cp. *Jewish Religious Life*, pp. 250 ff.

11. **His servants.** A forcible reading (see crit. n.). 'Seek Yahwè, inasmuch as ye are his servants.' Cp. 1 Chr. xvi. 13, where the reading 'Israel' instead of 'Abraham' is still more suggestive of the plural 'servants.'—15 f. Cp. cxi. 5, 9.

(Gloss.) *To thee will I give, &c.* See Gen. xlii. 14 f., xxviii. 13, xxxv. 12.—*Kenaz.* An archaic name for the Negeb (see on Gen. xi. 31).

21. **The highlands of Maacath.** 'Maacath' is sometimes used loosely, like Ashhur, as a synonym for 'Jerahmeel.' Cp. on xvi. 5, lx. 8. Observe that Maacah, Absalom's mother, was a Geshurite, i.e. Ashhurite; her father was Talmai, ben Amnihur, which is corrupted from 'Ishmael, ben Jerahmeel' (2 S. iii. 3, xiii. 37). The psalmist has the tradition which placed the wanderings of the patriarchs in the Negeb. See on l. 32.

24. **From one kingdom.** Cp. xxxv. 11, 'the kingdoms of Kenaz' (so read), and see *Crit. Bib.*, on Josh. xii. 7 ff.

26. **Chastised kings, i.e. the kings of Miṣrim (Gen. xii.) and of Gēgar (Gen. xx., xxvi.).—27 f. My loyal one.** See on xvi. 10, and on the reading crit. n. Abraham is more especially meant; cp. 'Abraham my friend' (Isa. xli. 8). In the || line, he is

called *my prophet* (cp. Gen. xx. 7); so in lxxix. 20 the prophet Nathan is called 'thy (Yahwè's) loyal one.'—32. *To the Arabians, i.e. to the Miṣrites.* Miṣrim is distinct from the land of Kenaz (gloss on l. 20); cp. Gen. xlii. 7, 'Whence come ye? And they said, From the land of Kenaz' (so read). But not less than the land of Kenaz (broadly speaking, the Negeb), it can be called 'Arabia' (cp. l. 32) and Jerahmeel (ll. 42, 50).

34. **His soul, &c.** Cp. 'lest he tear my soul' (vii. 3).

35. **His word, i.e. Joseph's interpretation of the dreams, which was also the saying** (cp. אמרות, xii. 7) *of Yahwè.*

41 f. **Princes and ancients,** virtual synonyms. The text-reading (against which see crit. n.) may involve a contemptuous allusion to the ill-justified reputation of the Miṣrite princes for wisdom. Cp. Isa. xix. 11, but also 1 K. v. 11 (*Crit. Bib.*).

44. **The land of Jerahmeel.** See on l. 32, lxxviii. 51.—45. *Very fruitful.* Cp. Gen. xvii. 6.—46. *More numerous.* Cp. Ex. i. 9.—51. Cp. lxxviii. 43, Ex. x. 2.

53. **The ninth plague** (Ex. x. 21 f.) is placed out of its order. See crit. n.—

57. **Their stream.** For יאר, see on Gen. xli. 1.

69 f. Cp. lxxviii. 51.—72. בשבטיו. The suffix should refer to Israel (Num. xxiv. 2); a reference to Yahwè is less natural. Cp. on exxii. 4.

78. **Bread of heaven.** Cp. lxxviii. 24 b, 'corn of heaven.'—79 f. Cp. lxxviii. 20, 15, 16.—82. *Abraham his servant.* So Gen. xxvi. 24.

Critical Notes. 9. Read נפלאות (Du.)—11 f. Bā., after G, reads עבדו. This is plausible because of בחריו in v. 6b. But the object of the beginning of the psalm is to glorify the patriarchs, especially Abraham. It is better to keep עבדו, and to read בחריו (so Du.). In v. 43 (בחריו) the object is to glorify Israel, in whom the promise to Abraham is fulfilled.

17. מ אֵיזר פָּרַת produces a very prosaic clause. Read probably בָּרַתוּ (Du.).—19. שׁוּמַת לְיָהוּקָם, 'Jacob the patriarch being meant' (Du.). It probably comes from a dittographed לְיָהוּקָם.

Gloss (v. 11); prosaic and unmetrical (Bi., Du.); Ps. lxxviii. 55 suggests a phrase. Valetton's objection to the gloss-theory (*ZATW*, 1893, p. 270, note) presupposes M's text.

22. M כמעט וְנָרִים בָּה. What does 'כ' mean? 'Elsewhere "almost"; here, as in Isa. i. 9 instead of כמעט' (Hupf.). But כמעט in Isa. l.c. is corrupt (see *Crit. Bib.*); for better instances see Lexx. Bickell, וְנָרִים בָּהֵר כמעט. 'כ' בכמעט. Read probably כמעט.

27 f. מְשִׁיחִי—נְבִיאִי. Is there a true parallelism here? There is no evidence that the prophets were anointed, except in 1 K. xix. 16, where Elisha is represented as succeeding Elijah as Hazael succeeded Benhadad; in other words, he was as much a king as a prophet (Weinel, *ZATW*, 1898, p. 57). But the traditions, as we have them, do not assign a prophetic-royal character to the patriarchs. 'Prophets' they might be called in the sense of Gen. xx. 7, but surely not 'anointed ones,' i.e. princes. We have, therefore, no choice but to suppose that here as in xx. 7, xxxiii. 8, lxxiv. 10, מְשִׁיחִי has been either miswritten for, or altered from, חֲסִיד. Read חֲסִיד—נְבִיאִי (the sing., because God could only refer to one case at a time; Wellh.).

32. M רָעָב. Rather רָעָבִים, thus providing a subject for עָנָה (v. 18). See exeg. note.—34. Read בְּפִרְוֹל (S. Ol., Bi., &c.), and for the weak בָּיָה read כְּאָכָה (lxix. 30).—36. M צִרְפָּתָהּ; unsuitable. 'Read נִצְרָפָה. The error arose from the two neighbouring verbs with suffix הָ.

41 f. M רָאָטֶר. *G. roū raiderai*, whence Herz and Duhm רָאָטֶר. Read כִּנְפִשׁוּ (Du.).—M יִחְבֶּם. Halévy, יִכְחֶם. But why the suffix? Probably יִכְחֶם is a condensation of יִחַם יִכַּח. In vv. 23 and 27 יִחַם represents יִחְבֶּם (= יִרְחֵם). Read, therefore, as l. 42, יִחְבֶּם יִרְחֵם יִכְחֶם. See exeg. note on l. 32.

44. Read וַיִּנָּה בְּאֶרֶץ יִרְחֵם. וַיִּנָּה is a corruption of יִרְחֵם, which is a correct marginal gloss on יִחַם (see on l. 41 f., and on lxxviii. 51).—46. מִצְרֵיו. Rather כְּמִצְרֵים (Du.). Note 'he turned their heart' (l. 47).

51 f. M יִשְׁכְּנוּ בְּסֵדְרֵי. Hupf., Del., Ba., &c., after G S 'A 2 J read שָׁם (cp. lxxviii. 43). But this is not enough; 'דְּבָרֵי אֵת' is suspicious (cp. on lxx. 4). Read בְּדִבְרֵי שָׁם אֵת.—M יִחַם. See on l. 41 f. For the gloss on יִחַם see next note.

54. M וְלֹא כִדְּרֵי אֵת. Various explanations, all inadequate, have been offered. Bickell with myself in *Z's.*, also Kautzsch in 1894, cut the knot with G Sexta and S, by omitting וְלֹא; in this case וְלֹא will be a frequentative perfect. Hitzig, on the other hand, would read וְלֹא שָׁכְנוּ. Of these two readings the former is the more adequate (cp.

Del. *ad loc.*), but how are we to account for לא? From our present point of view, however, ולא כרו and אתרב are possibly corruptions of ירחמאל and ישמעאל; these words may well have been marginal glosses on חם in v. 27. Nothing is more common than for אל in ירח to be separated from the rest of the name, and to be prefixed to a corrupt form of ירחם as לא, while אתרב, following the parallel of 1 S. xvii. 34 (*Crit. Bib.*), may possibly come from ישכ through אתבל (cp. אתבעל, 1 K. xvi. 31). Can the possibility be made into a probability? It can. The חם in v. 23 has an explanatory gloss; it is not improbable that the חם in v. 27 also has a gloss. Granting this, it is also probable that if the writing of the original words of v. 28b became indistinct, only some of the letters being clearly legible, the scribe might suppose ירחמאל ישמעאל, corruptly written according to some of the extant types of corruption as אתרב [רמו] לא מרו, to be the marginal correction of v. 28b, due to an earlier scribe. The original words were, presumably, not a statement of the resultlessness of the 'sign' of darkness, but, as in the other poetic passages on the plagues, a description of the chief feature of the particular plague. Turning to Ex. x. 21 ff., we find one detail which includes the necessary לא, and in other respects too closely resembles what we must assume to have been the general appearance of the original words. The words of v. 23a are לא־דאו איש את־אדו. These, with the exceptions that רעו has to be substituted for אחיו and that ו is prefixed, we must suppose to have become so far illegible that it was possible for [ו]לא מרו אתרב to be adopted as the true reading of v. 28b, with the addition of ריו (from רעו) to רב. But this is still not a complete explanation of the phenomena. No critic has stumbled at ויחשך, and yet it is decidedly very questionable. How is it to be rendered? The natural rendering in this context is 'and it became dark' (so Ew., Ol., Che.¹, Du.), and it is possible that this (*i.e.* ויחשך) is meant by Kt., while Kr. prefers ויחשיך; so too in Jer. xvi. 13. This compels us to suppose that in later Hebrew the fem. was not necessary in such cases. From our vantage-ground, however, we can see that, however we point it, ויח is superfluous. It has simply arisen out of a dittographed חשך, and the right reading of the couplet almost certainly is שרם חשך ולא | ראו איש את־דעו.

57 f. See Ex. vii. 28. The verb being masc., for ארצם read יארם (Duhm).—Insert ויגלו (Ol., Du.) or עלו (Bi., Che.¹).—For מלכיהם read מלפם (Briggs); Du., הם, כידם.

68. M ויאכל (repetition). Read ויכל (Du.).—73. Read שקדו (see l. 74).—77. Read שאלו (G and all vss., Del., Bi., Ba., &c.).

80. Read נהרות (G πῶτα τοι); so Gr.

PSALM CVI.

TRIMETERS. A liturgical combination of prayer and praise (cvi.⁽¹⁾), followed by a retrospect of the early history, designed for instruction. *Pv.* 47 f. = *1 Chr.* xvi. 34-36.

CVI.—1.

Of the Jerahmeelites.

- 1 Give thanks to Yahwè, for he is gracious,
 For his lovingkindness is everlasting.
 Who can tell out the prowess of Yahwè, 2
 And utter all his famous deeds?
 Happy are those that heed duty, 3
 And practise right at all times,
 That they may experience the blessings of thy chosen, 5
 That they may share the joy of thy nation.¹
 Remember us, O Yahwè ! with +thy+ favour towards
 thy people, 4
 10 Take notice of us with thy succour,
 * * *

Linking couplet.

- We have sinned with our fathers, 6
 We have done perversely, wickedly:

CVI.—2.

- 1 Our forefathers in Migrim 7
 Considered not thy wonders ;
 They remembered not thy many loving-kindnesses,
 And provoked the Most High by the sea of Suph.
 But he delivered them because of his name, 8
 That he might make his prowess to be known :
 He threatened the sea of Suph, and it became dry, 9
 He led them through the deeps as +through+ the
 wilderness.

¹ That they may triumph with thine inheritance.

- He delivered them from the hand of their hater, 10
 He redeemed them from the hand of the enemy :
 The waters covered their foes, 11
 Not one of them remained.
- Then they believed his words, 12
 They sang his famous deeds.
 +But+ soon they forgot his works, 13
 They did not wait on for his purpose.
- Lust came upon them in the wilderness, 14
 And they put God to the test in the desert.
 Then he gave them their desire, 15
 But sent disgust into their soul.
- They envied Moses in the camp, 16
 And Aaron, the holy one of Yahwè.
 The earth opened, and swallowed up Dathan, 17
 And covered the company of Abiram.¹
- They made a calf at Horeb, 19
 And worshipped a molten image ;
 And exchanged their glory 20
 For the likeness of an ox that eats herbage.
- They forgot God their deliverer, 21
 Who had done great things in Miḡrim,
 Wondrous things in the land of Jerahmeel, 22
 Terrible things by the sea of Suph.²
- And they rejected the desirable land, 24
 They believed not his word,
 But murmured in their tents, 25
 They hearkened not to Yahwè's voice.
- So he lifted up to them his hand, +to swear+ 26
 That he would cause them to fall in the wilderness,
 Scatter their offspring among the nations, 27
 And winnow them in the lands.

¹ And fire kindled on their company : [The flame set ablaze the wicked (v. 18).]

² And he resolved to exterminate them, but that Moses, his chosen one, came forward into the breach before him, to turn away his wrath from destroying (v. 23).

	They bound themselves to Baal-peor, And ate the sacrifices of the unclean.	28
	And vexed him with their doings, And a plague broke in upon them.	29
	Then Phinehas stood forth and mediated, And so the plague was stayed ; And that was reckoned to him as merit For all generations, for ever.	30 31
50	And they angered him by the waters of Meribah, And it went ill with Moses on their account ; For when they provoked Yahwè's spirit, He spoke rashly with his lips. ¹	32 33
	They mingled themselves with the heathen, And learned their works, And served their idols, So that they became a snare to them.	35 36
	And they sacrificed their sons And their daughters to the Shedim ; And they shed innocent blood, ²	37 38
60	So that the land was polluted with bloodshed.	
	They became unclean through their works, And whoresome through their doings : Then did the anger of Yahwè burn against his people, And he abhorred his inheritance,	39 40
	And he gave them into the hand of the nations, So that their haters ruled over them, And their enemies oppressed them, And they became subject to their power.	41 42
70	Many a time did he rescue them, But they—they provoked him by their purpose. ³ Yet he looked upon their distress, When he heard their piercing cry.	43 44

¹ They did not exterminate the peoples, as Yahwè had commanded them (v. 34).

² The blood of their sons and their daughters, whom they sacrificed to the idols of Canaan.

³ They vexed him by their iniquity.

He remembered for them his covenant,
And repented, so abundant was his kindness,
And made them an object of compassion
In the sight of all their captors.

Succour us, O Yahwè our God,
And gather us from among the nations,
That we may give thanks to thy holy name
And make our boast of thy famous deeds.

80

Doxology.

Blessed be Yahwe, Israel's God, from age to age ;
And let all the people say, Amen.

CVI.⁽¹⁾ 1. So cvil. 1, cxviii. 1, cxxxvi. 1.—9. **ישועה** and **רצון** parallel, as in Isa. xlix. 8.—The 'linking couplet' strikes a fresh note; cp. 1 K. viii. 47, Dan. ix. 5, Baruch ii. 12.

CVI.⁽²⁾ 4. **The sea of Suph.** Commonly the 'Red Sea.' But there was probably an earlier view of the 'sea' in connexion with a very different geography of the early migration of the Israelites. See *E. Bib.*, 'Moses,' §§ 10, 12, and *Crit. Bib.* on Ex. x. 19, but cp. *E. Bib.*, 'Red Sea.' The in lxxviii. 17 gives, for **בְּיַם־סוּף**, **בְּתַלְמוֹת**. See Isa.

lxiii. 13. The **ת** of the *yam-suph* are spoken of in Ex. xv. 5, 8. Properly **תְּהוֹם** is the great world-ocean, but the term can be applied to any perennial body of water which 'issues forth' (Dt. viii. 7) from the earth. Cp. on xxxiii. 7.—12. See Ex. xiv. 28.—13 f. See Ex. xiv. 31, xv. 1.—16. *His purpose*, i.e. his plan for leading them safely to the Promised Land. God's 'purpose,' as in xxxiii. 11, lxxiii. 24, cvil. 11, Isa. v. 19, xiv. 26, xxviii. 29.—17. Cp. lxxviii. 27—31, Num. xi. 4.—20. See crit. n.—23 f. Korah is not named; i.e., as in Dt. xi. 6, the account of JE is used, not that of P.—25. *At Horob.* So Dt. ix. 8, cp. Ex. xxxii. 1 ff. (Sinai, presumably).—27. *Their glory*, as Jer. ii. 11.—31. See on lxxviii. 51, and cp. cv. 23, 27.—Gloss (v. 23); cp. Dt. ix. 25 f.;

Ex. xxxii. 10 ff.; Num. xiv. 11 ff.; 'in the breach,' as Ezek. xxii. 30.—33. Alluding to the story of the spies (Num. xiv. 1 ff.).—**אֶרֶץ חֲמֹדָה**, from Jer. iii. 19, Zech. vii. 14.—35. From Dt. i. 27.—37. **נִשְׂאָה יָד**. So Ezek. xx. 23; cp. Num. xiv. 30.—39 f. From Ezek. xx. 23.—41 f. Cp. Num. xxv. 2 f.; see crit. n. *The unclean*, i.e. the heathen (Isa. xxxv. 8, lii. 1), with special reference to objectionable rites and usages (cp. Hos. ix. 10).—45 f. See Num. xxv. 7 f.—*Mediated*, **וּפְּלִי**, viz. by slaying the offender in the name of Yahwè.—48. Cp. 'the covenant of an everlasting priesthood' (Num. xxv. 13).

49—52. See Num. xx. 3 ff., and cp. Dt. i. 37, lii. 26.—Gloss (v. 34). Cp. Ex. xxiii. 32 f., xxxiv. 11—15.—56. *A snare*, **מוֹקֵשׁ**, as Dt. vii. 16, &c.

—58. **שָׂדִים**, as Dt. xxxii. 17.—

59. *Innocent blood*, by oppression and injustice. A common complaint (see on Isa. i. 15, lix. 3, &c.). The gloss is incorrect.—69—72. The vicissitudes of sin, punishment, pardon, and relapse (see Judges). *By their purpose*, **בְּעִצְּזָתָם**, i.e. by their obstinate bias towards idolatry. Cp. Jer. vii. 24, where **כְּעִצְּזוֹת** is a variant to **שִׁדְרוֹת** (Duhm). The glossator (v. 43b) explains, **בְּעִוְנָם** 'by their iniquity.'—The Doxology closes Book iv. of the Psalter.

Critical Notes. CVI.⁽¹⁾ Arrangement nearly as Duhm's (in his version he regards v. 6 as a linking verse).—9 f. Read זכרנו, as Du., after G 'A Σ Θ Ε' S', which have *μνησθήτε ἡμῶν*; (G also (the other vss.?) פקדנו, and so Du. Cp. v. 47.

CVI.⁽²⁾ 1, 4. Point מצרים (so l. 30); read חסדך (G 'A J T, Bā.), and for עלים read עליון, with Venema, Bā., Kau., Du.; cp. lxxviii. 17. אלהים (Houb.) is also possible. G *ἀναβαίνοντες* = עלים.

20. M רצון unsuitable. Read זרא (G *πλησμονήν*), or the like, with Clericus, Gr., Dy., Du.; cp. Num. xi. 20.

27. מבורם is one of the 18 Tikḱūnē Sōpherim, or 'emendations of the scribes,' and is said to stand for כבודי. (G^{Heb.} ART, also T (virtually), and Rom. i. 23 presuppose כבודו, i.e. the Shechinah. Geiger and Grätz adopt this, but see Barnes, *Journ. of Theol. Studies*, i. 387 ff.

39. For second להפיל read להפין (Ezek. xv. 23); so Hitz., Del., Gr., Bi., Che.⁽¹⁾, Bā., Kau., Hal., Du.

42. M מתים, usually explained as a contemptuous title for the idol-gods, as opposed to Yahwè the אלחי (cp. Lagrange, *Études sur les religions sémitiques*, 1903, p. 289). But there is no obvious reason for such a title here; there is no antithesis such as that in cxv. 3-8. Read טמאים (see exeg. note).

43. Read ויכעיסוהו, MSS. and all vss.; so Du. Cp. lxxviii. 58.—51. For רחל read רוח דהו (Bi., Du.).

70. M בעצתם. Perles and Duhm בעצתו (cp. v. 13). But the superfluous explanatory clause ויכלכו בעינים, or rather ויכעיסו בע' (מ and ס confounded), supports בעצתם. See exeg. note.

PSALM CVII.

TRIMETERS. A composite psalm, out of which, with much insight, Duhm has extracted a pleasing and symmetrical hymn, with four triplets of stanzas on a uniform plan. The inserted passages are duly noted below. The fact (as, on metrical and other grounds, we must hold it to be) that vv. 24, 26, 27, 30 are later embroidery may be the true cause of the inverted Nuns (see Ginsburg, *Introd.*, 343), which bracket vv. 23-28; so Duhm. In Ps.⁽¹⁾ it was remarked that the psalmist, 'to fill out his poem, included some scenes not connected with that great turning-point' (the Restoration), and that 'at v. 33 the treatment becomes more meagre, the connexion less cared for, and the thought less original; the refrains too are dropped.' A consistent critic cannot stop here; vv. 33-43 require to be set apart as Ps. cvii.⁽²⁾ Verse 40, where we again find an inverted Nun, is, however, an interpolation. In both compositions a reference to the oft-repeated oppression of the N. Arabians can hardly be questioned.

CVII.—1.

Of the Jerahmeelites.

(cvi., end)

- | | | |
|----|---|-----|
| 1 | Give thanks to Yahwè, for he is gracious, | 1 |
| | For his lovingkindness is everlasting. | |
| | +So+ let the released ones of Yahwè say, | 2 |
| | Whom he has released from the hand of the foe. ¹ | |
| | Those who wandered in the wilderness, in the desert, | 4 |
| | Who found no road to an inhabited city, | |
| | Who were hungry and also thirsty, | 5 |
| | Whose soul fainted in them ; | |
| | Who cried to Yahwè in their strait, | 6 |
| 10 | And he rescued them from their distresses ; | |
| | Whom he directed by the right way, | 7 |
| | That they might go to an inhabited city : | |
| | Let them give thanks to Yahwè for his kindness, | 8 |
| | And for his wondrous works for the sons of men, | |
| | For he has satisfied the longing soul, | 9 |
| | And filled the hungry soul with good. | |
| | Those who sat in darkness and gloom, | 10 |
| | Prisoners of Ammon and Ishmael, ² | |
| | Whose heart was bowed with suffering, | 12 |
| 20 | Who stumbled and there was none to help ; | |
| | Who cried to Yahwè in their strait, | 13 |
| | And he delivered them from their distresses ; | |
| | Whom he brought out of darkness and gloom, | 14 |
| | And whose bonds he burst asunder : | |
| | Let them give thanks to Yahwè for his kindness, | 15, |
| | And for his wondrous works for the sons of men, | |
| | For he has broken gates of bronze, | 16 |
| | And has cut bars of iron asunder. | |
| | Unrighteous ones, who for their course of rebellion, | 17 |
| 30 | And for their iniquities suffered affliction, | |
| | Whose soul abhorred all foods, | 18 |
| | And who touched the gates of +the city of+ Death ; | |

¹ And whom he gathered out of the lands, from the east and from the west, from Zaphon and from Jaman (v. 3).

² Because they had defied the words of God, | and reviled the purpose of the Most High (v. 11).

	Who cried to Yahwè in their strait,	19
	And he delivered them from their distresses;	
	Whom, sending his word, he healed,	20
	And whose life he snatched from the pit :	
	Let them give thanks to Yahwè for his kindness,	21
	And for his wondrous works for the sons of men,	
	And offer sacrifices of thanksgiving,	22
40	And recount his works with resounding song.	
	Those who went down upon the great waters	23
	In the companies of Asshur and Jerahmeel, ¹	
	And there arose a stormy wind,	25
	And it lifted up the waves of the sea ; ²	
	Who cried to Yahwè in their strait,	28
	And he brought them out of their distresses,	
	Stilling the storm into a murmur,	29
	And the waves of the sea were hushed : ³	
	Let them give thanks to Yahwè for his kindness,	31
50	And for his wondrous works for the sons of men ;	
	Let them extol him in the assembly of the people,	32
	And praise him in the conclave of the elders.	

CVII.—2.

1	He turned streams into a wilderness,	33
	Running springs into thirsty ground ;	
	A fruitful land into a salt waste,	34
	For the wickedness of those that dwelt therein.	
	He turned the wilderness into a pool of water,	35
	A dry land into running springs ;	
	And there he made the hungry to dwell,	36
	And they founded an inhabited city,	
	And sowed fields and planted vineyards,	37
10	Which yielded fruitful produce :	
	He blessed them, and they multiplied greatly,	38
	And he gave them cattle in abundance.	

¹ These men saw the works of Yahwe, | and his wonders in the deep (v. 24).

² They went up to the sky, they came down to the abyss, | their soul melted away in the trouble.

They danced and staggered like a drunkard, | and all their skill was confounded (vv. 26 f.).

³ They rejoiced because they were calmed, | and he led them to a roadstead of ships (v. 30).

- And if they were diminished and sank low 39
 Through the Miſrites, and those of Jerahmeel,¹
 He made the poor safe from Ammon, 41
 And made ~~him~~ families like a flock.
 The upright see it, and rejoice, 42
 All unrighteousness stops its mouth.
 Whoso is wise, let him observe these things, 43
 20 And let them consider the lovingkindnesses of Yahwè !

CVII.⁽¹⁾ 3. נִאֲחִי. Cp. Isa. liii. 12.—Gloss. Cp. Isa. xlii. 5 f., xlix. 12. In the former passage, the east and the west are first mentioned, then Zaphon and Teman (N. Arabian regions). In the latter, probably, Jerahmeel, Zaphon, Arabia, Ishmael. See crit. n.

5-9. Evidently the exiles are meant (cp. Isa. xli. 17). תַּתְעֲטֹף, cp. lxxvii. 4 (note context as revised).

17-20. The land of exile is (like the underworld Sheol) compared to a dark, strong fortress-prison. Cp. cxliii. 36, Isa. ix. 1.—18. *Ammon*, a short form for 'Jerahmeel.' See crit. n.—The gloss in v. 11 is not 'foolish' (Du.); the men spoken of are the Israelites, whose exile was held to be the result of their unrighteous courses of action.—27. Isa. xlv. 2 is fulfilled.

29-30. The sufferings of the exile compared to sickness (as often in the Psalms, e.g. vi., xxxviii., xli.). See also ciii. 4, and Job xxxiii. 19-26 (Elihu), where v. 20 closely resembles our v. 18a.—*The gates of Death*. See on ix. 14.

35. *Sending his word*. See on xxxiii. 6, and cp. OP, 321.

41-48. A scene from the experience of post-exilic Jews (see crit. n.). Those who, to save a long land-journey, obtained a passage in merchant-vessels, amidst the traders of

Asshur and Jerahmeel, i.e. of N. Arabia (cp. Baruch iii. 23, 'the merchants of Merran and Teman'). Suddenly, as in the case of Jonah, a storm arose, but through prayer to the true God the storm gave place to a calm. *Companies*, as in EV of Isa. xxi. 13, 'ye travelling companies of Dedanim.'—*There arose*. עָמַד =

to come forward, to appear—i.e. in the case of the winds, from the chamber in which they are stored (Jer. x. 13). Cp. *E. Bib.*, 'Wind,' § 1.—*A murmur*, דִּמְמָה. Cp. 1 K. xix. 12, Job iv. 16.—Note the glosses in vv. 26 f., 30, 40. חָנַן is to go round and round, as in a festival-dance (cp. *E. Bib.*, 'Dance,' § 2).

תִּתְבַּלֵּן from ii. בָּלַע 'to confound,' *roadstead of ships*, i.e. a safe roadstead. Harboursage was scanty on the Palestine coast. See crit. n.

CVII.⁽²⁾ 1 f. Cp. Isa. l. 2; xxxv. 7.—3. מִלָּחָה. Cp. Jer. xvii. 6, Sirach xxxix. 23 (מִלָּחָה = מִלָּחָה in the Heb. Sirach, as the same word = מִלָּחָה here).—5 f. From Isa. xli. 18. מִצְאֵי מַיִם, like Ass. *mīṣai mī* = channels.

10. פְּרִי תְבוּאָה is strange, but Du.'s excisions are too bold.—The insertion in v. 40 is verbatim from Job xii. 21a, 24b.—16. Cp. Job xli. 11.—17. From Job xxii. 19.—18. From Job v. 16.—19. Cp. Hos. xiv. 9.

Critical Notes. G places 'Hallelujah' at the head of Ps. cvii.; M, less originally, at the end of cvi.; cp. on cv., introd.—Gloss in v. 3. For מִיָּם (originally perhaps written כִּיָּם) read either מִיָּמִן, 'from the south,' with Clericus, Kenn., Mich., Hupf., Gr., Bi., Che.⁽¹⁾, or מִיָּמִן.

¹ He leads captive the princes of Ishmael, and makes them wander in a pathless waste (v. 40).

'from Jāmān' (= Jerahmeel), or מערבִים. Cp. Isa. xlix. 12, where מים may come either from מִיָּמֶן, or from מעֲרָבִים (see *Crit. Bib.*); also on Jer. i. 14, iii. 12.

5. M תָּעַר. Read תָּעַר, with Ol., We., Du.; cp. *עז*. 10, 17, 23. דָּרָךְ belongs to *v. 4b* (G S; also Schnurrer, Ol. (?), Gr., Bi., Che⁽¹⁾, Du.).

18. M אֶסְרִי עֵינִי וּבְרֹזֶל. Usually illustrated by Job xxxvi. 8, but 'bands of misery' is a very different phrase from 'misery and iron.' Considering that און sometimes (e.g. lv. 11, see *Ps.*⁽²⁾) comes from עֲמֹן, and בְּרֹזֶל (e.g. 1 S. xvii. 7, *Crit. Bib.*) from יִשְׁמַעְאֵל, we may plausibly read אֶסְרִי עֵינִי וְיִשְׁמַעְאֵל (see *exeg. note*).

19. Read יִבְנֶע, *G étransivé* (Du.).—29. M אֲוִלִים. Read עֲוִלִים; the exiles are meant (cp. Isa. xlii. 22–25). See on xxxviii. 6. Neither חֲוִלִים (Ol., Gr., Bi., Che⁽¹⁾, Kau., Du.) nor אֲמִלִים (We.) is satisfactory.

41 f. 'Those that go down upon the sea in ships'? But why mention the ships? יוֹרְדֵי הַיָּם is sufficient; cp. Sirach xliii. 24 (Heb. text). 'That do business in great waters'? But on the common theory the business spoken of was transacted at the ports, not on the sea. Hence Herz would read בִּלְקָחָה or מִלְחָתָה, '(practising) seamanship.' A more satisfactory and complete remedy for the hurts of the text is to assume a reference to some neighbouring country, great in commerce. It then becomes plausible to read,—

יֹרְדֵי כִּים רַבִּים
בְּאַרְחוֹת אֲשׁוּר וּרְחֻמַּיִל

יֹרְדֵי for עֹשֵׂי אֲשׁוּר, cp. *Crit. Bib.* on Jon. i. 3; כִּים for כִּילָאכִים (cp. on *כִּילָאכִים*. 2 S. xi. 1). הַיָּם either represents a ditto-graphed יֹרְדֵי, or comes from *l. 44*. ב before מִים is editorial.

43. Read וַיַּעֲבֹד, with G J; so Bi., Kau., Du. Omit וַיֵּאמֶר (from a ditto-gr. וַיַּעֲבֹד), for metre. —44. נָלִיו. Read נָלִי הַיָּם.

47. M יָקָם, *G καὶ ἐστῆς*. Not free from doubt.—Gloss in *v. 30*. כָּחוֹז חֶפְצָם, improbable (see *Enc. Bib.*, 'Haven'); כָּחוֹז ought not to mean 'haven,' but 'city.' Herz, acutely, חוֹף חֶפְצָם. Better צִיִּים חוֹף (cp. Gen. xlix. 13). חֶפְצָם and כָּחוֹז both represent this.

CVII.² 14. M מֵעֶזֶר רָעָה וַיִּנֶּן. Vague. Perles (*Anal.* 85) מֵעֶזֶר רָחַם וַיִּנֶּן, 'through scanty offspring and continuance in widowhood.' More probably מִמַּצְרִים וּרְחֻמַּיִל רָעָה. מֵעֶזֶר and נֶן may quite well be corrupt fragments of יֹרְדֵי; for יִנֶּן cp. יִרְקֶן (Josh. xix. 46).

Gloss on *l. 14* (*v. 40*). Read שׁוֹבָה נְדִיבִי יִשְׁמַעְאֵל בֶּן (here שׁוֹבָה), like בָּעוּ is a much-worn form of יִשְׁמֵ' (see on Gen. xxii. 21, K. vii. 21). Now we can see the sense of the interpolation.

PSALM CVIII.

A LITURGICAL compound of lvii. 8-12, and lx. 7-14. Observe that Ps. lvii. and lx. were used in their Elohist form, for the usage of Book v. of the Psalter is not Elohist.

PSALM CIX.

TRIMETERS. The Psalm is usually condemned on the ground of the imprecations in vv. 6-20, which are more startling even than those in Ps. lxix. We should rather perhaps pity the writer of this terrible passage for the extremity of the national sufferings which must have led to it. We must also take notice, (1) that one of the worst of the imprecations in M (v. 7b) is due to textual corruption, and (2) that, however improbable it may seem to a Western reader, it is very possible (cp. the Peshitta) that no individual was intended, but the whole body of N. Arabian tyrants who treated Israel as Israel now hopes that those tyrants may themselves be treated. We have adequate parallels for this in Pss. iii. and lv. Elsewhere (*OP*, 64 f.), it has been pointed out that 'the element of true prayer [in Ps. cix.] begins with the appeal to Yahwe's name in v. 21,' and that 'vv. 2-5 and 26-31 have a genuine lyric note.' 'They, at least, were written under the inspiration of love. It follows that the original psalm . . . was retouched and added to by the author.' It is enough, however, to hold the composite character of the psalm without insisting on unity of authorship. To understand the second stanza of cix.⁽¹⁾ we should do well to study Jer. l. li. afresh. That prophecy, in its original form, was directed against the chief N. Arabian kingdom, the cities of which, by just retribution, were to be destroyed by the very peoples over whom the supreme king had tyrannized (see li. 27 f., and *Crit. Bib. ad loc.*). The inferences as to date drawn from linguistic phenomena such as מְעִיטִים (cp. Eccles. v. 1), and פִּקְדוֹן 'office' (a late sense in connexion with the newly organized priestly functions, Stade, *ZATW*, 1885, p. 282) in v. 8, and נִכְרָה (v. 16), will scarcely hold (see *crit. notes*). Ps. cix.⁽¹⁾ is a late, imitative psalm which (see II. 22, 25) presupposes the existence of cix.⁽²⁾ The date of Ps. cix.⁽²⁾ is at any rate earlier than that of the 'Psalms of Solomon' (as a whole), for the 4th of these psalms contains curses which, as Balthgen points out, closely resemble those in our psalm. Here again, it is interesting to remark, an individual—Alexander Jannæus—has been thought of (Wellh., *Pharisæer u. Sadducæer*, 146), but here again appearances may be deceptive. Dr. C. Taylor has pointed out parallels between Ps. cix. and the Book of Job, and agrees with those who compare v. 7b ('Satan' or 'a Satan'?) with Job ii. He also thinks that in vv. 6-15 the curses used by the psalmist's enemy are quoted. So already Kennicott and Mendelssohn, and more recently Gratz and B. Jacob. Against it see Kirkpatrick, *Psalms*, 654. Of course, the speaker throughout is the pious Jewish community. Cp. Smend, pp. 132 f.; Coblenz, pp. 152 ff.; Cheyne, *OP*, pp. 63-65 (where the age of Nehemiah is suggested as the date; cp. Neh. iv. 4 f., xiii. 25).

CIX.—I.

Deposited! Of Arab-ethan. Marked.

1

1 O God my hope! be not silent,
For those of¹ Jerahmeel snatch me away;
² Ishmael and Cush³ surround me,

2, 3

¹ Asshur and.² Arabia.³ And Arabia of Ishmael.

- Unprovoked they fight against me ;
 Rehoboth and Maacath are at feud with me, 4
 With evil do they requite me. 5
- As for me, I am a sufferer and in need, 12
 And my heart is in anguish within me ;
 Like locusts when they settle, I am taken away, 23
- 10 I am gathered like the swarming locusts.
 My legs totter because of Migsur, 24
 My flesh falls away because of Ishmael ;
 Yea, I serve them as a mark for insults, 25
 When they see me, they shake their heads.
- Help me, O Yahwè my God ! 26
 Deliver me, according to thy lovingkindness ;
 That they may know that thy hand is here, 27
 And that thou, O Yahwè ! hast done it.
- They may curse, but thou wilt bless ; 28
 20 They will be¹ put to shame, but thy servant will rejoice :
 Those that persecute me will be clothed with disgrace, 29
 And wrap themselves in their shame as in a mantle.
- I will thank Yahwè continually with my voice, 30
 And praise him in the midst of many,
 For he stands at the right hand of the needy, 31
 To deliver him from the judges of Ishmael.

Critical Notes. 1. M תִּהְלֹתִי. Read תִּחְלֹתִי (xxxix. 8 ; cp. on xxii. 4, lxxi. 6, lxxvii. 11).

2. M כִּי פִי רָשַׁע וּפִי־מִרְמָה עָלַי פָּתַחוּ. The construction is awkward, and is only slightly improved by reading רָשַׁע (Houb. &c.) and פָּתַחוּ (G ἡτοιχῆσθαι; so Du.). There is also too much material for a line, even if we omit וּפִי־מִרְמָה. The probability is that פִּי and פָּתַחוּ both represent an original חֲטָאוּ, i.e. חֲטָאוֹנִי (cp. x. 9). מִרְמָה sometimes represents יִרְחֹמְאִים, and that is the case here ; as if to make this doubly sure, עָלַי is added ; כִּי מִרְמָה has sprung from יִרְחֹמְאִים. The prefixed פִּי is an editorial patch. רָשַׁע comes from אַשּׁוּר (= אַשּׁוּר), the N. Arabian region called Ashhur or Asshur ; this was written in error for יִרְחֹמְאִים. For a parallel, see on cix.^(u), l. 1. Read כִּי חֲטָאוֹנִי יִרְחֹמְאִים.

¹ disgraced and.

3. **M דְּבַר אֱתִי לִשׁוֹן שָׁקֶר : וְדְבַר שְׁנֵאָה קִבְּוִנִי M** Very awkward phraseology. The editor did his best with corruptions of archaic names of peoples. **דְּבַר** and **דְּבַרִי** represent **עַרְבִים** or **עַרְבִי** (cp. [xv. 4?]); **לִשׁוֹן שָׁקֶר** comes from **וְכַשׁ יִשְׁמְעָל וְכַשׁ** (cp. xxxi. 19?); **שְׁנֵאָה**, like **לִשׁוֹן**, represents **יִשְׁמְעָל**. **אֱתִי** remains unaccounted for; the underlying word is, at any rate, superfluous. Read probably **יִשְׁמְעָל וְכַשׁ סִבְּוִנִי**.

5. **M תַּחַת אֲהַבְתִּי**. Read probably **וּמַעֲבָת**. Cp. on xxxv. 11 f., xxxviii. 19 f. —After **יִשְׁמְעָל** M G add **וְאֲנִי תַפְלָה**. The supposed parallels cx. 3, cxx. 7 will not bear examination. **וְאֲנִי** probably comes from a dittographed **וְנִי**. **תַפְלָה** seems to have come from **סִלָּה**, which should have stood after v. 5. Halévy, **וְדוֹלָה**, merely a superficial improvement.

6. **M וְיִשְׁכְּמוּ עָלַי**. Read **וְיִשְׁלְמוּ עָלַי** (Joel iv. 4) or **וְיִשְׁלְמוּנִי** (Hu. alt., B., and virtually Gr.). Confirmed by xxxv. 12; cp. xxxviii. 21. Hu. prefers **וְיִשְׁכְּמוּ עָלַי** (xciv. 2, 23). The closing words of v. 5 (**תַּחַת וְנִי**) are merely dittographic.

7. Read **רָעִנִי**. **כִּי** was necessitated by the insertion of **וְנִי**. 6-21, when the psalm was reconstructed.

8. Read **יָחִיל** (Gr., Kau.). Cp. lv. 5.

9. **M כָּצֵל**. 'Like the shadow when it stretches out' is not a probable expression. Note the || word, and read **בְּחָסִיל**; the same corruption has occurred in Job xiv. 2. See *Enc. Bib.*, 'Locust,'—**M בְּנִמְוֹתוֹ**. The key to the passage is Nah. iii. 17 (see *Enc. Bib.*, l.c.), which suggests the reading **בְּחִנּוֹתוֹ**.—**M נְהַלְכְתִּי** (Nif. 'to be made to go'?). Clearly the original must be **נִלְקַחְתִּי**.

10. **M נִנְעַרְתִּי**, G *ἐξερύαχθην*. As if the wind had a garment, out of which (Neh. v. 13) the locusts were shaken into the sea? So Bā. But how improbable! **נִנְעַרְתִּי** would not be clear enough either. One word will do—**נִנְאֲנַרְתִּי**. See exeg. note.

12 f. **M כָּהֵשׁ**. But **כִּי** in Kal, meaning 'to be lean,' is only post-Biblical. Read probably **עָשָׂשׁ** (vi. 8, xxxi. 10 f.).—**כִּצּוֹם**, 'through fasting,' and **מִצֶּמֶן**, 'through oil' (so parallelism requires, cp. G), are clearly wrong. Nor can we venture to render **בְּשָׂרִי**, 'my skin' (Bā. in note, cp. on cii. 6). Comparing vi. 8δ, read **כִּמְצוֹר** and **יִשְׁמְעָל** (cp. on **שָׁמֶן**, civ. 15, cxli. 5). Gr.'s **מִשְׁמֶמֶן**, 'through amazement,' would not suit **כִּצּוֹם**.—**M וְאֲנִי** (with Pasek). Read perhaps **וְנִי**.

19 f. **וְהָמָה** is metrically superfluous.—**M קָמוּ** (with Pasek). G (Gr.,

Ba., Kau.), קָמַי, as subject of יָבֹשׁ. Rather read יִקְלֵמִי, a variant to יָבֹשׁ.

23. M קָמַד. Read תָּמִיד (Gr.); see on xlv. 2.

26. M כְּשִׁפְטֵי נַפְשׁוֹ. A weak expression; one expects rather שִׁפְטֵי הַמֶּלֶךְ. But since the persons intended are the same as in // 2-6, it is presumable that at any rate נַפְשׁוֹ represents an ethnic. The truth is that we have before us here a rather strong instance of transposition. נִפְשִׁי (G ἡ ψυχὴ μου) here, as sometimes elsewhere, represents שָׂמַי written backwards, and שָׂכֵן is one of the current distortions of שְׂמֵעָאֵל (cp. on Isa. x. 27). The opening of Ps. cix.¹ now corresponds with its close. Note by the way that καταδικάζων in the MSS. of G should be καταδικάζοντων.

CIX.—2.

- | | | |
|----|--|----|
| 1 | Appoint judgment, O Yahwè! upon the wicked man, | 6 |
| | Let an accuser stand at his right hand; | |
| | When he is judged, let him come out guilty, | 7 |
| | And let his remnant be counted criminal. | |
| | Let his palaces be [for] Jaman, | 8 |
| | His cities let Jerahmeel take; | |
| | Let his children become orphans, | 9 |
| | And his wife [become] a widow. | |
| | Let his children be vagabonds in Ishmael, | 10 |
| 10 | Let them be treated with violence in their broad places; | |
| | Let the spoiler take by force all that is his, | 11 |
| | Let foreigners plunder his wealth. | |
| | Let there be none that keeps friendship toward him, | 12 |
| | None that shows pity to his orphans; | |
| | Let extinction be the doom of his offspring, | 13 |
| | In one generation let his name be effaced. | |
| | Let the guilt of his father be mentioned, ¹ | 14 |
| | And the sin of his mother—let it be not effaced. | |
| | Let them be present to Yahwè continually, | 15 |
| 20 | That He may extinguish his name from the earth. | |
| | [Because * * * *] | 16 |
| | He remembered not to show brotherly love, | |
| | But hunted one who was a sufferer and needy, | |
| | And crushed one who walked blamelessly. | |

¹ to Yahwè.

He loved cursing and chose it, 17
 And took no pleasure in blessing;
 [Compassion] was far from him,
 And he sought cursing, and delighted in it. 18

Then let it soak into his entrails like water,
 30 And like oil into his bones:
 Let it be to him as the garment which he dons, 19
 And as the girdle which he ever girds about him.

Be these the wages of my persecutors,¹ 20
 Of those that speak evil against me.
 But thou, O Yahwè!² deliver me,³ 21
 According to thy gracious kindness, rescue thou me.

Critical Notes. CIX. 1. מ. הַפִּקֵּד עָלָיו רָשָׁע. הַפִּקֵּד to appoint to an office (Gen. xxxviii. 17, Jer. i. 10, &c.), or to bring about a plague (Lev. xxvi. 16). Hupfeld thinks the appointment of a 'wicked' or 'unrighteous' man as judge has the nature of a plague. But in l. 3 this רָשָׁע appears to have the interests of justice at heart, and not to sympathize with the רָשָׁע when he judges. Hence Halévy emends מִרְשָׁעִי. But in such cases as this a mere superficial correction is useless. The error probably lies in עָלָיו, which seems to come from יועל, i.e. על ידו. Yahwè is petitioned to appoint an examination of a great unnamed wicked man's cause. The wicked man is the personified people of the N. Arabian oppressor. See introd.

4. מ. וּתְפִלַּתוֹ תִּהְיֶה לְהַטָּאָה. Surely no psalmist could have written thus. It is one thing to declare that the formal prayers of wicked men are an abomination to Yahwè (Prov. xxviii. 9), and consequently that this or that individual, or class of individuals, being wicked men and mere formal worshippers, will not be heard (Isa. i. 15, Prov. i. 28, cp. Ps. lxi. 19); it is another to utter over a man who, whether good or bad, is in sore distress, a solemn desire that his prayer for mercy—this time, certainly, no formal prayer—may be ineffectual. Nor can we hold that the prayer of the רָשָׁע is a petition to the judge for leniency, for how could an unjust judge be imagined to be open to such a request? This time it is a very slight change, suggested by experience of the ways of the scribes, that suffices. Read וּפִלֻטָּתוֹ תִּהְיֶה לְהַטָּאָה. For the use of 77, cp. 1 K. i. 21.

5 f. מ. יִקְרִי יָמָיו יְהוָה. We should expect יִקְרִי יָמָיו (cp. on lv. 24). 'מַעֲטִים' here faultily as an adj., as Eccles. v. 1' (Hu.).

¹ Jerahmeel.² Lord.³ for thy name's sake.

Evidently there is some corruption, and the more so as *v.* 8d is equally liable to suspicion. The person spoken of being either the personified people of Israel's oppressors or the king of that people, it would be suitable that the destruction of the cities of that king or people should be referred to. Is there any possible correction of the text which will give that meaning? There is. Few words in the psalms and prophecies are more often corrupted than ארמנות, 'castles.' מעמים may possibly be an editor's conjecture on the basis of a corruption of ארמנתיו. To complete this, we require ימיו to be a corruption of some ethnic to which originally ל was prefixed. That ימן (ימן or ימן) was an early abbreviation of ירחמאל appears again and again (see e.g. *Crit. Bib.* on Gen. x. 2). In the || line we find אחר, i.e. ירחמאל. Late writers find no difficulty in putting nearly side by side different corrupt forms of the same ethnic. —M פקדתו, his watch? office? punishment? Read perhaps קריתיו. —M אחר. Read ירחמאל. A common type of corruption.

8. Insert תהיה (metre).—9. Omit ונוע (dittogr.). For ושאלו (scarcely = 'beg') read perhaps בישבעאל. שם is very often corrupted.—M ודרשו, 'and shall seek...?' G ἐκζητήσαμεν; hence Houb., Secker, Horsley, Hu., Bi., Che.¹¹, Bü., Kau. read ינשו or ו'. But the sense is still not perfect. Lam. ii. 11 f. suggests that the children were described as lying, faint and overpowered, in the *rehoboth* of the cities. Read, as *l.* 10, ישדרו ברחוביהם (Jer. iv. 13, Hos. x. 14).

11. M נקש נאשה. According to Perles (*Anal.* 81) נקש is a technical term (cp. Aram. נקש 'percussit') = 'claim possession of a property till a debt should be paid.' This needs confirmation. But even if it were so, the sense does not suit the || line. The initial נ in נאשה may be dittographic. Read שסה (Judg. ii. 14, Isa. xviii. 14), and for נ' read נקש ('acc. rei,' as Mal. iii. 5).

16 f. M אחר. G אחד; so rightly Houb., Horsley, Du.—M שם; so G¹². Read שמו, with G¹², J, so Horsley.—Read אביו (Du.), and omit אליהו (metre).

20 ff. M ויכרת, better than ויכרת (G J). Wellh. places the line after *v.* 13, which seems to injure the structure of the poem.—G¹² wrongly αὐτῶν.—A line has fallen out (Bi.); יעו אשר, followed by Pasek, may belong to *l.* 21, but is perhaps more probably an editorial link.

24. M ונבאה לבב למות. W F, 'But hunted to death the wretched and poor, and the broken in heart,' but We.'s critical notes pass this over. S suggests למות; so Gr., prefixing עד. Neither למות

nor **למות** suits the parallelism; besides the Pilel form would be too strong. As to **נכמה**, the existence of **כמה** is very doubtful (cp. Ges.-Buhl). We might, indeed, read **נכא** (so at any rate in Isa. lxvi. 2 for **נכה**); G has *καταμνησθῆναι*, which Θ has in Prov. xvii. 22 for **נכמה** (**רח**). 'A & give *καταμνησθῆναι*, and 'A has the same word in Prov. i. c. Hitz. and Bt. adopt this way out of the difficulty. But it is really no way out. **ונכא הילקב למותת** is no parallel to **ל. 23**. Read probably **נכמה הילד לתם**. For **דכא**, cf. xciv. 5, Prov. xxii. 22 (of judicial oppression, as probably here); and for **ל**, 2 S. xv. 11.

25-33. If the text is right as it stands, it must be in disorder; any of the current translations will make this clear. Street (1790) and Bi. (1882) therefore attempt some transposition, but without any quite satisfactory result. An inspection of the text leads us to suspect corruption. The double statement respecting the penetrating character of the spirit of cursing, and the double use of the figure of the garment, can hardly be original. Nor will the first of the two stanzas into which the whole passage on cursing should evidently fall be symmetrical, unless we suppose that the subject of **ותרחק** in v. 17 (**ל. 27**) has fallen out of the text. But all that I say on behalf of the following restoration is that the changes proposed are possible, and that a quite satisfactory sense is produced.

יִחְיֶה קִלְעָה וַיִּבְחַרָּהּ
וְלֹא חֶפֶץ בְּבִרְכָּהּ
וְתִרְחַק [הַקִּלְעָה] מִפָּנָיו
יִדְרֹשׁ קִלְעָה תַּחֲמִידָהּ

That **יחיה** and **כמדו** might be confounded, is evident. **יבחר** and **לכש**, 'as his robe,' is, at any rate, very improbable, unless indeed we suppose that the imprecation is directed against a priest.

32. M **מח**. That this is an Egyptian loan-word (see *BDB*) is most improbable. In Isa. xxiii. 10 (**מח**) and Job xii. 21 (**מחית**) the text is corrupt. Like **מח** in cvii. 30, **מח** and **מח**, wherever they occur, are almost certainly corruptions of **ירחמאל**. In the present case **רח** may have been originally a marginal gloss on **שמני** (v. 20). It seems to have supplanted **דצור**, which G appears to have read in the Hebrew text (*ḥōrel* *ḥōr*).

33. Gr. reads **תפלת** for **תפלת**; **ת** absorbed by **זאת**. But if this were right something more would have been said about the prayer not entering the presence of God. Cp. Isa. lviii. 4b; Prov. xxvi. 2.

35 f. Omit **אדני** and **למען שמך**.—M **עשה אתי**. Read **השיעני**; cp. on xxii. 31.—M **בִּרְטֹב**. Read **בִּטְבוֹב** (Hitz., Gr.); see on lxix. 17.

CIX.¹ 9 f. The 'settling' of the locusts is again referred to in Nah. iii. 17; their 'removal' possibly in Isa. xxxiii. 40. They were, of course, an article of diet to the poorer classes in the East.—11 f. Cp. vi. 8, cii. 6.—14. Cp. xvii. 8, Job xvi. 4, Isa. xxxvii. 22.

CIX.² 1 שָׁרָף. A faction or large body of men is persecuted (see

Introd. and crit. notes).—2. *At his right hand.* Cp. Lech. iii. 1.—4. See crit. note.—7-10. A man's family is regarded as part of himself (cp. Ex. xx. 5). 17. *Be mentioned, i.e. to Yahweh by heavenly remembrancers* (Isa. liii. 6), or by 'men of God' (1 K. xvii. 10). 29. *Like water.* Cp. Num. v. 22 ff.—33. Note the plural, *my persecutor*, and the probable gloss, 'Jerahmeel' (see crit. note).

PSALM CX.

PENTAMETERS. Two questions have to be critically answered. (1) What was the sense attributed to this psalm by the redactor who brought it into its final shape? and (2) what was the original form of the psalm, and what did the original writer mean by the psalm? (1) It has been shown elsewhere (*OP.* pp. 20-29) that, if the received text is approximately correct, no other Jewish prince but Simon the Maccabee can be the person addressed. This view is also held by Duhm, Bickell, G. Margoliouth, and R. H. Charles, and independently both Bickell and G. Margoliouth have hit upon the idea that the initial letters of vv. 1-4 form an acrostic conveying the name שִׁמְעוֹן (*Shimon*), i.e. as is supposed, Simon the Maccabee. In the form given to this theory by Bickell (*Academy*, April 9, 1892) it has been adopted by Duhm in his *Commentary* and Charles in the *Expositor* for April, 1902, p. 252. For G. Margoliouth's theory see *Academy*, Feb. 20, 1892 (and elsewhere), and compare Gaster's reply, *Acad.*, March 5, 1892. At the same time Bickell put forward a similar theory for Ps. ii., where he found (vv. 1-4) an acrostic representing שִׁימַי (*Shimmai*, 'of Jannæus'). Such acrostics, however, ought to indicate the author of a poem, not a personage referred to in it, and for this and other reasons the acrostic theory has been rejected by König, J. K. Zenger (*Zt. f. kath. Theol.*, 1900, pp. 578-584), Grunne (*Psalm.-Prob.*, 103), and C. H. H. Wright. Nevertheless, the theory that the psalm refers to Simon is extremely plausible, as long as we adhere to the traditional text. It may be urged that the poet implies that his hero is about to assume sovereign power, and that this exactly corresponds to the historical position of Simon, who did not, it is true, claim the title of king, but lacked nothing of the dignity but the name, and who by the conquest of the Acra and the expulsion of its garrison (May, 142), completed the liberation of Jerusalem. It may also be held that, as a king-priest, Simon desired to have his name coupled with that of the ideal priest-king Melchizedek, and that, even if only by an illusion, a psalmist who traced the hand of God in Simon's successes might well claim a prophetic character for his impassioned addresses to his hero. That in later times the psalm (in the form in which we now have it) was regarded as Messianic (see e.g. *Ber. Rabba*, par. 85, on Gen. xxxviii. 18), can easily be understood; cp. Mark vii. 35-37 and parallels,¹ Acts ii. 34 f., Heb. i. 13. Nor is it impossible that the redactor, if an adherent of the Maccabees, may have hoped that their family would furnish to Israel a line of Messianic princes, whose victories would become more and more splendid, and more and more worthy to be regarded as Messianic. To these theories we will not deny plausibility. And yet there is surely nothing in Ps. cx., as the text stands, which need make us hesitate to resign a belief in its Messianic import, should textual criticism require

¹ On the bearing of modern criticism on these passages, see Gore, *Bampton Lecture*, p. 198; Sanday, *Bamp. Lect.*, pp. 419 f.; Cheyne, *Bamp. Lect. (Origin of Psalter)*, pp. 34 f., and especially *Aids to Criticism*, pp. 391 ff., and *Christian Use of the Psalms*, pp. 231 ff.

this, and we even find a Jewish opinion, mentioned by Ibn Ezra and adopted by Rashi, that the hero of the psalm is Abram, whose victory over the allied kings, and honourable reception by Melchizedek are recorded in Gen. xiv.

(2) Does textual criticism oppose the above-mentioned Macghegan theory? As practised by Beckell and Dahm, it does not. Beckell, however (*Stud.*, *loc.*), is too arbitrary, and supplies too much, to be a safe guide, while Dahm is highly superficial in his criticism of vv. 1-4, and with regard to vv. 5-7 confesses that he 'can make nothing of them,' and has derived not the least help from other expositors. Clearly there is a case for a more determined effort to solve the textual problems. Such an effort has been made, and the result (which is scarcely doubtful) is that the original psalm was a prophecy of the conquest by Israel of the N. Arabian border land. The nearest parallels are Pss. ii., lxxviii., because here too we find a divine oracle professedly quoted. If the text of Ps. lx. 8a were correct, this psalm would be a close parallel, but even if it is not, as an expression of Israel's confident expectation of the overthrow of N. Arabia, we may refer to it here. Ps. xvi. is also among the chief psalms with which Ps. cx. may be grouped. Among prophetic parallels, the closing verses (19-21) of Obadiah may especially be mentioned (see *Eng. Bib.*, col. 3458, and *Crit. Bib.*). It is worth while to notice that in the immediate neighbourhood of Ps. cx. we have a composite psalm (xviii.), which includes the parallel prophecy of the subversion of N. Arabia in Ps. lx. The surest restorations in the text here translate *are* those which yield N. Arabian names. The new text of v. 4b is very probable; somewhat less so that of the closing words of v. 3, 'To his servant' in the opening clause is also open to some doubt. We might conceivably read 'to Abram,' and view the psalm as a dramatically conceived prophecy of the successes of Abram against the kings (Gen. xiv.), successes which might be regarded as typical of Israel's future victories at the 'end of the days.' Cp. *Eng. Bib.*, 'Psalms,' Book of, p. 19. The latest text-critical study is by S. Minocchi, *Revue de l'Écriture*, 1903, p. 293 ff.

1. *Chief Authorship marked*

- 1 Yahwè's oracle to his servant : | I will break Jerahmeel,
Until I make thine enemies | thy footstool.
- Thy strong sceptre will Yahwè | stretch out from Zion ; 2
Have dominion | in the midst of thine enemies.
Thou shalt conquer in the day of Maccath¹ | on the
mountains of Kadesh ; 3
From Jerahmeel and from Ashhur , [thou shalt bring thy
captives ?].
- Yahwè swears [to his servant], | and will not repent, 4
'I establish thee for ever | because of my covenant of
lovingkindness.'
- The Lord will shatter Jerahmeel | in his day of wrath, 5
10 He will judge mighty kings | because of their pride. 6a
[The Lord] will shatter Ashhur | on the land of the
Arabians ; 6b
In the valley of Hadad² he will destroy | Jerahmeel and
Ashhur.

¹ Jerahmeel.

1. **To his servant, i.e. Israel** (xxxvi. 22, cp. Jer. xxx. 10, xlv. 27 f., Ezek. xxxvii. 25). In ii. 7 Israel is called Yahwe's son, but the difference between a favoured servant who understands his lord's purposes and a son is not great. The psalmist places himself in imagination in the 'end of the days,' when Yahwe's son or favoured servant will receive the fulfilment of the promises in 2 Sam. vii. (cp. lxxxix. 20 ff.).—*Break Jerahmeel*. Similarly *ע*: 5, 6. Cp. ii. 9, xviii. 30, 39, ix. 8, lxviii. 22, Isa. xiv. 25 (Asshur probably = Jerahmeel), Hab. iii. 13.

5. **The day of Maseath** (i.e. Jerahmeel or Cusham, cp. ix. 8). An

exact parallel is the phrase 'the day of Midian,' Isa. ix. 3.—*On the mountains of Kadesh*, or perhaps, 'of Cush.' The idea is that the Israelites have not only expelled the N. Arabian tyrants, but invaded their land. Or, if we read 'on the holy mountains' (as lxxxvii. 1), the neighbouring peoples have assembled to lay siege to Jerusalem (cp. Zech. xiv. 2).—6. Cp. cvii. 3, lxxxi. 11.

7 f. The oath is immutable; otherwise there would be no security that Israel's newly-established empire will be eternal. Cp. lxxxix. 5, 30, 36-38, 2 S. vii. 12.—*ברית*, as xlv. 5. See crit. notes.—12. *Hadrach*. See *Enc. Bib.*, s.v.

Critical Notes. 1. *מֵאֲדָנִי*, 'to my lord,' a unique expression in the Psalms. Read probably *לְעֵבְדִי* (see introd.); *ב* and *נ*, *ע* and *א* confounded.—*מֵיְמִינִי*. From a conservative point of view this is inconsistent with 7. 5. Apart from this, it is not natural to say, 'Sit at my right hand, till I prostrate thy foes.' Read *אֲשֶׁבֶר יִרְחֹמָאֵל* (ר in 'אש' became ל). *יְמִין* is a well-known popular form of *יִרְחֹמָאֵל*. Cp. 7. 9.

5. *עֲמָד*. Probably from *כִּיעֵבַח* (cp. on *עַמָּק*, ix. 8). This is a variant to *חֵלֶד* in same verse, and since 'ח', as in Ezek. xxvii. 11 (*מִחֵלֶד*), comes from *יִרְחַל*, i.e. *יִרְחֹמָאֵל*, and *יִרְח'* occurs, under another disguise, in 7. 6, we may give it the preference.—*נְדָבָת*, 'liberality'? 'zeal'? An 'emphatic predicate'? Surely not. G, *perà sùs àpαή*, whence Duhm, *עֲמָד נְדָבָה*, 'mit Dir ist Hoheit' (?). Read, perhaps, *תִּנְבֵּר*.—*חֵלֶד*; see above. *בְּהַדְרִי*. Read *בְּהַרְרִי* (Σ J, many MSS. and edd., also Hars, Houb., Ol., Hu., Gr., Bi.).—*קָדֵשׁ*. Rather *קָדֵשׁ* or *בָּשׂ* (see exeg. n.).

6. *מִבְּרָחִם מִבְּחָדָר*. The ordinary explanation is very far-fetched, and Isa. xiv. 12 is no true parallel. The versions give no help at all. But the remedy is clear. *רָחֵם*, like *רָקֵם* represents 'ירח'; *שָׁחַר* (as in Isa. l.c.) comes from *אִישְׁחָר*. Read 'מִיִּרְחֹמָאֵל וּמֵאֵשׁ'.—*מִלֵּט טַל* (*יְלֻדָּתָךְ* (note that *טַל* is not recognized by G). It would be convenient to make *יְלֻדָּת* mean 'young warriors' (so Ol., Del., &c.). But the word *יְלֻדָּת* is rare, and the assumed meaning unsupported. G S read *יְלֻדָּתָךְ* (cp. M, ii. 7), which Herder admits, rendering,—

Vom Schloss der Morgenröthe, wie den Thau,
Hab' ich dich mir erzeugt;

and so Houbigant, Kennicott, Kaulen,¹ N. Peters, and Minocchi. This, however, is very unnatural, while the conjectures of Grätz and Bickell (in *Acad.*, l.c.) are sadly arbitrary. It is probable that **לך טל** merely represents fragments of a dittograph of the word underlying **ילד**. This word may possibly be **נלוותך**, but is more probably **ירחמאל** (cp. on **טל**, cxxxiii. 3). [Haupt, however, in *Johns Hopkins Univ. Circular*, July, 1894, takes **כרחם** and **כשחר** to be two coordinated participles from **רחם** 'to love,' and **שחר** 'to seek zealously.']

7. Insert **לעבדו** (metre).—M **אתה-להו לעולם על-דברתי מלכי**. See introd. Objections: (1) The line is unmetrical; Duhm boldly excises **כל-מל-צדק**, without any plausible reason. (2) **על-דברתי** is intolerably prosaic. We have to seek for an underlying text which, after becoming corrupt, could be so manipulated as to produce the traditional text. Such a text is—**הכינתך לעולם על-ברית חסדי**. For **ברית**, see on **דברך**, xlv. 5. **מלכי** represents **ירחמאל**, a correction of **אלימינך** (v. 5) which intruded from the margin. **צדק** is miswritten for **חסד** (see on cxlv. 2); the suffix ' was probably indicated by a sign of abbreviation.

9. Read **ירחמאל = ימינך**; **על** is redactional. For **אדני יכחץ ירח**, cp. **ימיני**, 1 S. ix. 4; where G (cod. B) has *taxup*.

10. Read, probably, **ידיו כלכים גבורים** (M from v. 5).—**מלא למען נאחז**. Loeb (*La litt. des pauvres*, p. 109), **נחית**. Rather **נחית** **למען נאחז**; cp. xxxi. 19, xxxvi. 12, lxxiii. 6.

11. Again read **יכחץ**. For **ראש** read **אשור (= אשור)**. For **רבה** read **ערב** (so **ערים** sometimes for **רבים**).

12. Read probably, **בנהל חדרך** (see *Crit. Bib.* on Zech. ix. 1); **ישתה** should be **עליבך** and **ירם** both represent **ירחמאל**; **ראש** should be **אשור**. Compare the result produced by criticism in ii. 9 and lxxiii. 22-24.

¹ Kaulen (*Katholik*, 1865, ii., 129-174) holds the text underlying G to be the original one, viz. **עמד נדבת ביהדי קדש מרחם משחר ילדתיך**. In *Theol. Quartal-schrift*, lxxx. (1898), pp. 615 ff. N. Peters considers that S presupposes just the same Hebrew text, except that the suffix of **דל** is wanting; **לך טל**, he thinks, is an intrusive gloss on the suffix in **ילדתיך**. According to him, M is based on this gloss: **טליא** ('boy,' 'youth') being taken as **טל**, 'dew.'

PSALM CXI.

PS. CXI. and cxii. are twin psalms. Both are in trimeters, both are arranged alphabetically, perhaps in order to be learned by heart. Ps. cxii. is a 'sacred parody' (Hengstenberg) of Ps. cxi.; what is said in the one of God is applied in the other to the pious. Probably enough they are by the same author, who knew all the ordinary commonplaces of the psalmists and wise men of Israel. Ps. cxii. (and originally Ps. cxi. *t*) has, in G, the heading *τῆς ἐπιστροφῆς Ἀγγαίου καὶ Ζαχαρίου*.

Of the Jerahmeelites.

- | | | |
|----|---|----|
| | I will give thanks to Yahwè with my whole heart,
In the company and assembly of the upright. | 1 |
| | Great are the works of Yahwè,
To be studied by all that delight in them. | 2 |
| | Glorious and magnificent is his doing,
And his righteousness abides for ever. | 3 |
| | A memorial has he made for his wonders;
Full of pity, compassionate is Yahwè. | 4 |
| | Adornment has he given to those that fear him. | 5 |
| 10 | Of his covenant he is ever mindful.
The might of his works he has shown to his people,
In giving them the nations for a possession. | 6 |
| | The works of his hands are faithfulness,
All his behests are sure, | 7 |
| | Remaining unshaken for ever and ever,
Wrought in faithfulness and uprightness. | 8 |
| | He has sent deliverance to his people,
He has ordained his covenant for ever. | 9 |
| | Holy and to be feared is his name, | |
| 20 | The fear of Yahwè is the best part of wisdom,
A good discernment have all that practice it.
His praise abides eternally. | 10 |

1. The speaker is, of course, not the community, but every religious and patriotic Israelite.

3. **His righteousness.** Cp. cxii. 3, where man's righteousness is credited with the same permanence.

4. See the singular rendering in G; such a plain writer as the psalmist would hardly have expressed himself in that way.

7. **A memorial**, viz. a constant tradition (cp. lxxviii. 3), confirmed by observances like the Passover (Ex.

vii. 14). The expression is peculiar, owing to the alphabetic arrangement.

17. **Deliverance**, i.e. that of the Exodus, since the legislation follows. — 19. קדוש ונורא; cp. xcix. 3. — 20. ראשית חכמה. Similar sayings are commonplaces of the sages of Israel (cp. Prov. i. 7, ix. 10 [חכמה], and cp. Job xxviii. 28, Ecclesi. i. 20. Cp. Jacob, *ZATU*, 1898, p. 293.

Critical Notes. 9. M מֵרָם rendered 'good' (Prov. xxxi. 15, Mal. iii. 10, Job xxiv. 5; cp. הַמְרִיץ, Prov. xxx. 8). The sense, however, is not-very good; the || line suggests something better than 'good.' Most explain this weak word as due to the exigences of the acrostic. But should we not read מַפְאֵר, a deliberate distortion of תַּפְאֵר for the sake of the alphabet? Cp. Isa. lv. 5, lx. 9.

13. Omit וּמִשְׁפָּט (metre). So Sievers. 16. M יִצְרָא. Better יִצְרָא (xxv. 21). So G J S T, Gr., Bd., Du.

20 f. Read יִרְאֵתֶיךָ (metre). Read יִצְרָא (G J S).

PSALM CXII.

Of the Jerahmeelites.

1

1 Happy the man that fears Yahwè,
That delights continually in his commandments!
Mighty in the land ^{is} ⁺ his offspring, 2
The race of the upright is blessed.
Wealth and riches are in his house, 3
And his righteousness abides for ever.

[His] light gleams in the darkness, 4
To the upright full of pity and compassion.²
Well is it with him that shows pity and lends, 5
10 He will defend his ways in the judgment.
For the righteous can never be moved, 6
Everlastingly shall he be remembered.

He fears no evil tidings, 7
Stedfast is his heart³ in Yahwè.
Unshaken is his courage, he fears not, 8
Until he looks ⁺ in triumph⁺ on his foes.
He has scattered—he has given to the poor, 9
His righteousness abides for ever.

His horn will be exalted gloriously; 1
20 The wicked will see it and be grieved; 10
He will gnash with his teeth and melt away,
The expectation of the wicked shall perish.

¹ will be.

² and righteous.

³ trusting.

2. **Continually.** This is no conventionality, as cxix. 4, 44, 117. Prov. vi. 21, sufficiently show. חָסֵן, as cxi. 2.

3. **Almighty.** גִּבּוֹר, however, like יָדוּל (Ruth ii. 1, &c., cp. Job xvi. 7) may mean 'rich.'—4. יִשְׂרָאֵל as cxi. 1.

5 f. Corresponds to cxi. 3. Here, however, צִדִּיק means something objective (so in l. 18), viz. merit, as Ezek. xviii. 20 (Bd., cp. T. וְכֹתִיד).

7 f. The promise in l. 7 is like that in Isa. lviii. 8, 10, which is the special reward of works of compassion. We might, therefore, be inclined to omit י before צִדִּיק, and render 'full

of pity and compassion is the righteous,' taking this to give the reason of the promise of 'light.' But the reason is adequately given in l. 9. So then it is best to explain 'light' as a title of Yāhwe; cp. Isa. lx. 21, 'Yāhwe . . . an everlasting light.' Line 10 will then describe the divine character (cp. cxi. 4). See crit. note.

9 f. Cp. xxxvii. 21. The 'judgment' (l. 10) is the Messianic one (l. 3).

14. Cp. Isa. xvi. 3 (?). נִכּוֹן; cp. on li. 12b.—19. *His horn.* See on lxxv. 5.

22. תִּאֲכָר. See on l. 6, and note the correspondence of Ps. i. and cxii. in the first and last clauses.

Critical Notes. 2. For מִאֲדָר read תְּמִיד (as xlvii. 2, cxix. 4).—3. Omit either בִּאֲרָץ or יְדִידָה (metre). Similarly Sievers.

7 f. Grätz, לְצִדִּיק (cp. 5); Duhm, צִדִּיק (without ו). But it has been overlooked (save by Sievers) that the material in 7. 4a is too much for a trimeter. Sievers would omit בַּחֲשָׁד, but the || passage, Isa. lviii. 8, rather suggests reading אֲוִרוֹ and omitting לִישְׂרָאֵל. This course, however, is not so critical as beginning l. 8 with לִישְׂרָאֵל and omitting וְצִדִּיק, as an insertion which was required after אֲוִרוֹ had become אֹר, and consequently לִישׁ had been drawn to l. 7.

10 f. For יִכְלֹל דְּבָרָיו read יִכְבֵּד דְּרָכָיו (cp. Job xiii. 15). To give יִכְלֹל the sense of יִכְבֵּד is inadmissible. ה and ל must have been confounded.—Transfer צִדִּיק from 7. 6b to 7. 6a (metre). So Sievers.

14. Omit כִּמְחָ as a gloss on נִכּוֹן (Sievers).

22. For תִּאֲכָר read תִּקְוָה (ix. 19), Ol., Hupf., Duhm. The opposite error occurs in Job vi. 8.

PSALM CXIII.

TRIMETERS. Ps. cxlii.—cxviii. form the so-called 'Hallel' (see *Enc. Bib.*, s.v., and cp. Grätz, *MGH*, 1879, pp. 203 f., 241 f.; Buchler, *ZATW*, 1900, pp. 131 ff.). Of this group of psalms, cxlii. and cxiv. form the introduction, the former describing the condescension of Yāhwe, the latter the wonders of the early history. Ps. cxv.—cxviii. have been held (cp. *OP*, pp. 16–19) to reflect the feelings and historical circumstances of the Maccabæan period; this, unfortunately, cannot be endorsed from our new critical point of view. Probably the name 'Miprite Hallel' (הַלֵּל הַמִּצְרִי = הַלֵּל מִצְרָאִי) is, however, undesignedly, a true statement of the origin of the Hallel. The group of psalms so called appears to have been made after some event which, though not decisive, confirmed the Jews in their anticipation of a final and complete deliverance from N. Arabian oppression at the approaching close of the present stage of human history.

Of the Jerahmeelites.

1	Praise, O ye servants of Yahwè!	1
	Praise the name of Yahwè.	
	Blessed be the name of Yahwè	2
	From henceforth and for ever.	
6	From the rising of the sun to its going down	3
	Be Yahwè's name praised!	
	High is Yahwè above all nations,	4
	His glory is above the heavens.	
	Who is like Yahwè our God,	5
10	That is enthroned ⁴⁵⁰⁴ high,	
	That sees ⁴⁵⁰⁴ low down,	6
	In heaven and on earth?	
	That raises the helpless out of the dust,	7
	And out of the ashmound lifts the needy,	
	To make him sit with princes,	8
	Even with the princes of the peoples;	
	That gives a seat to the barren housewife,	9
	That makes the children's mother joyful.	

1-6. The psalmist appears to provide for the admission of proselytes; Israel is becoming a religious association. So cxxxv. 1, p. 7. 20; so too Isa. lvi. 8. Lines 5, 6 remind us of Mal. i. 11.-9-12. Cp. cxxxviii. 6, Isa. lvii. 15. In l. 12, 'in heaven' belongs properly to l. 10, and 'on earth' to

l. 11.-13-15. A quotation from 1 S. ii. 8. 'Ashmound,' see on lxviii. 14. The language is idealistic. At most a dim foregleam of the fulfilment of 1 S. ii. 8 can have been enjoyed, and it is not strictly necessary to suppose even this (cp. Stade, *Akad. Reden.*, p. 56). See crit. note.

Critical Notes. 15. Read להרעבנו with Gratz, Nowack, Duhm. G τοῦ καθίνααι αἰσρον. 16. מַעֲבִיר. Since the 'helpless' or the 'needy' is the Jewish people, read probably עַמִּים, and note that 'princes of peoples' still exist in the ideal or Messianic age. Cp. xlvii. 10 (2), ii. 2. - 18. With Duhm, read עַמִּים (article in הַבְּנִים).

PSALM CXIV.

Of the Jerahmeelites.

cxliii., end.

1	When Israel went forth from Miṣraim,	1
	Jacob's house from the folk of Jerahmeel,	
	Judah became his sanctuary,	2
	Israel his dominion.	

	The sea saw it, and fled,	3
	The stream turned backward.	
	The mountains skipped like rams,	4
	The hills like young sheep.	
	What ails thee, O thou sea! that thou fleest?	5
10	Thou stream, that thou turnest backward?	
	Ye mountains, that ye skip like rams?	6
	Ye hills, like young sheep?	
	Be in anguish, thou earth! at the Lord's presence,	7
	At the presence of the God of Jacob,	
	Who turns the rock into a pool of water,	8
	Flint into gushing fountains.	

1. ~~Misreading~~ **Jerahmeel**. Cp. the parallelism in lxxviii. 51, cv. 23, 27, cvi. 21 f. See crit. note.

5 f. **The sea the stream**. For the *yinn-shuph* see on cvi. 7; there must have been a story of a 'sea' in the N.

Arabian border-land, even if that 'sea' could no longer be pointed to. See *E. Bib.*, 'Red Sea'. The 'stream' (רֶחַל, see crit. note) was also in that region; see *Crit. Bib.* on Josh. iii. — 7 f. Cp. xviii. 8, xxix. 6, Hab. iii. 6.

(*Critical Notes*) 1. Point מְצָרִים. — מִצְרַיִם לֵעַן. G ἐκ λαοῦ βαρβαρίων (A, ἐτερογλωσσῶν). In New Heb. לֵעַן means 'to speak a foreign tongue' (Jastrow, *Lex.*), and in Isa. xxxiii. 19 גִּלְעָן, which, others have suggested, may be an error for לֵעַן. Certainly the two passages must be taken together. In both we expect an ethnic, not a word meaning βαρβαρίφωνος, and considering the passages referred to in exeg. n., we cannot well doubt that either יִרְחֵאֵל or יִשְׁמֵאֵל is the right ethnic. In cvii. 30 we have found כַּחַח and in cix. 19 מַחַח, words which, by the interchange of ח and ק, have come to represent יִרְחֵאֵל. לֵעַן might, by the same interchange, also represent this ethnic. It is slightly more natural, however, comparing אֶחָבֵל and אֶחָבֵל, to trace it to יִשְׁמֵאֵל, and the same origin must undoubtedly be assigned to גִּלְעָן, i.e. גִּלְעָן in Isa. xxxiii. 19 (final ל, as often) having become ק.—4. 'לֵכֵךְ' (ל precedes), with Gr.—6. Read הַיָּאֵר (cp. on cv. 300), one of the boundary-streams of the Negeb seems to be referred to.—16. Read לְמַעֲנֵי, with Gr. (so G J S probably).

PSALM CXV.

TRIMETERS. This and the preceding psalm are, without any internal justification, combined in G & S J and some Hebrew MSS. In the Hebrew text, too, there is a trace of this practice, for the two psalms are not separated by a 'Hallelujah.' Cp. on Ps. cxvi., and for 72. 4-11 cp. cxxxv. 15-20 (our psalm is the original). The closing 'Hallelujah' belongs properly to Ps. cxvi. (so in G).

1	Not unto us, O Yahwè ! not unto us, But unto thy name give glory : [Thy name, O Yahwè ! do we praise] Because of thy kindness, because of thy truth.	1
	Why do the nations say, 'Where, pray, is their God ?'	2
	But our God is in heaven; All that he wills he does.	3
	Their idols are silver and gold, The handiwork of men;	4
10	Mouths have they, but they speak not; Eyes have they, but they see not;	5
	Ears have they, but they hear not, Noses have they, but they smell not;	6
	Their hands—they feel not, Their feet—they walk not ;	7
	[There is no breath in their mouths,] They give no sound with their throats; Their makers shall become like unto them,	8
20	Every one that trusts in them.	
	Israel trusts in Yahwè ; He is their help and their shield.,	9
	Aaron's house trusts in Yahwè ; He is their help and their shield.	10
	[Levi's house trusts in Yahwè ; He is their help and their shield.]	
	Those that fear Yahwè trust in Yahwè ; He is their help and their shield.	11
	Yahwè remembers us, he will bless, He will bless the house of Israel, He will bless the house of Aaron, [He will bless the house of Levi;]	12
30	He will bless those that fear Yahwè, Small as well as great.	13
	Yahwè add to you, To you and to your children !	14

	Blessed be ye of Yahwè,	15
	The maker of heaven and earth !	
	The heaven is Yahwè's heaven,	16
40	The earth he gave to the sons of man.	
	The dead praise not Yahwè,	17
	Nor all those that have gone down into the Land of Gloom ;	
	But we will bless Yahwè	18
	From henceforth and for ever.	

1 f. Cp. Dt. vii. 7 f., Ezek.-xxxvi. 22 f.—5 f. From lxxix. 10. Here, however, the question, *Why do the nations, &c.*, is not an utterance of complaint; it is the opening of a controversy with idolaters. But can we not be more definite? Here as in II. Isaiah it is the N. Arabian idolaters who are meant; they are 'the nations round about' Israel (2 K. xvii. 15; cp. on Ps. lxxix.), and have ever been noted for their idolatry (cp. 1 S. v. 3, 2 S. v. 21, Isa. xix. 1).

9-20. A piece of caustic humour, copied in cxxxv. 15-18. The copy enables us to restore a line which has fallen out (*l.* 17; see cxxxv. 17b). For *l.* 19 f. cp. 2 K. xvii. 15, Jer. ii. 5, Isa. xlv. 9 f.

21 ff. Note the four-fold (but in

M G three-fold) division, 'Israel,' 'house of Aaron,' 'house of Levi' (this from cxxxv. 20), and 'fearers of Yahwè.' The range of meaning of the last of these terms is disputed. In the Psalter itself (see on xxii. 24) there is evidence for a wide use of יִרְאַיִ; here, however, it is most natural to suppose that proselytes are meant (cp. 1 K. viii. 41, Isa. lvi. 6). This enables us to account for the mention of the children of the 'fearers of Yahwè'; in the third generation the distinction between proselytes and Jews disappeared. See Bertholet, *Stellung*, 181; and on the other side, A. B. Davidson, *Exp. Times*, 1892, pp. 491 ff. *Israel*, i.e. Jewish laymen (Ezr. x. 25).

41-44. Cp. Isa. xxxviii. 18 f.—*The Land of Gloom*. See on xciv. 17.

Critical Notes. 3. Insert נִזְכָּרָה אֶת־שִׁמְךָ יְהוָה, with Du.; cp. cxxxviii. 2.—15 f. Read יְדִי לָהֶם and רַגְלִי לָהֶם (Du.).—17. See exeg. n.—21-28. The imperatives, as Street (1790) pointed out, do not agree with the suffixes in the second part of each couplet. Read of course בָּטַח, בָּטַח, as G. So Duhm. For יִשְׂרָאֵל, G (as M in cxxxv. 19) reads בֵּית יִשׁ.—32. Insertion from cxxxv. 20.—40. דִּקְמָה. Read צִלְמוֹת (see on xciv. 17).

PSALM CXVI.

TRIMPTERS. A thanksgiving song of faithful Israelites at the opening of the Messianic age (cp. on Ps. cxviii.), which is doubtless supposed to be at hand. The speaker is the company of עֲבָדִים within the larger קָהָל or 'congregation' (xxii. 23), which represents the true Israelitish ideal, and sometimes speaks in the character of the people of Israel. It has been doubted whether the psalm is perfectly consistent throughout as regards the tone and the point of time. The only passage, however, in which our text suggests a change of tone is in *l.* 15 f., where the psalmist certainly seems to imply that perfect security is still wanting

(cp. cxviii. 23). Here, at any rate, the psalmist does appear to desert the position that he has imaginatively taken up at 'the end of the days.' Many have thought that the psalm only becomes fully intelligible when assigned to the Maccabean period. The mention of the death of the Hasidim (= Ἀσιδαῖοι 2cp. 1 Macc. ii. 42) is appealed to in favour of this. The text of v. 13, however, is highly doubtful, and a study of this and the parallel psalms, in the light of a keen textual criticism, suggests a different theory. From a gloss which has found its way into v. 19 we infer that this is one of the psalms which came from the chief centre of Jewish religion in the Negeb. In a passage of 'Isaiah' (Isa. xix. 18) which seems to reflect the state of things after the so-called 'Return,' there is a reference to 'five cities in the land of Migrim speaking the language of Canaan and swearing to Yahwè Sebaoth, one of which was called Ir-haheres.' The latter name no doubt comes from Ir-ashhur (see *Crit. Bib.*, *ad loc.*), and belongs to the place where there was an altar to Yahwè (v. 20). There are numerous glosses in the psalms which prove that Ashhur and Jerahmeel (both archaic names) were often used synonymously; consequently, we need not doubt that this Ir-ashhur was the same as Beth-jerahmeel or Gibeath-jerahmeel, a sacred city, again and again referred to, where (as shown in Ps. cxvii.) there was probably a temple of Yahwè more dear to many Jews than that of Jerusalem.

For the points of contact between our psalm and Pss. xviii., xvii., xxxi., xxxix., lvi., lxii., lxviii., lxxvi., cxviii., see on vv. 3, 9, 10, 11, 16, 19. G is wrong in dividing the poem into two parts (vv. 1-9 and 10-19) each preceded by Ἀλληλουῖα, but is doubtless right in prefixing the 'Hallelujah' (rather 'Of the Jerahmeelites'), which in M closes Ps. cxv., to Ps. cxvi. 1 (so also J), also in placing the same formula, not at the end of Ps. cxvi., but at the head of Ps. cxvii.

Of the Jerahmeelites.

- | | | |
|----|--|----|
| 1 | I am confident that Yahwè hears my suppliant cry, | 1 |
| | For he has leaned his ear toward me, from mine | |
| | enemies I shall be delivered. | 2 |
| | If snares of Jerahmeel have surrounded me, if nets of | |
| | Ishmael have confronted me, | 3 |
| | I will call upon Yahwè's name, 'O Yahwè! set free my | |
| | soul.' | 4 |
| | Full of pity is Yahwè, and righteous; yea, our God is | |
| | compassionate. | 5 |
| | Yahwè guards the simple; if I am brought low, he | |
| | succours me; | 6 |
| | * * * * * | |
| | Return to thy rest, O my soul, for Yahwè has done thee | |
| | good. | 7 |
| | For he has rescued my soul from Death, mine eye from | |
| | tears ² ; | 8 |
| 10 | I walk in Yahwè's presence in the land of the living. | 9 |
| | I repent that I was a dullard, I did most foolishly; | 10 |
| | I said in my consternation, 'All piety is a lie.' | 11 |

¹ My foot from stumbling.

How can I requite Yahwè | for all the good I have received? 12
 I will raise the ensign of victory, | and call upon Yahwè's
 name.¹ 13
 I will call upon Yahwè's name, | 'Set free thy pious one. 15
 O Yahwè, for I am thy servant, | because of thy faithfulness.' 16
 Thou hast loosed my bonds, | * * *
 I will offer thee a sacrifice of thanksgiving, | and call upon
 Yahwè's name; 17
 My vows will I pay to Yahwè | before the assembly of his 18
 people,
 20 In the courts of Yahwè's house * | * * *

1. For the idea see lvi. 20.—26. Cp. 2 S. xii. 4b.—3 f. Note that this represents the (probable) original complot underlying xviii. 5 f. סבבני: cp. cxviii. 10 f.

7. פתאים here of those who place no trust in their own wisdom, and, therefore, trust implicitly in Yahwè. A narrower sense in xix. 5, and altogether a different one in Prov. i. 22, &c.

9 f. Possibly influenced by lvi. 14 (see *ad loc.*). Cp. also Isa. xxv. 8, and (for l. 10) Ps. xxvii. 13, cxviii. 17 f.

11 f. A בער is one who has no spiritual insight: cp. xli. lxiii. 22, xcii. 7.—Line 12a comes from xxxi. 23

(see note). The startling utterance in l. 12b is to be taken in connexion with xxxix. 6, lxii. 10, lxxiii. 15, and, of course, with parts of Job. It is not wonderful that the original Job was supplemented, and that the psalm-passages were severely manipulated.

14. The ensign of victory. The 'ensign' in this passage is not for assembling the troops (Jer. iv. 21), but to give notice of victory (Jer. l. 2). It is to acquaint the Jews of the Dispersion, and all friends and well-wishers of Israel, with the fortunate turn of events in Palestine (cp. cxviii. 15).

16f. See on lxxxvi. 16.—19. Cp. xlii. 25.—Note the geographical gloss. See introd., and crit. note.

Critical Notes. 1. M אהבתי, G ḡyānḡsa (lōri). First, is this the right verb, and next, if it is, what is its object? That the psalmist had Ps. xviii. in his mind when he wrote 7. 3 is certain; possibly 7. 2b also betrays reminiscences of that psalm. It is plausible therefore to assume that אהב was substituted by the poet for the 'uncommon' רחם. In this case we must either read אהבתך (כ follows) or, transposing, read אהבתי יהוה כיישינע. Bā. prefers the former, Du. the latter course. But neither here nor in xviii. 2 do we expect the verb 'I love.' There is deep corruption. Read, with Bruston and Grätz, האמנתי (cp. xxvii. 13).

M וְכִנִּי אֶקְרָא, 'all my life long! (cp. 2 K. xv. 19) will I call.' קרא used absolutely, as iv. 2, xvii. 3, xxxiv. 7, lxix. 4. This, however, can hardly be called natural. Hupf., Du. read וְכִנִּי אֶקְרָא (see vv. 4, 13, 17). The construction is certainly much easier, but the connexion is

¹ P. 14 is identical with r. 18.

² In Maacath-ishmael.

still not natural. Read perhaps **וּמֵאֵיבֵי אֲשַׁע** (2 S. xxii. 46). The neighbourhood of **אָרָא** produced the scribe's error. So in 2 S xxii. 7, by a scribe's error, **אָרָא** is given in two consecutive verse-members; in Ps. xviii. 7 the second verb is **אֲשַׁרְנָה**. **וּבִימִי** is a good instance of the way in which some sense was extracted by editors from an imperfect group of letters.

3. Read **סָבְבוּנִי חֲבֵלִי יִרְחַמְאֵל קִדְמוֹנִי מוֹקְשֵׁי יִשְׁמִיעֵאל**. This became partly corrupted, partly assimilated to the already edited text of xviii. 5, 6, by the editor. See the Addendum on xviii. 5 f. **צָרָה וַיָּנוּן** **אֲמָצָא** is a corrupt variant to the corrupt words **מִצְאוֹנִי מִצְאָה**. **יָנוּן** probably comes from **יָחוּן**, i.e. **יִרְחַמְאֵל**.

8. The **כִּי** in the suffixes is a scribe's error; in each case **כִּי** follows. Similarly the initial **י** in M's **יָהוּ** (an inadmissible form, see on xxviii. 7) is dittographed; **לִי** precedes.

9.f. Read **חֵלְצִי** (G, Du.) and omit **אֶת־דִּגְלִי בְּדָחַי**, an insertion suggested by L. 10 (Du., metre).—M. **בְּאַרְצוֹת**. The form is no doubt possible, though, as Ges. points out, **הָאֲרָצוֹת** is used specially of the regions outside of Palestine (cp. cvi. 27). But 'lands' is not natural here. In xxvii. 13 the phrase is **בְּאֶרֶץ חַיִּים**; in Isa. xxxviii. 11, **בְּאֶרֶץ הַחַיִּים**. We must read either **בְּאֶרֶץ** or **בְּאַרְחוֹת** (as Weir, *Acad.*, July 1, 1873, p. 251), though **בְּאַרְחַ** would be more natural, cp. Prov. ii. 19, v. 6, xv. 24. Cp. on lvi. 14.

11. M. **הָאֲמֵנִתִּי כִּי אֲדַבֵּר**; G. **ἐπίστανται διὸ (לְכֹן) ἐλάλησα** (a guess, adopted unfortunately by Duhm, cp. 2 Cor. iv. 13). One thing should be certain, viz. that the ordinary ways of explaining M's text are most improbable. We can neither render, 'I kept my hold (upon God, even) when I spoke, (saying,) I am sore afflicted,' nor 'I show faith when (thus) I speak (cp. vii. 5-9), and yet I (the person who speaks thus confidently) have been sore afflicted' (cp. the expression of alarm in vi. 11, M). If **הָאֲמֵנִתִּי** is right, it would seem that **אֲדַבֵּר** must be wrong. It would be possible to read **הִ' כִּי אֲזַמֵּר**, 'I am confident that I shall sing praise.' But this is not perfectly suitable to the context. We must assume that both **הָאֲמֵנִתִּי** and **אֲדַבֵּר** are corrupt. The passage can hardly be explained from itself; it is doubtful whether the most ingenious critic, limited to vi. 10, would be able to detect the underlying text. We must first of all correct vi. 11, which is possible in the light of our previous work on Ps. xxxix. When we have done this, we shall probably recollect lxxiii. 13-15, 22, and shall be encouraged to read, as the true text of vi. 10,

נִחַמְתִּי כִּי־אֲנִי בָעֵר
אֲנִי נִאֲלַתִּי כֹאֵד

13. M כָּל־הָאָדָם כֹּזֵב, *nâr dâsh. ψευστῆς*, 'all men are liars' (AV). 'A J presuppose כֹּזֵב. See, however, on lxii. 10. That human alliances were not to be trusted, as a discovery which the Jews had long since made; it was Simon the Maccabee who first renounced this conviction. Something far worse must surely have risen to the lips of the psalmist and his friends to produce the consternation of which he speaks; כָּל־הַחֶסֶד כֹּזֵב. Here again, no doubt, it may plausibly be said that the Jews must have had such thoughts and spoken such words before. But they were thoughts and words which, rejected once, returned again with all their horrible plausibility, and shocked believers as though freshly invented by the evil one. Cp. on xxxix. 66, lxviii. 15.

14. M פֹּסֵי־יְשׁוּעוֹת, referring apparently to a rite 'not mentioned elsewhere in the O.T.' (Duhm). The parallel from *CIS* i. 1 (see Cooke, *North-Sem. Inscriptions*, p. 19, cp. p. 7), suggested in *Ps.*¹, on the basis of Clermont-Ganneau, *Études d'archéol. orient.*, 1880, p. 12, is too far-fetched. That כֶּסֶם and נֶסֶם are liable to comparison we have seen elsewhere (see on ix. 6).—*I*. 14 (= *r*. 18) is omitted in *G^A*, and in Holmes-Parsons, 55.

15. The chief difficulty in *r*. 15 is הַמּוֹתָה לְחַסְדּוֹ. The old accusative ending is very improbable here. *Ol.*, *Ba.*, *Du.* would read תְּמוֹתָהּ לַח, and explain ל as indicating the genitive, as xxxvii. 16, *I S.* xiv. 16. But this unusual construction with ל is suspicious (cp. *Du.* on xxxvii. 16), and the word תְּמוֹתָהּ itself is doubtful (see on lxxix. 11). Nor is this all. How can the death of the pious be said to be 'precious' in Yahwē's eyes? Jeremy Taylor paraphrases, 'It is an expense that God delights not in,' but in a psalm of thanksgiving we do not expect such a strangely moderate statement. To suppose that יָקָר occurs here alone in the primary meaning 'heavy, grave,' is too fanciful; in lxxii. 14 בְּעֵינֵי דָמָם יָקָר means, not 'a grave thing is their bloodshed' (as if = דְּמֵיהֶם), but 'precious is their soul' (see Dillm. on Gen. ix. 4). The whole of *r*. 15, therefore, with the possible exceptions of יְהוָה and חַסְדּוֹ, labours under the suspicion of corruptness. In emending it, we are helped partly by our experience elsewhere, partly by consideration of the context. Comparing *r*. 4, I propose אֶקְרָא בְּשֵׁם יְהוָה מִלְפָּנֶיךָ חַסִּידֶיךָ. That עֵי may come from עַי, and נִי from נִי need hardly be demonstrated.

16. Omit the dittographed אֲנִי עַבְדְּךָ, and for בְּרִאמְתְּךָ read לְמַעַן אֶמְתִּיךָ (see on lxxxvi. 16).

19. M נִגְחֶהנָּה לְכָל־עָמּוֹ. Read לִנְגַּד קָהֵל עָמּוֹ. לִנְגַּד or לִנְגֵּד seems to have been dittographed; the second לִנְגַּד became corrupt. כָּל for קָהֵל occurs occasionally.

20. מ בתוכי ירושלם. Is this right? The address to Jerusalem is unexpected, and probably, as in cxxii. 2, is due to misunderstanding. We might read בְּתוֹךְ יִרָא, but this would be very poor whether for the text or as a gloss. In lv. 12 and lxxii. 14 תָּךְ or תוֹךְ represents מַעַנְת. This gives the key to בְּתוֹכִי, for which (as in cxxxv. 9) we should read בְּמַעַנְת (מ=כי). יְרוּשָׁלַם, as e.g. in Zech. xii. 11, xiv. 14, comes from יִשְׁמַעֵאל. 'In Maacath-ishmael' defines the situation of the 'house of Yahwè.' See introd.

PSALM CXVII.

TRIMETERS. On account of its brevity, many MSS. combine this with the preceding or the following psalm. M closes cxvii. with 'Hallelujah'; G prefixes it to cxviii.

Of the Jerahmeelites.

cxvi., end.

Praise Yahwè! all ye nations, 1
 Laud him, all ye peoples (?):
 For his lovingkindness is mighty over us, 2
 And Yahwè's truth endures for ever,

Critical Notes. 1 f. שִׁבַּח, an Aram. word (lxiii. 4, cxlv. 4, cxlvii. 12, and cp. on xlvii. 10; Eccles. iv. 2, viii. 15; Hithp. in cvi. 47, 1 Chr. xvi. 35). See Käutsch, *Die Aramäismen*, i. 87.—אָמִים only here. Should we read אֲמֹת? or לְאָמִים? or יְרַחֲמָאִים?—נָבַר. Cp. on ciii. 11.

PSALM CXVIII.

TRIMETERS. It has long been thought plausible to hold that Ps. cxviii., though not without a forward-looking Messianic element, was immediately occasioned and dictated by some great public event, which mightily stirred the heart of the Jewish community. Together with Ps. cx., this psalm has been held to be distinguished from the other members of Book v. by the greater distinctness of the historic situation, i.e. by its containing certain details which, taken together, require us to assign it to the Maccabæan period (see *OP*, pp. 16-18), and the repeated refrain, 'in the name of Yahwè, I will cut them in pieces' (Reuss), or '... I will massacre them' (Brusten), or '... I will mow them down' (*Ps.* 1; Driver), in vv. 10, 11, 12, has excited our pity for persecuted Jewish sufferers driven to desperation. The case, however, is not so clear as it formerly appeared. It is certainly not impossible that some recent event may have given fresh impetus to the Messianic or idealistic tendency among the Jews. But even if so, we must not limit our exegesis by a regard to this possibility. It is most natural to assume that in vv. 13-29 the poet of the believing community places himself in imagination at the happy issue of the expected crisis in Israel's history. If so, the 'cry of rejoicing' (l. 29) is that into which Israel will break 'in the day that Yahwè binds up the hurt of his people' (Isa. xxx. 6, cp. 29), and the thanksgiving service in the temple which is referred to in l. 38 is to celebrate, not 'the return of the Jewish army from a victorious campaign' (Wellh.), but the consummation of Yahwè's past lovingkindnesses by the crowning

mercy of the great 'day of Yahwè'—the day which, in the fullest sense, 'Yahwè has made' (L. 47). The 'stone which the builders rejected' is not the Asmonean family, but poor and afflicted Israel. The prowess of 'the right hand of Yahwè' was not supported by a Judas or by any human warrior (cp. Isa. lxiii. 1-6). The other passages from which an inference favourable to the Maccabean theory might be drawn, assume a different appearance as the result of textual criticism.

לְהַלְלֵהוּ in particular becomes something very different, and quite unsuggestive of a sanguinary vengeance.—A close affinity between our psalm and Pss. cxv., cxvi., is manifest even in the traditional text. It should be added that, according to an old opinion (see Targum), the psalm was intended to be sung by different voices. This is plausible; a dramatic character is of the very essence of the ancient cults. Cp. Zenger, *Die Chorgesänge im B. der Psalmen* (1896), and Duhn's commentary.—On the practical bearings of the criticism of this psalm, see Cheyne, *Christian Use of the Psalms*, pp. 249-259.

Of the Jerahmeelites.

cxvii., *end.*

1	Give thanks to Yahwè, for he is gracious, For his lovingkindness is everlasting. Let Israel extol him, For his lovingkindness is everlasting.	1 2
	Let Aaron's house extol him, For his lovingkindness is everlasting. Let those that fear Yahwè extol him, For his lovingkindness is everlasting.	3 4
10	Out of the toils I ¹ called upon Yahwè, 'Deliver me from those of Jerahmeel.' Yahwè is my redeemer, I fear not; What can earth's race do to me? Yahwè is my redeemer and my helper; Mine eye will look in triumph on my haters.	5 6 7
	It is better to take refuge in Yahwè Than to trust in man; It is better to take refuge in Yahwè Than to trust in princes.	8 9
20	If all nations ¹ have surrounded me, On Yahwè's name do I call; Have they ¹ even surrounded me like bees, On Yahwè's name do I call; Have they ¹ flamed up like a fire among thorns, On Yahwè's name do I call.	10 12a 11b 12b 12c

¹ Jerahmeelites.

Hard was I pushed that I might fall, 13
 But Yahwè helped me.
 Yahwè is my rock, my helper ; 14
 He became my deliverer.

A cry of rejoicing and of deliverance 15

30 [Is heard] in the tents of the righteous,—
 'The right hand of Yahwè has won preeminence ;
 The right hand of Yahwè has exalted me.'

I shall not die, but live, 17
 And recount the works of Yahwè.
 Yahwè has indeed corrected me, 18
 But he has not given me over to Death.

Open to me the gates of righteousness, 19
 That I may enter by them and thank Yahwè.
 This is the gate of Yahwè, 20
 40 Righteous ones can enter by it.

I give thee thanks because thou hast answered me, 21
 And hast become my deliverance.
 The stone which the builders rejected 22
 Is become the principal stone.

This is Yahwè's appointing, 23
 Wonderful is it in our eyes.
 This is the day which Yahwè has made ; 24
 Exult we, rejoice we because of it.

Our redeemer is Yahwè ; he has succoured us : 25
 50 Our redeemer is Yahwè ; he has prospered us.¹
 Make melody with dancing and with timbrels, 27
 Make melody to our King, make melody.

Thou art my God, I will thank thee : 28
 Thou art my God, I will extol thee.
 Give thanks to Yahwè, for he is gracious ; 29
 For his lovingkindness is everlasting.

¹ Blessed in the name of Yahwè be he that enters !
 We bless you from Yahwè's house (s. 26).

1-8. Cp. this prelude with cvii. 2, cxxxvi. 1, cxv. 9-11, Ezra iii. 10 f. Note the repetition of liturgical phrases.

9 f. Cp. *ll.* 19-24. Both passages resemble cxvi. *ll.* 3, 4.—11. *My redeemer*. Similarly *ll.* 49, 50. Deuterocanonic (Isa. xliii. 14, &c.); cp. xix. 15, lxxviii. 35.—12. So lvi. 12b.—14. So liv. 9.—15-18. Cp. cxlvi. 3.—19-24. A hypothetical or rather anticipative description. The enemies of Israel will make a final attempt at his destruction. But prayer, not a two-edged sword (cxlix. 6), will be Israel's deliverance.—*All nations* = 'all the peoples round about,' Zech. xii. 2.—20. 'שׁוּב' three times in this ps., as in Ps. cxvi.—21. *Like bees*. Cp. Dt. i. 44; Isa. vii. 18b., and see *E. Bib.*, 'Bee.'—23. *Among thorns*. Cp. 2 S. xxiii. 6 f.; Isa. xxxiii. 12.

27 f. An appropriate quotation from Ex. xv. 2 (cp. Isa. xli. 2). See crit. n.—29-32. Cp. xlv. 4, lx. 14—33-36. The final inference; Israel is not doomed to extinction, but will 'recount' the wonderful works of God, to whom grateful praise is acceptable (cp. on vi. 6).—37 ff. Here there seems to be a change of voice. The procession has reached the temple-gates where a pause is made. A voice from within states the conditions of admission (*ll.* 39, 40). Then the former speaker (the festal procession?) praises Yahwè for his deliverance.—

37. *Gates of righteousness*. Two explanations. (1) There are many sanctuaries, but only one with a righteous law. One of the chief marks of Jewish heretics was that they 'forgot Yahwè's holy mountain,' and resorted to heathen sanctuaries (Isa. lxx. 11). (2) 'Righteousness' = 'deliverance'; cp. Isa. lx. 18b, 'thy walls Deliverance, and thy gates Praise.' Only the righteous can profit by Yahwè's righteous acts.—43 f. Cp. Jer. li. 26, and see *Enc. Bib.*, 'Corner.' Israel, despised by all the powers of the world, has become the great world-power. The psalmist has the eye of faith, and looks to the Messianic age.—

46. *Wonderful*, i.e. exceptional, miraculous. Cp. Gen. xviii. 14, 'Is anything too wonderful (נִסְיָא) for Yahwè,' Jer. xxxii. 17, 27.

49 f. Here the text is corrupt (see

crit. n.). It runs thus, 'I beseech, O Yahwè! pray, deliver: I beseech, O Yahwè! pray, deliver,' words which, though unsuitable to the context (see next note), seemed to a later age to be an appropriate expression of Israel's thankful rejoicings at the Feast of Booths (Mishna, *Succa* iv. 5).—*Our redeemer*, &c. A passage of song which expresses the exultation called for in *l.* 48. For the divine title see on *l.* 11. It is naturally followed by 'our king' (*l.* 52), for it is a king's duty to right the oppressed. Now that (to the eye of faith) the 'day of redemption' has come, Israel rejoices, not by uttering a prayer for succour and prosperity, but by acknowledging the succour and prosperity actually attained. It is now possible to declare, with the fullest conviction, that 'his lovingkindness is everlasting.'

51 f. This jubilant passage is obscured by fresh textual corruption (see crit. n.). Assuming the text to be correct, references have been supposed in *v.* 27a to the illumination which gave rise to the second name of the Hanucca or Dedication-festival ('the Lights'), a name which Josephus (*Ant.* xii. 7, 7) regards as a symbol of unexpected deliverance, and in *b* and *c* to the processions of festal worshippers carrying and shaking branches of olive, palm, myrtle, &c. (Neh. viii. 15, Lev. xxiii. 40; cp. 1 Macc. xiii. 51, 2 Macc. x. 7). The first reference is too vague to carry weight by itself. Even the second, though apparently definite, is highly obscure. If the members of the chorus were summoned to bind themselves with branches (or, as Lagarde, with 'arab-trees'), how was this to be done? Dr. J. P. Peters regards *v.* 27 as 'a prosaically arranged direction—a ritual rubric' interpolated from the margin. Surely, a very unintelligible one. We may conjecture that the direction meant that a procession round the altar was to be made, in the course of which the horn-like projections at the corners were to be touched (cp. 1 K. i. 50, ii. 28, and Plutarch's phrase, in the Life of Theseus, ἐχόμενοι ἐπὶ τῶν κερμάτων βυβός, where the context shows that the efficacy of the dance spoken of was connected with the numerous 'horns' of the altar). In spite of König (*Styl.*, 29) I doubt whether מִן here at any

where can be held to mean 'sacrificial victim.' Still the explanation here reported (see *l.c.*) is artificial,

and cannot by any amount of learning be made satisfactory (cp., however, Grünbaum, *ZDMG*, 1886, pp. 276 ff.

Critical Notes. 3, 5, 7. **יִרְמְמוּ** (אמרר). Cp. cxxiv. 16, cxxix. 16. Here, however, the phrase is surely too weak. Read **יִרְמְמוּ**, **יִרְמְמוּ**. Elsewhere too (*ll.* 40 f., cxvi. 4, 16) **נָא** as well as **אָנָה** is due to corruption.—G reads **בֵּית יִשְׂרָאֵל**.

9f. The couplet is painfully vague: **הַמִּצָּר**, 'the trouble which any individual in the chorus may have experienced' (Duhm)? We might point **כִּצָּר**, but neither this word nor **הַמִּצָּרִים** is to be expected here. Most probably **הַמִּצָּר** has come from **הַמּוֹקְשִׁים**, 'the toils,' i.e. of Jerahmeel; cxvi., *l.* 3, is parallel; cp. xviii. 6.—M **בְּמִדְחָתָהּ**, Baer., Ginsb., following the Westerns; or **בְּמִדְחָתָהּ**, according to the Easterns (see Ginsb., *Introd.*, pp. 385 f.). [G do not recognize the second **יָהּ**.] The former, however, is not less doubtful than the **מִדְחָתָהּ** of Jer. *l.* 31, even after the learned and acute explanation offered by Jastrow (*Z. d. M.* xvi. 4 ff.). The latter is only tolerable if we remove the **מִדְחָתָהּ** so as to render (Ol., Bā.), 'Yahwè has answered me by giving me ample room,' or 'by placing me in an ample room.' But we expect some more definite statement. Probably we should read, disregarding initial **ב** as virtually dittographic, **הַשִּׁנְיָה מִיִּרְחָתָהּ**. **יָהּ** and **יָם** can be confounded (cp. Kt. and Kr. in Prov. xx. 15). **הַשִּׁנְיָה**; cp. on lxx. 14.

11, 13. M **לִי**. Weak. Read **נִאֲלִי**, on the analogy of xxvii. 1a. —13 f. M **בְּעֻזִּי**, 'among my helpers' (Duhm &c.), or 'as my (great) helper' (Del., Driver, &c.); cp. liv. 6, lv. 19, Judg. v. 13, 23. Gr. reads **בְּעֻזִּי**; cp. cxvi. 5. But the passages compared are most probably corrupt. Read here **וְעֻזִּי**. G, *ἐμοὶ βοηθός* — M **וְאֲנִי אֶרְאֶה**; awkward and unusual. Read **וְעֻזִּי תִרְאֶה** (cp. liv. 9).

20, 22, 24. M **כִּי אֶמְלִים** (on suff., see Kon. i. 495, 224; Ges.-Kau.¹⁰⁰, § 264). There is a twofold difficulty. (1) The position and meaning of **כִּי**. To prefix mentally **נִשְׁבַּעְתִּי**, is unnatural; König's explanation, '(it happened that) I hewed them in pieces' (*Synt.* § 382f), is not less unsatisfactory. For the position of **כִּי**, Ewald and Hupf. compare [cxx. 7], cxxviii. 2, but with doubtful justice (see notes). (2) The meaning of **אֶמְלִים**. **הַכִּיל** should mean either 'to circumcise' or 'to mow down.' But the word is not natural here. The *ἐμμενέμεν* of G^{7A}, has suggested to Ew. and Hitz. 'ich wehre sie ab,' i.e. 'I repel them;' but we must not justify this from the Arabic lexicon. That would be a fault of method, and *ἐμμενέμεν* has a different origin (see

below). Another error concerns the tense. Kön., Wellh., Bā. (following G 'A & S J) suppose 'אֵם to refer to the past, though certainly Bā. regards the action as continuing into the present. Clearly the text is wrong. Hupf. reads אֲכִילִם; Duhm, אֲפִילִם. Both retain כִּי. All this is superficial. The ἡμῶν αὐτοῦς of G 'A is much better; it represents אֲהַלְמֵם, 'I will strike them.' But even this is not original, (1) because כִּי is not accounted for, and (2) because it is God, and not man, who fights and who conquers. In such a case we must look underneath the traditional readings. The true reading is יִרְחַמְאֵלִים. This underlies both אֲהַלְמֵם (cp. on cxli. 5, and *Crit. Bib.* on Isa. xxviii. 1) and אֲמִילִם (cp. the names עֲלִמֹן, עֲלִמָּל; it is a gloss on ll. 19, 21, 23. Those who surround, who surround like bees, and who flame up are 'all the nations (round about), i.e. the Jerahmeelites or N. Arabians. See exeg. n. One question still remains, if the pious Jews do *not* 'mow down' or 'massacre' their enemies, what kind of action do they take? The answer will enable us to account for כִּי. What should they do but 'call on Yahwē's name? For כִּי read אֲקִרָא; cp. cxvi. 4.

21. Read נִסְסֵם כְּדָבָרִים. M opens v. 11 with סִבּוּנִי, and repeats this in v. 12, whence we get כְּדָבָרִים. See, however, xviii. 6a.—

23. M דַּעְבוּ. Read בַּעְרֵה (cp. T, דַּלְקִין). G has (v. 12) ἐκύλωσάν με ὥστε μέλισσαι κηρίον καὶ ἐξακαύθησαν, where κηρίον καὶ ἐξέκαυθ. really represents דַּעְבוּ בֵּיעָר, for דָּנָה, of which κηρ. καὶ is the equivalent, is merely a misread דַּעְבוּ; i.e. בַּעְרֵה, a marginal correction of דַּעְבוּ, found its way into the text of G's Heb. MS. beside דַּעְבוּ. דַּעַד occurs nowhere in Pual, and 'extinguished' is not the right sense. Houb. has already said this.—Read perhaps בִּקְצִיצִים (Bā., after G).

25. Read נִדְחָה נִדְחִיתִי (similarly Kenn., Gr.; cp. S). G ἀσθεὶς ἀνερπύην. Konig (*Synt.*, § 324b) explains M's text improbably.

27 f. Harmonized in M with the already corrupt text of Ex. xv. 2.—M עָנִי. Read צָרִי. See on xxviii. 8, xlvi. 2.—M וְזָרְתִּי. Read וְזָרְתִּי; cp. xlvi. 2. Duhm, נִבְרַת.—30. Insert נִשְׁכָּנֵי, which easily fell out after יִשְׁעָה.—32. M רֹמְמָה; difficult and improbable. Read perhaps הַרְמִינִי. K. 166 is a repetition.

46. Point נִפְלְאָה (Dt. xxx. 11), with Bā.; cp. G 'A J T.—49 f. See on ll. 3, 5, 7. After מִן יְהוָה אֱלֹהֵינוּ (G & αἱ μὲ) stands a Pasek. In fact, these and the following words are corrupt. This accounts for the strange fact that words of supplication became a formula of thanksgiving (cp. Mt. xxi. 9). The true words are words of thanksgiving. They became corrupt, and the formula used at the Feast of Booths was harmonized

with the corrupt text of the psalm from which the formula was taken. Read probably—

נֶאֱלַנִי יְהוָה הוֹשִׁיעֲנִי
נֶאֱלַנִי יְהוָה הַצִּלֵּנִי לְנֹ

K. 26 is a later insertion (see above).

51 f. M prefixes יְהוָה וְיֵאָר לְנֹ. This statement, 'Yahwè is God,' is very improbable; הָאֵל or rather אֱלִי would be more natural. The whole clause is a miswritten form of אֱלִי אַתָּה וְאוֹדֶךָ, and is out of place here. What follows (אֶסְרֹחֵן וְנֹ) is a most amusing editorial attempt to make sense of an indistinct passage. Lag. (*Psalm: Hier*, 165) reads כְּעֶרְבִים for בְּעֶנְתִּים (Lev. xxiii. 40; cp. חֵן עֶרְבָה, Buxtorf, *Lex. Ch.*, 1659). But in a passage so full of suspicious obscurities we cannot deal with an isolated corruption; a superficial correction throws us back. Nor is it allowable to supply יַעֲיֵנו before עַד. The analogy of other equally strange passages justifies and requires a thorough rearrangement and correction. The fragments of the true text have been conjecturally restored by the ancient editor. It is for us to apply a more methodical method of conjecture to complete the fragments which a trained eye can still detect in the ill-restored text. Read certainly—

זָמְרוּ בְּמַחֹל וּבְתַפִּים
זָמְרוּ לְכִלְכְּנֵנוּ זָמְרוּ

PSALM CXIX.

HEXAMETERS. Theme: the blessedness of a life ordered in accordance with the *tôrâ*, i.e. with the revelation of the divine will expressed (1) in statutes, commandments, and ordinances, (2) in judicial rewards and punishments. These two forms of expression are practically one, for the rewards and punishments are announced in principle, and, for the earlier period, related as facts, in the same sacred book which contains the statutes and their prophetic interpretations. It is a remarkably wide conception of *tôrâ*, and of this our psalmist is not unconscious, for he declares admiringly to Yahwè, after speaking of the expected 'end' of his foes in connexion with his close study of revelation, 'Thy commandment is very broad' (v. 96). In this respect, then, it is plain that the writer cannot justly be accused of narrowness of mind. That he is opposed to the admission of foreign ideas into the religion of Yahwè may be admitted. The traditional text makes him speak with repugnance of unstable waverers or ἀκωνστοί (so at least it is usual to explain סַעֲפִים, v. 113), but more probably he refers to heretical books such as are alluded to in the very late Epilogue to Ecclesiastes (Eccles. xii. 12). His own deepest needs are fully satisfied by the *tôrâ* which forms the kernel of the Pentateuch, and which is interpreted and expanded in the prophetic writings (cp. Ex. ix. 10 f.), and his faith in its divine origin is supported by the facts of the history of Israel and of the 'nations round about,' which are recorded in close connexion with the *tôrâ*. More especially he is influenced by Deuteronomy (cp. Kirkpatrick, *Psalms*, p. 705). Deuteronomic ideas and phrases

abound; see e.g. Dt. iv. 8 (singular righteousness of the law), v. 33 (the 'way'), vi. 7 (duty of bearing witness to the law), viii. 36 (true life), viii. 19 (national existence conditional on observance of the law). But it must be added that there is no imitation properly so called; the ideas have developed in the author's mind, and the phrases accordingly have assumed a fuller meaning. Nowhere too has Deuteronomy such an expression as 'loving' the divinely given law. Doubtless, Yahwé is to be loved, but the 'statutes and ordinances' are viewed in Deuteronomy as something outside of Yahwé, which it is right to observe as a proof of 'love' to him, and not as something which represents or symbolizes Yahwé, and which, being righteous and perfect like himself, is to be 'loved.' As it appears to me, the psalmist has a true spiritual love for the 'law' as representing Yahwé. It is often said that his work contains the germ of Pharisaic legalism, which is commonly considered a very unspiritual thing. But how much accurate knowledge have we of Pharisaic legalism? Both the evangelical and the Rabbinical evidence have, it would seem, to be studied afresh with a keener and a more exacting criticism. Meantime scholars will continue to follow their bias, or their sense of probability, and my own bias or sense of probability leads me to question the still prevalent opinion very strongly (see *OP*, p. 349).

The arrangement of the psalm is alphabetical; the eight lines of each stanza begin with the same letter of the Hebrew alphabet (cp. Lam. iii.). That the psalmist does not speak as an individual is certain. In v. 9 the 'youth' (נַעַר) is not the writer, but any young member of the community; the writer extols the *Isra* on the ground that young men can preserve their innocence by observing it. Verse 100 cannot be appealed to, being corrupt. In v. 141 it is the community that is 'of no account and despised,' and the expressions of vv. 147 f. represent the feelings and habits of the most religious members of the community. And if the correction of the text of v. 83a here offered hits the mark, it is plain that Israel, and not any individual Israelite, is meant, for it is only Israel who can be intelligibly represented as 'like Eden-jerahmeel,' a district in the Negeb which had lately been so mercilessly raided and laid waste as to have become as proverbial in its wasteness as Sodom in the older period. The abundance of plural class-names also points in this direction—class-names which are applied partly to those with whom the writer himself is associated, partly to those who are on the opposite side, including among the latter faithless, paganizing Israelites. Note also פְּרִימֹס 'princes' (v. 23, but see crit. n., 161), i.e. leading officers of the oppressive government under which Israel lived. It must be admitted, certainly, that in some verses the writer distinguishes himself from the mass of faithful Israelites (see vv. 63, 74, 132). Sometimes therefore he speaks in the character of the individual pious Israelite, i.e. any and every one who faithfully observes the Law; sometimes as the personified community. Not all Israelites, however, are equally advanced in spirituality as himself, and his main object doubtless is to propagate the type of character which seems to him the highest, especially among the rising generation.

The reason why the stanzas consist of eight lines (verses) each, has been discovered by D. H. Müller (*Strophenbau u. Responsion*, 1898, pp. 54 ff.). The psalmist had derived from a kindred psalm—the 19th—eight synonyms for the conception 'Word of God,' and it occurred to him to impress these terms on his readers by introducing them all into each stanza of his work. One after another these eight terms occur in the successive lines of a stanza. They are, 1. אִמְרָה = λόγος, 2. דָּבָר = λόγος, 3. חֲקִים = δικαιώματα, 4. מִצְוֹת = ἐντολαί, 5. מִשְׁפָּטִים = κρίματα, 6. עֲדוּת = μαρτυρία, 7. פְּקָדִים = ἐντολαί, 8. תּוֹרָה = νόμος. It sometimes happens that in the received text the same term occurs twice, which involves the omission of one of the eight terms. Consequently we are justified, as Müller points out, in emending the text so as to produce a complete representation of the terms. Cp. this scholar's capital restoration in xix. 11 (vol. i., p. 79).

ALEPH.

- 1 Happy those that are of blameless life, that walk in Yahwè's law!
- 2 Happy those that keep his admonitions, that seek him with their whole heart,
- 3 Yea, those that have not worked iniquity, but walked in his words!
- 4 Thou hast appointed thy behests to be observed continually.
- 5 Ah! may my ways be firm, that I may observe thy statutes!
- 6 Then shall I not be ashamed, when I regard all thy commandments.
- 7 ~~I will thank thee with an upright heart when I have learnt~~
thy righteous ordinances.
- 8 Thy saying will I observe; forsake me not utterly.

BETH.

- 9 Whereby can a youth be innocent? In taking heed to his path according to thy word.
- 10 With my whole heart do I seek thee; let me not wander from thy commandments.
- 11 Thy saying do I treasure within my heart, that I may not sin against thee.
- 12 Blessed art thou, O Yahwè! [for thou wilt] teach me thy statutes.
- 13 With my lips do I rehearse all the ordinances of thy mouth.
- 14 In the way of thine admonitions I have greater joy than in all kinds of riches.
- 15 I muse upon thy behests, and regard thy paths.
- 16 With thy laws I solace myself; I do not forget thy word.

GIMEL.

- 17 Grant to thy servant that I may live; then will I observe thy word.
- 18 Uncover mine eyes that I may behold wondrous things out of thy law.
- 19 A sojourner am I in the land; hide not thy saying from me.
- 20 My soul cries out longingly towards thine ordinances at all times.
- 21 Thou hast threatened the proud; cursed are those that wander from thy commandments.

- 22 Roll away from me insult and contempt, for thy behests
have I kept.
- 23 Even if the Arabians¹ stand in array, thy servant muses
upon thy statutes.
- 24 Moreover thine admonitions are my solace, and thy statutes
are my counsellors.

DALETH.

- 25 My soul cleaves to the dust; revive me, according to
thy word.
- 26 I recounted my ways, and thou didst test them(?); teach
me thy statutes.
- 27 Make me to understand the way of thy behests; so will
I muse on thy wonders.
- 28 My soul weeps from sadness, raise me up according to thy
promise.
- 29 Remove from me the way of falseness, and graciously give
me thy law.
- 30 I have chosen the way of faithfulness; thine ordinances have
I not forgotten.
- 31 I cleave to thine admonitions; O Yahwè! make me not
ashamed.
- 32 I have pleasure in the way of thy commandments, for thou
enlargest my heart.

HE.

- 33 Show me, O Yahwè! the way of thy statutes; be so gracious,
because of Jerahmeel.
- 34 Give me understanding, that I may keep thy law, yea,
observe it with my whole heart.
- 35 Make me to tread in the path of thy commandments, for
therein do I delight.
- 36 Incline my heart to thine admonitions, and not to Ishmael.
- 37 Turn away mine eyes that they see not vanity; revive me
by thy word.
- 38 Confirm to thy servant thy promise, which belongs to thy
covenant.
- 39 Remove the insult which I dread, for thine ordinances
are good.
- 40 Behold, I long after thy behests; in thy righteousness
revive me.

VAU.

- 41 And let thy kindnesses come to me, O Yahwè ! thy deliverance according to thy promise.
 42 And I shall make answer to the insulters of Arabia, for I trust in thy word.
 43 And snatch not the word of truth from my mouth, for I have waited for thine ordinances.
 44 And I will observe thy law continually, for ever and ever.
 45 And I shall walk in ample space, for I study thy behests.
 46 And I will speak of thine admonitions before Jerahmeel, unashamed.
 47 And I will solace myself with thy commandments which I love exceedingly,
 48 And will lift up my hands toward thy statutes, and muse upon thy statutes.

ZAIN.

- 49 Think on thy word to thy servant, seeing that thou hast given me hope.
 50 This is my comfort in my misery—that thy promise has kept me in life.
 51 The proud have flouted me sorely ; from thy law I have not swerved.
 52 I think on thy judgments +which are+ of old, O Yahwè ! and get comfort.
 53 Terror has seized me because of the wicked that forsake thy law.
 54 Thy statutes are the themes of my song in my lodging-place.
 55 I think on thy name in Jerahmeel, and observe thy law.
 56 This +good+ has been mine that I have kept thy behests.

HETH.

- 57 My portion, O Yahwè ! I say, is to observe thy words.
 58 I entreat thy favour with my whole heart ; have pity on me, according to thy saying.
 59 I form a plan for my ways, and turn my feet towards thine admonitions.
 60 I make haste and delay not to keep thy commandments.
 61 The snares of the wicked hunt me ; thy law I do not forget.

- 62 At midnight I rise to give thanks to thee because of thy righteous ordinances.
- 63 I am a companion of all those that fear thee and of those that observe thy behests.
- 64 Of thy lovingkindness, O Yahwè! the earth is full; teach me thy statutes.

TETH.

- 65 Thou hast dealt well with thy servant, O Yahwè! according to thy word.
- 66 Train me to judgment and perception, for I believe thy commandments.
- 67 Before I had suffering I erred, but now I observe thy saying.
- 68 Thou art good, and doest good; teach me thine ordinances.
- 69 The proud fasten lies upon me; I, with +my+ whole heart keep thy behests.
- 70 Gross like fat is their heart; I, +however,+ take my solace in thy law.
- 71 Well is me that I was afflicted, that I might learn thy statutes.
- 72 The admonitions of thy mouth are worth more for me than thousands of gold and silver.

YOD.

- 73 Thy hands made me and prepared me; give me understanding, that I may learn thy commandments.
- 74 Let those that fear thee see me and rejoice, because I have waited for thy word.
- 75 I know, O Yahwè! that thy judgments are righteous, and that in faithfulness thou hast afflicted me.
- 76 O let thy kindness be +present+ to comfort me, according to thy saying to thy servant.
- 77 Let thy compassion come to me that I may live, for thy law is my solace.
- 78 Let the proud be ashamed, for they oppress me; as for me, I muse on thy behests.
- 79 Let those of Jerahmeel be ashamed, but [let] those that know thine admonitions [rejoice].
- 80 Let my heart be blameless in thy statutes, that I be not ashamed.

CAPH.

- 81 For thy deliverance longs my soul; for thy word I wait.
 82 Mine eyes long for thy saying, while I ask, When wilt thou comfort me?
 83 For though I am become like Eden-jerahmeel, thy statutes do I not forget.
 84 How many are the days of thy servant? When wilt thou do judgment on my persecutors?
 85 The proud have digged pits for me, who [walk not] in thy law.
 86 All thy commandments are sure; faithlessly they persecute me; help me.
 87 They had almost made an end of me in the land, but I forsook not thy behests.
 88 Revive me, according to thy lovingkindness, and I will observe the ordinance of thy mouth.

LAMED.

- 89 For ever art thou, O Yahwè! thy word is fixed in heaven.
 90 For all ages is thy promise; thou didst establish it, and it stood.
 91 Jerahmeel stands appointed for thy judgments; for [he is] thy servant.
 92 Had not thy law been my solace, I should have perished in my misery.
 93 Never will I forget thy behests, for by them thou hast kept me in life.
 94 Thine am I, deliver me, for thy precepts do I study.
 95 The wicked wait for me to destroy me; +but+ to thine admonitions I give close heed.
 96 To Ishmael I see an end; thy commandment is very broad.

MEM.

- 97 How I love thy law! it is the theme I muse upon continually.
 98 Thy commandment makes me wiser than the Arabians, for it is mine +to study+ for ever.
 99 I have more insight than the Jerahmeelites, for thine admonitions are the theme of my musing.
 100 I have more understanding than the Kenizzites, for I keep thy statutes.

- 101 I have withheld my foot from every evil path, that I may heed thy word.
 102 From thine ordinances I have not departed, for thou hast taught me.
 103 How smooth are thy sayings to my palate ! *+sweeter+* than honey to my mouth.
 104 Through thy behests I get understanding ; therefore I hate every false path.

NUN.

- 105 Thy word is a lamp to my foot, and a light to my path.
 106 I have sworn, and will make it good, to observe thy righteous ordinances.
 107 I am greatly afflicted ; O Yahwè ! have pity on me, according to thy word.
 108 The freewill offerings of my mouth do thou accept, O Yahwè ! and teach me thine ordinances.
 109 My soul is continually in my hand, but I do not forget thy law.
 110 The wicked have laid a snare for me, but I have not erred from thy behests.
 111 Thine admonitions are my heritage for ever, for they are the joy of my heart.
 112 I have inclined my heart to perform thy statutes, because of Jerahmeel.

SAMECH.

- 113 Heathen books do I hate, but thy law do I love.
 114 Thou art my covert and my shield ; I wait on for thy word.
 115 Away from me, ye evil-doers ; I will keep the commandments of my God.
 116 Uphold me, according to thy promise, that I may live, and let me not be disappointed of my hope.
 117 Support me, that I may be delivered, and may solace myself continually in thy statutes.
 118 Thou rejectest all those that wander from thy statutes, for their device is falsehood.
 119 Thou accountest all the wicked in the land as dross ; therefore I love thine admonitions.
 120 My flesh shudders for dread of thee, and I am afraid of thy judgments.

AYN.

- 121 I have practised justice and righteousness ; leave me not to mine oppressors.
 122 Pledge thy word for good ; let not the proud oppress me.
 123 Mine eyes long for thy succour, and for thy righteous promise.
 124 Deal with thy servant according to thy lovingkindness, and teach me thy statutes.
 125 I am thy servant, give me understanding, that I may know thine admonitions.
 126 It is time for Yahwè to act ; they have made void thy law.
 127 Therefore, I love thy commandments above gold, yea, above fine gold.
 128 Therefore, I observe thy behests ; every false way do I hate.

PK.

- 129 Marvellous are thy admonitions ; therefore my soul observes them.
 130 The interpretation of thy words enlightens, gives understanding to the simple.
 131 I open my mouth wide and pant ; ~~even~~ so long I for thy commandments.
 132 Turn toward me, and have pity upon me, according to the right of those that love thy name.
 133 Make my steps firm by thy saying, and let no wickedness have no dominion over me.
 134 Set me free from the oppression of Aram, so will I observe thy behests.
 135 Make thy face to shine upon thy servant, and teach me thy statutes.
 136 Mine eyes run down in gushing streams, because men observe not thy law.

SADE.

- 137 Righteous art thou, O Yahwè ! and just are thine ordinances.
 138 The ordinances that thou hast appointed are righteous and very sure.
 139 My zeal consumes me, because my foes have forgotten thy word.

- 140 Thy promise is well-tryed, and thy servant loves it.
 141 I am of no account and despised ; thy behests I have not forgotten.
 142 Thy righteousness is everlastingly right, and thy law is sure.
 143 Distress and straitness have laid hold on me ; thy commandments are my solace.
 144 Right are thine admonitions everlastingly ; give me understanding that I may live.

KOPH.

- 145 I call with +my+ whole heart ; answer me, O Yahwè ! thy statutes will I keep.
 146 I call upon thee, deliver me, and I will observe thine ordinances.
 147 I arise in the twilight and cry for help, waiting on for thy word.
 148 Mine eyes forestall the night-watches, that I may muse on thy promises.
 149 Hear my voice, according to thy kindness ; O Yahwè ! revive me, according to thy justice.
 150 They draw nigh that persecute me with outrages, that have gone far from thy law.
 151 Thou art near, O Yahwè ! and all thy commandments are true.
 152 From of old I know from thine admonitions that thou hast founded them for ever.

RESH,

- 153 Behold my misery, and rescue me, for I do not forget thy law.
 154 Conduct my cause, and redeem me ; according to thy word revive me.
 155 Far from the wicked is +thy+ deliverance, for they seek not thy statutes.
 156 Plenteous is thy compassion, O Yahwè ! according to thy judgments revive me.
 157 Many are my persecutors and my foes ; from thine admonitions I have not swerved.
 158 I beheld the traitors, and had loathing, because they observed not thy commandments.

- 159 Behold how I love thy precepts; revive me, Yahwè!
according to thy lovingkindness.
160 The sum of thy words is truth; all thy righteous ordinances
are for ever.

SHIN.

- 161 Princes persecute me without a cause; because of thy
words my heart throbs +for joy+.
162 I rejoice at thy promise as one that has found great spoil.
163 Falsehood I hate and abhor; thy statutes do I love.
164 Seven times in the day do I praise thee, because of thy
righteous ordinances.
165 Great prosperity have the lovers of thy law; for them
there is no +stone of+ stumbling.
166 I hope for thy deliverance, O Yahwè! thy commandments
have I done.
167 My soul has observed thine admonitions; dearly I love them.
168 I have observed thy precepts and thine ordinances; for all
my ways are before thee.

TAU.

- 169 Let my wail come near thy presence; have pity on me, O
Yahwè! according to thy word.
170 Let my supplication come before thee; rescue me according
to thy promise.
171 Let my lips gush out with praise, because thou teachest me
thy statutes.
172 Let my tongue sing of thy faithfulness, for all thine
admonitions are right.
173 Let thy hand be +present+ to help me, for I have chosen
thy behests.
174 I long for thy deliverance, O Yahwè! and thy law is my
solace.
175 Let my soul live, that it may praise thee, and let thy
judgments help me.
176 I wander; seek thy servant, for I do not forget thy
commandments.

Critical Notes. 3. For בִּדְרָכָיו read בְּדִבְרָיו (D. H. Müller, Duhm).
—4. Read לְשִׁמְרָם (Bl., Du.), with תִּמְדָּה (Gr., as xlvi. 2).—8. For
אֶת־תִּמְדָּה read אֶת־דִּבְרֶיךָ (Mü., Du.).—9. Read מִיָּדָה נֶעֱרָה, '(Whereby
II. N

shall a youth be innocent,' or 'obtain merit' (the New Heb. sense). So Halévy. Continue, **לִשְׁכַּר אֶת-אַחֲרָיו**.—12. Read **כִּי תִלְמְדֵנִי**, as v. 171b (Gr.).—14. For **כָּעַל** read **מִעַל** (We., Du.).—16. Read **בְּתוֹרַתְךָ** (Mu., Du.).—19. Read **אֶמְרָתְךָ** (Mu.).—20. **נִרְסָה**, 'is crushed' (Aram.)? 'studies' (cp. T. Prov. iv. 19; T. Jon. Dt. ii. 19)? Hitz., **נִרְסָה** (cp. G, Prov. xvii. 22). Rather **נִעְרָה** (see on xlii. 2).—22. Read **בָּל** (Ew., Hl., Bö., Gr., Kau., &c.). and **פְּקוּדֶיךָ**.

23d. 'Yea, princes sit and talk together against me' (Driver). Duhm thinks this absurd, and omits **בִּי**, thus turning the hostile plotters into students. But **נִדְבְּרוּ** cannot mean 'study.' **יִשְׁבוּ** probably comes from **יָתִיצְבוּ**; **דָּבַר**, as in some other passages, from **עָרַב** (ע and ד confounded). **שָׁרִים** is a gloss. Read **נָם יִתְצְבוּ בְּנִיעָרֵיבִים**.—24b. G, *καὶ αὐτοὶ συνεβούλιον μου τὰ δαιμόνια σου*. Insert **וְחָקֶיךָ** (so virtually Bā., Kau.). This makes **חָקִים** occur twice in one stanza, but since **עֲרַתְךָ** occurs in *a*, may be allowed. V. 24 is, in fact, a paraphrase of v. 23b.—25. Here and elsewhere Gr. would read **חֲנָנִי** (as *v. 29, 58*). Cp. on v. 107.—26. **וַתַּעֲנֵנִי מִ**. If the 'ways' which the speaker recounts are his practices or courses of action (cp. v. 168b), we expect rather **וַתִּבְחַנֵּנִי** (cp. xxvii. 2).—28. Read **בְּאֶמְרָתְךָ** (Mü., Du.).—30. **מֵאֲרִי**. Read **וּמֵאֲרָפָה** (G.).—32. For **אֲרָץ אֲרִי** read **אֲרָצָה** (We.).—33. **מֵאֲרָפָה** (G.).—34. **עַד נִפְיָא** is very puzzling. G here *diapuros*, cp. T. **עַד נִפְיָא**, v. 112 **עַד סוּפָא** (cp. Onk., Gen. iii. 15, **סוּפָא** = Heb. **עֶקֶב**). In v. 112, however, G, *δὲ ἀνταποψύω*. J here *per vestigium*, but in v. 112 *propter (eternam) retributionem*. BDR and Ges. Bu., 'to the end,' 'for ever'; the former compares Sirach xvi. 3, where **עֲקֻבוֹת** = **אַחֲרִית**. This sense, however, is at any rate improbable in the O.T., and no one, except under compulsion, would think of giving it either here or in v. 112. In both places the editor has had to do his best with a corrupt text. Read here probably, **רִצְהָנָא עֶקֶב יִרְחַמָּאל**; cp. v. 9, xxvii. 11.—37. **מִבְּרָכְךָ**. Read **בְּדִבְרְךָ** (Mu., Du.).—38. **אֲשֶׁר לִירְתָתְךָ מִ**, sense not clear. Read probably **אֲשֶׁר לְבִרְתָּךְ**.—41. Read perhaps **רִבְאֲנִי חֲסִידְךָ** (G., Du.); but cp. v. 77. —42. **מִחֲרָפִי דָּבַר**. G S J **דִּי חֲרָפִי**. Rather **עַד-חֲרָפִי עָרַב** (Bil., Gr., Du.), and attach it to v. 47.—46. **מִנְּגֵד מַלְכִּים**. Missionary journeys to foreign courts? Read **נִגְדֵי יִרְחַמָּאל**. Cp. on **אֱלֹהִים**, cxxxviii. 1. Jerahmeel may mock, may insult (v. 42); Israel will persist in asserting the unique merits of its 'law' (cxlvii. 20).—47. Append **עַד-חֲרָפִי** (from v. 43).—48. Omit **אֲשֶׁר אֶהְבֵּתִי** (repetition from v. 47).—53. **וְלִעֲפָה**. 'Of obscure origin; perhaps a development of **וְלִעֲפָה**'

(Gen.-Bu.). Again in xi. 6, Lam. v. 10; also in the Hebrew Sirach, xlii. 16 (if it is not miswritten for **עלעל**, 'whirlwind,' see marg.). The word seems to have come from **פלצות**; the corruption probably first arose in xi. 6, and from thence was copied into Lam. v. 10 and Ps. cxix. by cultivators of literary Hebrew. 55. **מִבְּרִיחָה**. In the night of trouble? But as in lxxvii. 8, Isa. xxvi. 9, we should probably read **בִּירְחֻמָּאֵל**.—58. S presupposes **חֲנִי**, cp. on 7. 25. Wellh. adopts this.—61. Read **עָדוֹנִי**.—65. Omit **כִּיב**, as an intrusion from 7. 65 (so Wellh.).

68. Read **מִקְפָּטֶיךָ** (Mu.). 70. Read **עֵתֶיךָ** (Mu.,—79. **מִשְׁבִּי** **יִרְאָה**; sense not clear. Cp. the corrected text of ix. 6a, and read **יִבְשׁוּ יִרְחֻמָּאֵלִים**; append **יִשְׁכְּדוּ** (cp. cix. 28).—83. **מִכִּיבֹר**, 'like a wine-skin in the smoke' (but G Σ S J presuppose **בְּמֶר**). Sense not clear (see Hupf.). Read certainly **יִרְחֻמָּאֵל**. 'Eder' (see on 2 K. xix. 12) was a district in the Negeb, which a N. Arabian king in Hezekiah's time laid waste. Presumably this desolation had been renewed by some Arabian for some time before the psalmist wrote, **בְּבִטּוֹר**, like **קִטּוֹרָה**, comes from **יִרְחֻמָּאֵל** (**כִּי** and **ט** confounded).—85. Read **אֲשֶׁר לֹא בְתוֹרֶתְךָ הִלְכִי** (Gr.).

89. Read **לְעוֹלָם אֶתָּה** (S; Gr.).—90. Read **אֶמְרָתְךָ** (Mu., Du.).—Read **פִּוִּנְנֶתָה**, and (with Du.) omit **אֶרֶץ**, a misleading insertion suggested by **בְּשָׁמַיִם** (7. 89).—91. **מִעֲבֹדוֹ הַיּוֹם**. What is the subject? and why not **עֲבֹדוֹתָיו** **לְמַשׁ** is also obscure, and the following clause quite unintelligible.—**כִּי הִפֵּל עֲבָדֶיךָ**—altogether unintelligible. Surely we must read **לְמַשְׁפָּטֶיךָ עָמַד יִרְחֻמָּאֵל כִּי הוּא**. **עֲבָדֶיךָ הַיּוֹם** and **כֹּל** both come from fragments of **יִרְחַ**; cp. on **כֹּל הַיּוֹם**, xliv. 23; lvi. 2. The key to the meaning of the passage will be found in Hab. i. 12. The **מִשְׁפָּטִים** are the interventions of the divine Judge (7. 52, 75, 120), which, like the Scriptures, are revelations of the divine will.

94. For **פָּקַדְךָ** read **הִקָּדְךָ**; G $\delta\iota\kappa\alpha\iota\omega\mu\acute{\alpha}\tau\alpha\ \sigma\omicron\nu$. So Mu., Du.

96. **מִלִּלְתִּתְּכָהּ**. According to most, a $\acute{\alpha}\nu.\ \lambda\epsilon\gamma.$ = **תִּכְלִית**, which indeed Siegf.-Sta. would read. The meaning would be that all earthly perfection is limited and perishable, whereas the divine revelation, like its Giver (Job xi. 9), is unlimited and eternal. G has $\sigma\upsilon\nu\tau\epsilon\lambda\epsilon\sigma\sigma\alpha(s)$, which in Job xxvi. 10 stands for **תִּכְלִית**. Σ gives the strange equivalent $\kappa\alpha\tau\alpha\sigma\kappa\iota\upsilon\eta(s)$, which in Ezek. xxiii. 6 represents **תִּכְלֶת** (**מִתְכֵּלֶת**). Is there no way out of the quagmire of improbability? Let us look at the

context. There is. The rest of the stanza is full of references to Israel's danger from its foes, who are stated to be Jerahmeelites. What we expect here is some significant word of faith, justifying the psalmist in passing on to a somewhat different mood. The word קָן gives us an eloquent suggestion. It reminds us of xxxix. 5, which, according to the most probable view, runs, 'Make me, [I pray,] to know the end (קָן) of the Jerahmeelites.' This constant petition of the Jewish heart has, to our psalmist at least, been answered, and it is through the written Tōrā (cp. xciv. 12 f.) that the consolatory and uplifting assurance has come that the 'end' of the oppressors is at hand. It is, therefore, exegetically, very probable that כָּל-תְּכֵלֶה covers over some important ethnic. Is there such an ethnic as might possibly become כָּל-תְּ? There is one, and one only - it is יִשְׁמַעֵאל (a synonym of יִרְחֵמֵאל). כָּל is a fragment of a dittographed תְּכֵלֶה, and may, therefore, be left out of account. תְּכֵלֶה, in accordance with parallels, may represent either תְּבֵלֶם or תְּקֵלֶם. Now the well-known ethnic תְּבֵל is an ancient popular distortion (which attained an independent existence) of יִשְׁמַעֵאל; we also find in Ezek. xxiii. 6 a pair of corruptions of 'יִשְׁמ', one of which is תְּכֵלֶת (see *Crit. Bib. ad loc.*). תְּקֵל is only known from Dan. v. 25 (see *Crit. Bib.*) where it springs from תְּמֵל (*i.e.* יִשְׁמַעֵאל; cp. תְּמִיל, 1 S. xx. 27). Read, therefore, לִירְחֵמֵאֵלִים דָּאִיתִי קָן.

98-100. Duhm thinks it 'strange that Olshausen could suppose a reference to the teachers of a foreign faith.' 'If so,' he adds, 'who should the grey-headed men (7. 100) be, whom the writer surely took from Job xxxiii. 6 ff., and who must have been as good Jews as himself?' Both Olshausen and Duhm are wrong, but Duhm's error is the greater. The wise men whom the writer refers to (probably by a conscious archaism) can hardly have been religious teachers, but foreigners (N. Arabians) they certainly were. In the chief productions of Israelitish 'wisdom' we find Jerahmeelite sages (see Prov. x. 1, xxiv. 23, xxv. 1, xxx. 1, xxxi. 1); cp. also 2 S. xliii. 1, and for a brief but clear statement of N. Arabian wisdom 1 K. v. 10-12 (iv. 29-31), and on all these passages see *Crit. Bib.*). The opening words in 7. 98, 99, and 100 respectively are מִצִּדְּבָיִם, מִירְחֵמֵאֵלִים, and מִקִּנְיָנִים.—100. Read תִּקְדֵּךְ (Mu.).

103. Read אֶמְלֶתֶךָ (G. Hitz., Del., Bā., &c.).—105. Read אֶמְרָתֶךָ (Mu.).—108. Read מִצִּדְּבָיִם (Mu., Du.).—111. Read probably נִחֲלֵתִי (J. Du.).—112. Read עֶקֶב יִרְחֵמֵאל (see on 7. 33).

113. מִסִּנְפִּים. 'The exact meaning was not even known to the ancients. According to 1 K. xviii. 21 those Israelites are presumably meant who vacillated between the religion of Yahwē and heathenism' (Ba.). But סִנְפִּים is corrupt (see *Crit. Bib.*). G's παρανομους suggests to Grätz סִנְפִּים; cp. ci. 3, where, however, again the reading is disputable

(see *ad loc.*). Metre suggests that סעפים has arisen by the combination of two imperfectly written words. Something characteristic of heathenism (cp. *ib.* 104, 128, 163) must be meant. A possible reading would be ספרי עפים; cp. *introd.*

117. For אשעה read אשתעשע (as *ib.* 16, 47). So G S J T; Gr., B4.

118. Read כפפורד (Mu., Du.), and perhaps תרעיתם (G θ E' S J), an Aramaism. So Du. 119. Read חשבת ('A Σ J; Ba.): Bi., חשבתי, and Du., חשבת, both following G, and omitting לכו.

122. M עבדך. Rather דברך (Mu., Du.). דבר ought to occur in the stanza.

128. Read כלפפורד שמתתי (Nowack). Ba., Du., לקלפס כלפפורד (see G J), supplying ארה from *b*; Hal. כלפפורד אל.

130. M פתח, the pointing to indicate a derived meaning, viz. 'interpretation.' Too improbable. Read פתר (Gr.).

131. Read תאבתי (Gr.); cp. *ib.* 40.—For כי read בן.

134. Read ארם.—135. Read לעבוד (Gr.).—137. יצר before the plural כשפטד is improbable. Read יצרים (We.), or יצר (Du.).—

138. Read חקך (Mu.). 146. Read פקדך (Mu.).

150. Read לדפי, Gr., Ba., Kau., We., Du., after G Σ S J.

155. Read רחקה (Isa. lix. 11).—158. Read כצותך (Mu.).—160. Read דברך (G, Gr.) and משפטי (G, Du.)

163. Read חקך (Mu.).—169. Read חנני or חני (Gr.; cp. S).—

172. Read אמונתך (Gr.) and עדתך (Mu.).

176. As metre shows, something must be superfluous. Bickell omits כי עבוד and reads בקשני; Duhm omits אשר אבר. Duhm is right, but does not account for the existence of אשר אבר. He calls it a gloss. The truth is, however, that it has arisen out of a dittographed בקש עבוד.

PSALM CXX.

PENTAMETERS. An appeal of the pious community, well-nigh exhausted by the oppression of the N. Arabians, to Israel's God. It may be grouped with cxiii.; both psalms are a record of deepening misery under the often petty but always humiliating tyranny of the N. Arabian oppressors in S. Palestine. It is natural to compare Ezr. iv. 4, Neh. ii. 19, iv. 7 f., passages, which to say the least, are reflexions of history. 'False lips' reminds us of v. 10, lii. 4-6,

lv. 32, cix. 2, and (Hithgen) the 12th of the Psalms of Solomon. When open violence was imprudent, fraud and calumny supplied its place. Several passages in Ps. cxix., which admit of no safe translation, have been, it is hoped, correctly restored, and the difficulty of 'Meshech' and 'Kedar' has been removed. Cp., however, *OP*, p. 55; Rosenzweig, *Das Jahrhundert nach dem Rab. Exil*, pp. 49 f.; Coblentz, pp. 132 ff.; Smend, p. 136.

Marked. Of the Ishmaelites.

- 1 Unto Yahwè in my distress | I call, and he will answer
me. 2
Rescue me from the false lips, | from the deceitful
tongue.¹
Rescue me from the warriors of Ishmael, | from the people
of Jerahmeel.² 4
Weary to exhaustion is my soul | with a people which
hates peace! 6
And as often as I speak for peace | they are bent
on war. 7

Critical Notes. 1. Read וַיַּעֲנֵנִי (H.).—2. Omit יְדֵדָה.—The gloss in v. 3 explains לִשְׁחָן רַמִּיָּה. Cp. Mic. i. 5/6.

3. On vv. 3, 4 Duhm remarks that the expressions are wanting in naturalness. Of course, for they belong to a clever editor. שְׁמַעְנָאֵל is probably a corrupt fragment of הַצִּילָנִי : שְׁנוֹנִים a corruption of יִשְׁמַעְנָאֵל (cp. יִשְׁכָּן = שָׁכַן, xli. 5, 2 S. i. 21, Isa. x. 27). נַחְלִי (like נַחֲלִי, 2 S. xxiii. 30) and רַתְּמִים (like רַתֵּם in 1 K. xix. 4 f., רַתְּמָה in Num. xxxiii. 18 f.) both represent יִרְחֵאֵל. Read 'יָמֵם יִרַח' | מִעַם יִרַח.

—The gloss in v. 5 seems to give two explanations of Jerahmeel. The second is the more important, because the 'Kidrai,' or Kedarites, did as a fact become prominent in N. Arabia in the time of Assurbanipal. אִירָה לִי כִי (note the improbable form) and עַם אֲדָרִי are corruptions, editorially manipulated, of יִרְחֵאֵל. נִרְתִּי comes from נִתַּר (Gen. x. 23) = נִשְׁוֹר. מִשָּׁךְ, as usual, = מִשָּׁשׁ. כָּשָׁן = כָּשָׁן. —4. מִן שְׁבִיעֵדָהּ, very awkward after רַבָּת. Read שְׁבִיעֵדָהּ (cxxxiii. 4). Point עַם (cp. l. 3).—Read וְכִי אֲדַבֵּר לְלֹאם. וְכִי comes from a dittographed שֶׁ שְׁנוֹאָה. J. P. Peters (*JB.L.*, 1884, p. 31) is content with reading כִּי (cp. G S 2), and illustrates the inverted position of כִּי both here and in cxxviii. 2 (but see *ad loc.*) from Delitzsch's *Ass. Gram.*, p. 358.

¹ What is Jerahmeel? and what Ishmael? A deceitful tongue (v. 3).

² Jerahmeel: Geshur, Cushan [Cushan]. Jerahmeel: Kedar (v. 5).

PSALM CXXI.

HEXAMETERS. Israel amidst the mountains of Judah (or perhaps of Jerahmeel) waits expectantly for the messengers of good tidings (Nth. i. 15. Isa. lii. 7). The psalm may have been sung antiphonally. The change of pronoun ('my help,' 'thy foot,' &c.) reminds us of the changes in the form of expression in Ps. xci., which indeed is also the nearest parallel to our psalm in its idiom. Smend (*AT. Rel.-gesch.*¹⁰, 420) says that in Ps. cxxi. despondent and believing Israel are placed in contrast. This arises from his trusting the traditional reading **כִּי־אֵין** v. 16. There is obviously no touch of despondency in the psalm as presented here. Note **לְמַעַנֹת** in the title; elsewhere **הַמַּעַנֹת**. Cp. **לְמוֹאֵל**, from **יִרְמוּאֵל**, in Prov. xxxi. 1 (*Enc. Bib.* 'Lemuel').

Marked. Of the Ishmaelites.

1

1 I lift up mine eyes to the mountains; | I am sure that my
help is coming.

My help is coming from Yahwè, | the maker of heaven
and earth.

2

He cannot suffer thy foot to fail, | thy Guardian cannot
slumber;

3

Surely he slumbers not, he sleeps not, | who is the
Guardian of Israel.

4

Yahwè is thy Guardian, Yahwè | is thy shade on thy
right hand;

5

Cusham shall not smite thee by day, nor Jerahmeel
by night.

6

Yahwè will guard thee from all evil, | he will guard thy
soul;

7

Yahwè will guard thy going out | and thy coming in
both now and for ever.

Critical Notes. 1. **כִּי־אֵין יְבוֹא עֲמָרִי**. A *crux interpretum*. 'If the clause contains a question, the Hebrew is of the choicest, but the context does not render this view very probable. If the mountains about Jerusalem symbolize the dwelling-place of Yahwè, the writer could not be uncertain as to whence his help would come. But if we fall back on the view that the clause is a relative one, we cannot acquit our poet of writing in a rather corrupt style' (Giesebrecht, *ZATW.* 1881, p. 284). Read **אֲמַנְךָ כִּי**.

6. **יָרֵחַ שֶׁקֶדֶשׁ מ**. The expression, 'the moon shall not strike,' is barely

possible, but we cannot separate this passage from Isa. xlix. 10, where it is said, 'Jarah and sun shall not strike them.' In both passages Hitzig feels obliged to weaken the usual rendering of דָּרַךְ. But can we venture to say that Jarah 'strikes'? The differences of the commentators indicate great uncertainty, and if we further take into consideration Ps. xci. 5 f. (see note) and Cant. iii. 8 (see *Crit. Bib.*), we may be forced to read צָרַת וְקָסָם in Isa., and קָסָם (as lxxii. 5) and יִרְחֵמֶנִּי in our psalm. (Or does שָׁשִׁי come from יָשַׁם?) The danger from Jerahmeelite aggression in the Persian period is often referred to.—For יִפְקֶה G. gives *ἐκκρίσει* σκ., as if יִפְקֶה (Niph. in Isa. xliii. 2, Prov. vi. 28). Heitz.

PSALM CXXII.

PENTAMETER. Perhaps a song of returned pilgrims; at any rate, vv. 1, 2, 6-9 are very suitable on this theory. Vv. 3-5, however, are obscure, and so far as they are translatable, we can hardly say that the contents are suitable. Why should a pilgrim in post-exilic times bethink himself that formerly the 'tribes' went up to Jerusalem, and that there was the chief seat of the administration of justice? Or if, with Wellh., we take the perfects in vv. 4, 5 to be present in sense, and 'tribes' to be an archaism, it is 'curious that Jerusalem is here extolled, not as the place of worship, but as the seat of judgment, and that the Sanhedrin, the great council of the Jews, not the house of [Yahwē], is declared to be the object of the pilgrimage' (*Psalm, SBT*, p. 211), and that the phrase 'house of David' should have become, as in Zech. xii. 10 (?), 'a name for the government' (*Alt. Proph.*, p. 199). It is clear, however, that the text of vv. 3-5 is not in order, and, in order to get further, we must use the experience which we have already gained by digging below the surface of the text. Verses 3-5 are most probably a long gloss, which—in its correct form—states, that the city referred to in v. 2 had been rebuilt (by the Israelites) in the Negeb, that the tribes (of Israel) in the Negeb used to 'go up' thither on the festivals of Yahwē, and that there was the seat of judgment of the ruling Davidic house. The name of the city (to be read so, both in the psalm and in the gloss) was Ishmael. This is a very frequent synonym for Jerahmeel, and refers to a city (Beth- or Gileath-jerahmeel) where there was a noted sanctuary and where the kings of Israel frequently dwelt (cp. on 1 S. x. 5; 2 S. xv. 11, xxiv. 8). 'The prophets, both before and after 'the Exile,' were unfavourable to the cultus here practised (see *Crit. Bib.*, part ii. *passim*), which was devoted partly to Yahwē, partly to the Jerahmeelite god, but there is nothing rash (having regard to Ezek. xl. 1 f., xlvii. 13, cp. Isa. xix. 18, and see *Crit. Bib.*) in supposing that psalms and other writings were brought to Jerusalem from such a famous centre as Beth-jerahmeel or Beth-ashmael. Ps. cxiii. can scarcely be the only psalm in the Psalter which, in its original form, was a psalm of Beth-jerahmeel, but it is that which can with most probability be indicated as such, and next to it stand Ps. cxv. and cxviii., cxxiiv. in their earlier forms. Under the hand of the redactor, both the original psalm and the explanatory gloss sustained a few important alterations. 'Ishmael' of course became 'Jerusalem' (the two names are often confounded, but here probably the alteration was deliberate), and the gloss—already corrupt in parts—was adapted to the use of orthodox adherents of the Jerusalem temple. How the redactor interpreted the second half of v. 3, it is impossible for any one to say. The glossator was of course wrong (as the author of Prov. xxv. 1 was wrong) if he meant to stamp the work before him as pre-exilic. There is nothing in style or ideas to distinguish our psalm from those which accompany it. The large gloss in vv. 3-5 is parallel to that in Ps. cxviii. Even apart from this, the two psalms—cxiii. and cxviii.—may fitly be grouped together, as eulogies of the sacred metropolis.

Marked. Of the Ishmaelites. Of Arab-ethan.

- 1 I rejoiced when they said to me, | 'Let us go to the
house of Yahwè.'
Our feet stood | in the gates of Ishmael.¹
Pray for the peace of Ishmael, | let those who love her
pray for it!
Peace be within thy castles, | prosperity within thy
towers!
For the sake of my brethren and neighbours | let me be
zealous for peace within thee!
For the sake of the house of Yahwè our God | I would
seek happiness for thee.

Critical Notes. 1. מ בְּאִמְרֵים; G. ἐν τοῖς αἰγμάτων σου. Del., Bb. &c. see here a prelude of a Mishnic usage; cp. בְּזֶרַע, 'when one sows,' Mishna, *P'ra* ii. 6 (Kon. § 412a). But ought we to import a Mishnic usage on the ground of a ? Read בְּאִמְרֵם.—2. Read בְּשִׁעְרֵי (Bb., Du.; metre), and continue יִשְׁמְעָאל (cp. *Crit. Bib.* on Zech. xii. 11, xiv. 14).—In the gloss (*int.* 3-5), besides the initial correction (cp. *introd.*), for יָחִיד שְׁחִבְרָה לָהּ, read בְּאֶרֶץ יִרְחֵמְאֵלִים. Both חֶבֶר (רחב) and יָחִיד (cp. on lxxxiii. 6) are regular corruptions of יִרְחֵמְאֵל. The text-reading has never yet been shown to be intelligible ('very peculiar,' says Olshausen). For שְׁבִטֵיהָ read שֵׁ יִרְחֵמְאֵל, i.e. the tribes of Israel established (partly) in Jerahmeel (*i.e.* the Negeb); cp. *Crit. Bib.* on Judg. xi. 2 (עַם הָאֱלֹהִים). For עֲדַת יִשְׂרָאֵל read עֲדַת יִשְׂרָאֵל; ל in 'לֵשׁ' is dittographic. For שָׁמָּה read בִּישְׁמֵעֵאל (cp. *Crit. Bib.* on Ezek. xlvi. 35); יִשְׁבּוּ also (like יִשְׁבּ elsewhere; cp. the place-names יִבּוּס and יִבּוּס) represents 'שֵׁמ'. Grimme's emendations and interpretations (p. 113 f.) are most unsatisfactory. יָחִיד for יָחִיד might pass, but 'O du Stadt, mit welcher Juda so eng verkettet ist,' for הַבְּנוֹיָה נָר, is surely not a good specimen of this scholar's exegesis.

3. מ יִשְׁלֵיךְ. If this is right, we must read the next word אֲדִלְיָךְ (cp. Job xii. 6); so Ew., Du. But the dwellings are doubly represented in the next verse. Read יִשְׁאָלְךָ. The phrase 'those who love her' is characteristic (cp. Isa. lxi. 10).—4. מ בְּחִלְךָ; Read אֲהַבְּךָ.

¹ Ishmael that is built in the land of the Jerahmeelites, whither the tribes went up—the tribes of Jerahmeel, the congregation of Israel—to give thanks to the name of Yahwè. For in Ishmael were the thrones for judgment, the thrones of David's house (*int.* 3-5).

III., 'before thy wall.' But parallelism is opposed. Following the parallels of *slviii.* 14, *Zech.* ix. 4 read *הִקְבִּילֵךְ*.—5. M *אֲדַבְרָה*. "To speak peace on some one" means so to speak that he gets peace, as *lxxviii.* 3 (Du.). Is this satisfactory? *lxxvii.* 3 is corrupt. Read perhaps *אֲדַרְשָׁה*.

PSALM CXXIII.

PENTAMETERS. A psalm of complaint, to be grouped with *cxx.* A transposition is necessary both for the sense and for the poetical structure.

Marked. Of the Ishmaelites.

- 1 To thee lift I up mine eyes, | O thou that art throned in heaven !
Have pity on us, O Yahwè ! have pity on us, for too much | are we filled with contempt. 3
Too much is our soul filled | with the mockery of the proud. 4
Surely as the eyes of servants | are fixed+ on their master,
As the eyes of a handmaid | are fixed+ on her mistress, 3
So our eyes are fixed on Yahwè our God, | until he have pity on us.

Critical Notes. 3. Read *לִעֲנֵךְ*. In the gloss *הִבֵּחַ* (like the proper names *כח* and *בִּיעוּ*) comes from *אִיבַל = שִׁמְעָאֵל = יִשְׁמַעְאֵל* (so *Kt.*) comes from *לִעֲנֵךְ יוֹנִים* ; *יִמֵּן = יִדָּה* (cp. *Crit. Bib.* on *Gen.* x. 2).

PSALM CXXIV.

PENTAMETER. Israel's miraculous escape. The N. Arabians must have made some determined effort to annihilate Israel. This fresh, bright lyric may be grouped with *Ps.* *cxxix.*

Marked. Of the Ishmaelites. Of Arab-ethan.

- 1 'If Yahwè had not been for us,' | let Israel say,
'If Yahwè had not been for us, | when Aram rose up against us, 2

¹ Ishmael. The mockery of the Jerahmeelites.

They had swallowed us up alive at the kindling | of their
wrath against us, 3

The waters¹ had overwhelmed us, | the billows had gone
over our soul. 4

Blessed be Yahwè, who gave us not up | to the men of
insolence ! 6

Our soul escaped as a bird | from the fowler's trap. 7

The trap broke, and we | escaped [and passed on].

Our help is in the name of Yahwè, | the maker of heaven
and earth.

Critical Notes. (Title.) **GAHT** is without 'to David.' 1, 3. Cp. J. P. Peters, *7BL*, 1884, p. 32. 2. Read **אָרֶם** (cxviii. 6, cxix. 134).—4. **מֵאֵי**; archaistic for **מֵי**? (Kon. ii. 1, p. 245). But the case would be unique. Metrically, **מֵאֵי** in **מֵי** 3 5 is superfluous. It is probably a corruption of **אֶרֶם**, a correction of **אֶדֶם**.—**מִנְחֵלָה עֵבֶר**. Such an accus. form as **נְחֵלָה** is very improbable, in spite of **צִרְתָּה** in **cxv. 1**. Moreover, **נְחֵל** is not the right word; the wild waters which sweep all away, and destroy the life of the nation, should be either **יַעַבְלִים** or **נָלִים** (cp. xlii. 8). Here, **נָלִים** is best (see on xviii. 5b); this requires **עֵבֶר**. Gratz proposes **נְחֵשֶׁל** or (Aram.) **מַחְשֹׁל** 'gale,' 'storm,' but neither here nor in Prov. xxiii. 34, xxvi. 10 is it desirable to introduce this Talmudic and Aramaic word. We have still to account for the seeming omission of **מֵי** 5. This verse consists of a part of **מֵי** 4 dittographed, with the addition of the strange word **הַיְחֻזִּים** (**י**, **ח**, **ל**, **ז**); see next note.

5. **מִטָּרַף לִשְׂנֵידֵם**. Can this be right? (1) The victims were to be 'swallowed up alive' (**ל** 3), and (2) the reference off the suffix is not obvious. Certainly read **לְאִנְשֵׁי יָדָן**. The two words became parted. One was misread **לִשְׂנֵי** (i.e. with mark of abbreviation), and retained (**מֵי** 6) with the addition of **טָרַף**, a corruption of a gloss in the margin; the other was misread as **יָדָן**, and attached to the dittograph of **ל** 4, with the addition of the article and plural ending. Now as to **טָרַף**. This is simply **פֶּרֶת** turned round, and with **ת** exchanged for **ט**. **פֶּרֶת** might mean the Euphrates, but we have no occasion to interpret even the gloss so as to conflict with the other historical references in the Psalter. As in Jer. xiii. 1-7 (notably) and in other passages (see criticism in *Crit. Bib.* of the passages containing **אֶפְרַת** = **פֶּרֶת אֶפְרַת**, which was the name of a district in the N. Arabian border-land, with a stream called the **נָהַר פֶּרֶת**—7. Add **וַיַּעֲבֵר** (metre); cp. cxli. 10.

¹ Perâth (see on **ל** 5).

PSALM CXXV.

PENTAMETER. Another Jerahmeelite and yet Israelite psalm has been adopted and transformed so as to suit orthodox worshippers at Jerusalem (cp. Ps. cxii.). The redactor has changed the place-name [Beth-]ishmael into 'Jerusalem,' and added an appendix, desiring Yahwè's mercy for the good and upright, and prophesying captivity for those who adhere to the heterodox community at Beth-ishmael or Jerahmeel. A subsequent editor manipulated this appendix, so as to remove the reference to Ishmael which had become superfluous. The final 'peace upon Israel' is of course liturgical (as cxviii. 6b). So Gr., We., Jacob, K. J. Grimm.

Marked. Of the Ishmaelites.

1

1 Those that trust in Yahwè are like mount Zion, | which
is for ever unmoved.

Ishmael—the mountains are around her, | so Yahwè is
around his people.¹

2

For the sceptre of the wicked one² shall not rest | on the
lot of the righteous,

3

• The sons of iniquity shall not stretch forth | their hands
[against] the righteous.

Appendix to revised psalm.

Deal graciously, O Yahwè! with the good and those of
honest heart.

4

But those who err [in] the assembly of Ishmael³ | Yahwè
will consume.

5

Peace upon Israel.

Critical Notes. 1. צִיּוֹן. A very ancient corruption of שִׁמְעֵאל = צִיּוֹן. There may therefore have been a Mt. Zion at Beth-ishmael (see on cxii.) as well as at Jerusalem. Cp. on Am. vi. 1.—2. יֵשֶׁב (end of v. 1) and יְרוּשָׁלַם are both possible corruptions or alterations of 'שִׁמְ'; cp. introd. to Ps. cxii. Omit מַעֲתָה וְעַד-עוֹלָם, which is probably an interpretation and expansion of a misread [יֵרֵךְ] כֹּאֵל עִיר.—3. Read תִּרְשָׁע, with G S, Gr.—For לִכְנֹעַ read יִרְחָמָאֵל; cp. on Isa. xlviii. 11. Duhm has already remarked on the awkwardness of לִכְנֹעַ לֹא instead of שָׁן, and Grimme (p. 115) even says that he finds לִכְנֹעַ unintelligible, however we connect it. Following S, he reads וְלֹא. From our point of view, לִכְנֹעַ comes from יִרְחָמָאֵל (cp. *Crit. Bib.* on Isa. xlviii. 11), which is a gloss

¹ Both now and for ever.

² Jerahmeel.

³ The doers of iniquity.

on **הָרָשָׁע**.—For **בְּעֵלְתָּהּ** read **בְּנֵי עֵלְהָ** (lxxxix. 23 ; 2 S. vii. 10), and to **הַצִּדִּיקִים** prefix **עַל**. The passage has been edited so as to suggest that worshipping at the sanctuary of Beth-jerahmeel was 'iniquity.'

5. M **וּלְיִשְׂרָאֵל בְּבִלְבוֹתָם**. Read **וּלְיִשְׂרָאֵל לֵב** (xciv. 15, xcvii. 11 &c). **בְּבִלְבוֹתָם** comes from **עַל־קִלְבוֹתָם**. This was written too soon, and became corrupted under the influence of **לֵב**, which finally had to disappear as dittographic.—6. M **וְהַמָּטִים עָקְרוּלֹתָם**, doubly obscure. No satisfactory remedy is possible except on the hypothesis that the writer glances at Jeralumeelite (Samaritan?) heterodoxy which he abhors. **לֹתָם** comes from **תְּמוֹל** (cp. on cxxix. 3), which is a regular corruption of **אֶת־מַעַל** = **יִשְׁמַעְיָאֵל** (see on 1 S. x. 11, 2 S. iii. 17). **עָקְרוּ** might come from **יִרְחַמָּאֵל**; cp. on **עֲלוּקָה**, Prov. xxx. 15, but more probably represents **בָּקְרוּ**. For **וְהַמָּטִים** read **וְהַתָּעִים**.—M **וְיִלְכִּים**, 'shall cause them to go'—whither? 'Cause them to perish' (Ges.-Buhl; cp. **יֵאֵלֶךְ**, xxxix. 14), is not natural. Read **אֶת־פְּעָלֵי הָאָן**.—**יָכִלִם** is a gloss on **וְהַתָּעִים וְנָר**.

PSALM CXXVI.

PENTAMETERS. A contrast between the former good fortune of Israel, who for a time had seemed to be alive, but who now seems prostrate in Sheol. Smend (p. 86, not.) and Duhm take the perfects in vv. 1-3 to be prophetic, so that the passage is virtually a Messianic prediction. For 'prophetic perfect,' König (*Synt.*, § 133) proposes the term 'Katal perspectivum,' but remarks that the optatives in vv. 5 f. would be inconsistent with the 'Katal perspectivum.' To the present writer, vv. 1-3 seem parallel to cxxxvii. 1-3. It is a scene from idealized past history that we have before us. The psalmist's mind is filled with the promises of II. Isaiah and the Chronicler's idealization of the period of 'the Return' (see *eg.* Ezra iii. 11-iv. 1).

Marked. Of the Ishmaelites.

1 When Yahwè restored Zion to life | we were as those
that dream.

Then was our mouth filled with laughter, | and our tongue
with shouts of joy.

Then was it said,¹ Great things Yahwè | has done for
these.

Great things +indeed+ Yahwè did for us ; | we were
right glad.

Restore us to life, O Yahwè ! | raise up Jacob's sons.

Those who sowed with tears | will reap with shouts
of joy.

¹ Among the nations.

Weeping, may a man set forth | who scatters his
seed,
With shouts of joy will he return, | bearing his
sheaves.

6

5. The loss of 'as the channels in the south-land,' i.e. 'as torrent-beds in the dry Negeb are filled by the rain of autumn,' can only be regretted, if we prefer vagueness and inaccuracy to distinctness and symmetry. There is no parallel for describing a torrent-bed as dead. Had the poet said, 'My soul longeth for thee, as a thirsty land. O

pour water on the dry ground,' he might then have continued, 'as the channels are filled with water in the Negeb in time of autumn.' What we require after *l. 4a* is something which will expand and explain the phrase 'restore us to life,' and the phrase we want actually underlies the existing text. See crit. n.

Critical Notes. 1. Most read שִׁבֹּת or שְׁבִית for שִׁיבָה (G αἰμαλασίαν). But this is not enough. Read בָּשׁוּבִי 'אֶת-נַפְשִׁי צִיּוֹן. See on *xiv. 7, lxxxv. 2b-5*. Read שׁוֹבֵב 'אֶת-נַפְשִׁיתִי (or הָשִׁיב?). To take שׁוֹבָה as pass. part. from שׁוּב (Grimme, p. 115) is surely most unsatisfactory. 5. מִבְּנֵי יַעֲקֹב בָּנִים. See exeg. n. Read הָקָם בְּנֵי יַעֲקֹב = בָּנִים (cp. *Isa. xlix. 6a*). 'הָקָם = יַעֲקֹב; בָּנִים = בְּנֵי יַעֲקֹב. 7. Point מִצֵּד (Am. ix. 13) and omit נִשָּׂא as an intrusion from *v. 6b* (We., Du.).

1

PSALM CXXVII⁽¹⁾

THAT Ps. CXXVII. is composite was seen by Bickell (1882), J. P. Peters (1884), Bathgen (1892), and Duhm (1899). Both passages are in pentameters. The former is primarily addressed to the poor who preponderate in restored Jerusalem. Their houses were of weak material, and easily broken through. Nor was any of the towns of Judah secure from a sudden attack of the N. Arabians (cp. *Neh. iv. 7 f.*). Watchmen were required to call the citizens to the walls. But a secondary application lay close at hand. The term 'builders' was used for the secular and spiritual authorities of the Jews. Cp. *Mt. xvi. 18, Acts iv. 11*, and cp. *Levy, Neuhebr. Wörterb., s.v. בָּנִי*. Without the blessing of Him who has promised both to 'build' (*Am. ix. 11*) and also to 'keep watch over' (*cxxi. 4*) His people, the sleepless anxiety of rulers (*Eccles. viii. 16*) is in vain. Can we say that the psalmist recalls the 'builders' to a 'wise passiveness' (= sleep)? 'So he giveth his beloved sleep,' or '... in sleep?' See crit. note.

Marked. Of the Ishmaelites.

1

1 Except Yahwè build the house, | its builders labour in
vain.

Except Yahwè keep watch over the city, | the watchman
" vainly watches.

All in vain, ye who rise up early, | who sit down late,
Who eat the bread of pains | from fear of Jerahmeel.

2

Critical Notes. (Title.) ¹ See Introd. לשלמה not recognized in G¹AT¹; it springs from לישמעאל, a correction of הביעות. 1. Omit בו, a fragment of a dittographed בוניו. Not recognized in G.—4. M כן יתן לידיו שנה. For כן (scarcely translatable) Kamphausen and Che.¹¹ read אכן (cp. xxxi. 23). Grätz. and Grimme, after G S J, read לידיו. But what of שנה? Is it an Aramaism? Improbable; and is not the interpretation 'he gives to his beloved (in) sleep,' rather strained? And would a Hebrew writer have accepted the sentiment? Duhm boldly omits שנה as a gloss to שבת in 7. 26; Grimme reads שנאן 'double (gifts).' Really, שנה, like אנש sometimes (e.g. ix. 2, lvi. 2, &c.), and like שנאן in lxviii. 18, represents a common popular distortion of ישמעאל. This gives us the key to the passage. לידיו represents ירחטאל (cp. לידית, xlv. 1?), and comparing Cant. iii. 8 (read כפחד ירח) we may probably trace כן יתן (or כי, G) to כיראת. Cp. on cxxi. 6.

PSALM CXXVII.²

PENTAMETERS. A bodyguard of stalwart sons, a desirable blessing, and the reward of piety (cp. cxxviii.).

1 Behold sons are a heritage of Yahwè, | the fruit of the womb is +his+ reward. 3

Like arrows in the hand of a warrior, | so are sons born in youth. 4

Happy the man that has filled | his quiver with them ;
They will not be put to shame, when they argue | with enemies in the gate.

4. This presupposes a time of peace. Those who use the psalm are not themselves *gibbōrian* or 'warriors'; all their fights are for justice in the 'gate' (cp. Am. v. 10, 12, 15), and here, when old and feeble, they need the support of a numerous family. Or may we suppose that like Goliath and

David they preface the fight by a dispute or (Beyan ap. Kirkpatrick, p. 753) by a 'boasting-match' like the *Mufichara* of the Arabs?—Read יבוש and ידבר. So Grätz (in the main), Duhm.

PSALM CXXVIII.

PENTAMETERS. Again the blessings of the righteous in time of peace. The close seems defective.

Marked. Of the Ishmaelites.

- 1 Happy is every one that fears Yahwè, | that walks in
his ways. 1
What thy hands gain thou dost eat, | happy, thou, +yea+
fortunate. 2
Thy wife is like a fruitful vine | in the recesses of thy
house. 3
Thy sons like offshoots of an olive | around thy table.
Behold, thus shall the man be blessed | that fears Yahwè ! 4
Yahwè shall bless thee out of Zion | * *. 5
And thou shalt behold the good fortune of Ishmael |
all the days of thy life,
And thou shalt see sons of thy sons, | * *. 6
Peace upon Israel !

3. Probably the exclusion of women was a custom of the capital.—4. In **שְׂתִלֵי יִתִּים** there is a double plural ending (cp. Ges.—K., § 125, 2a), but the sense is the same as in **שְׂתִלֵי יָתִים**. As the parent tree decays, the young

olives which have sprung from its roots become ready to take its place.

For the phrase cp. **שְׂתִלֵי אֲרוֹזִים בְּלִבְנוֹן**, Sirach l. 12, and the possible reading **שְׂתִלֵי הַצֶּדֶק** in Isa. lxi. 3 (SBOT, Isa., Heb., p. 161).

Critical Notes. 2. Omit **כִּי** (not known to G); dittography. So Gratz, Duhm.—5. Omit **כִּי** (from a dittographed **כִּן**), with Gr.—7. For **יָדָר** read perhaps **יִשְׁכֵּן** (see on cxxii.). Duhm suggests that the first **וּרְאָה** may have been miswritten for **שָׁבַע**.—9. Liturgical (cxxv. 5).

PSALM CXXIX.

PENIAMETERS. A companion to Ps. cxxiv. To the pious community which speaks it appears as if the long series of N. Arabian outrages was finally closed, or, as he puts it, as if Yahwè 'had snapped the fetters of the wicked.' Still he knows that 'haters of Zion' are not extinct, and utters an impassioned prayer against them. If we ask, who the 'haters of Zion' are, the answer is that like the 'wicked' they are the N. Arabian foes, among whom Sanballat and Tobiah (if these figures are historical) must be included. Cp. Neh. ii. 10. For **כִּנְעוּרִי**, v. 2, used of Israel, cp. Hos. ii. 17, xi. 1, Jer. ii. 2, xxii. 21, xxxi. 19, xxxii. 30, Ezek. xvi., xlii. 3. For v. 16, cp. cxxiv. 16 (cxviii. 2a is doubtful). For v. 3a it is usual to compare Isa. li. 23, but the parallelism is imaginary. **רִבְתָּ** in vv. 1 f. as cxx. 6, cxxiii. 4.

Marked. Of the Ishmaelites.

1 Greatly have they afflicted me from my youth up, | let
Israel say,

Greatly have they afflicted me from my youth up, | yea,
they have prevailed against me,— 2

The sons of Jerahmeel and the Ashhurites, | the Arabians
and the Ishmaelites,¹ 3

†But† Yahwè, the righteous, has snapped | the cords of the
wicked. 4

Let them have to retreat with shame— | all the haters
of Zion! 5

Let them be as grass on the housetops | which the east
wind has scorched; 6

With which no reaper fills his hand, | no binder of
sheaves his lap, 7

Nor do passers-by give the greeting, | 'Yahwè's blessing
upon you.'²

Critical Notes. 2. M נָם לֹא־יָקְלוּ לִי. But is this possible? Again and again Israel had been overpowered by its neighbours. Our doubt will be confirmed by an examination of the text of *z*. 3. Most probably לֹא and לִי are competing readings; we have to choose between 'yet they prevailed not' and 'they even prevailed against me' (cf. the combination of readings—לֹלֵא in xxvii. 13). It is best to read נָם יָקְלוּ לִי.

3. M עַל־נֶבִי חֲרָשׁוֹ הָרָשִׁים הָאֲרִיכוֹ לְמַעֲנֹתָם (Kt.), or לְמַעֲנִיתָם (Kt.). The idea of 'ploughing on the back' is peculiar. Does נֶב really mean 'back'? BDB affirms this, and refers also to Ezek. x. 12, a doubtful passage. If we had to insist on the meaning 'back' just here, surely we should prefer to read עַל־נֶבִי. But the figure presupposed by M is most improbable. Isa. li. 23 gives only a distant analogy; we should certainly have to alter 'ploughmen' into 'passengers' to make it worth referring to. There are two clues to the mystery of *z*. 3. (1) G renders ἐπὶ τοῦ σώτους μου ἐτέκταινον οἱ ἁμαρτωλοί, i.e. for חֲרָשִׁים it reads רֹשָׁעִים; (2) לְמַעֲנֹתָם, about which the ancients doubted greatly, and from which moderns have been far too hasty in deriving a word מַעֲנָה, 'field for ploughing,' begins with a group of letters which

¹ Jerahmeel.² We bless you in Yahwè's name.

sometimes represents **יְרַחֵם־אל** (see on cxxv. 3), while the final letters **ותם** may have come from **לִוְתָם**, which occupies a corresponding position in a suspicious group of letters in cxxv. 5, where it almost certainly comes from **יִשְׁמַעֵאל = תְּמֹל**. This throws a light on the **רַשָּׁעִים**, which G read for **חֲרָשִׁים**. 'ר', as probably in some other cases in the Pss., may represent **אַשְׁוּרִים**. Now we can see what **ז. 3** is; it is a list of the names of the chief peoples which 'afflicted' Israel and 'prevailed against' him. **חֲרָשִׁי חֲרָשִׁים** represents a ditto-graphed **אַשְׁוּרִים**. **הָאֲרִיכוּ**, like **עֲבָרוּ** in xlviii. 5, represents **עֲרָבִים**. **עַל-גְּבִי** represents, not **עַל-בְּנֵי** (Houb.), but **בְּנֵי-יְרַחֵם־אל**. Read, therefore,--

בְּנֵי-יְרַחֵם־אל וְאַשְׁוּרִים | עֲרָבִים וְיִשְׁמַעֵאל

4. **M עֲבוֹת**, according to Ba, the harness of the ox. From our newly-won point of view we must read **עֲבוֹתֵי** (ii. 3?).

6. **M שְׁקָדְמַת שְׁלֵף יָבֵשׁ**. On the versions, see note in *Ps.*⁽¹⁾, and *Bil. ad loc.* The true G had *ἐξαρῆσαι* (cp. Theodoret). Z has *ἐκκαυ-λῆσαι*, whence Ba, 'before it shoots up in the stalk.' Von Ortenberg (*Textkritik*, 30), Wellh., and Duhm would read **חֵלֶף**, a more likely word, doubtless, than **שְׁלֵף**, 'to draw out, or off.' But **שְׁקָדְמַת** is equally troublesome; is not Hebrew, but Aramaic. Targ. suggests a remedy. It gives two renderings, (1) **דְּמֵן קָדַם, דְּרִיצִין**, and (2) **אֲתֵי רוּחַ קָדָמָא**. **נִתִּיב בֵּיהּ וְאֲתִיבֵשׁ שְׁקָדִים תְּשֻׁלֶּף**. Herz, reading **נִתַּק**, suggests **שְׁקָדִים תְּשֻׁלֶּף**. But **נִתִּית**, 'blows (upon it),' seems a better reading, and suggests **שָׂדֶף**, 'scorches'; cp. Isa. xxxvii. 27. Read **שְׁקָדִים שָׂדֶף**. [So, too, recently Marti, *Jesaja*, p. 156, 'perhaps **ש' שְׁקָדִים**.' Grimme (1903) reads **שְׁקָדִים תְּשֻׁלֶּף**, omitting **יָבֵשׁ** as a gloss. J. P. Peters (1884) **שָׂדֶף**.]

8. The gloss (*z. 8b*) is tautological, and metrically superfluous.

PSALM CXXX.

PENTAMETERS. A fervent appeal for the destruction of those enemies of the 'fear of Yahwē' (i.e. of true religion)—Maacah and Jerahmeel (cp. *Pss.* cxl., cxlii.). The iron had entered into the soul of the writer of this pathetic poem. A later editor, working probably on a text that was already corrupt, modified parts of it so as to make the psalm an expression of humble faith in Yahwē's covenant-love suitable for his own and for each coming age. We cannot therefore interpret this psalm in the manner of Luther and Wesley. It is in its original form an appeal for help in special historical circumstances (cp. *OP*, 54). There is no consciousness of any special sin of the pious com-

munity, but the sore troubles under which Israel still suffers prove to him that there are 'unobserved sins' (cp. xix. 13) which have excited the divine wrath. The psalmist pleads for a restoration of favour; for further success of Jerahmeel would mean the extinction of true religion. 'Who will give thee thanks in Sheol' (vi. 6).

Marked. Of the Ishmaelites.

1

1 Because of those of Maacah I call upon thee, O Yahwè! |

¹ hearken to my voice,

2

Attentive be thine ears | to the sound of my supplica-
tion!

Didst thou keep iniquities in view, O Yahwè! | who, O
Lord! could stand?

3

Make an end of Maacah and Jerahmeel | because of thy
fear.

4

My soul waits for Yahwè, | and for his word do I hope :
From Miḡrim even to Jerahmeel | he will deliver Israel.

5

For with Yahwè is lovingkindness, | and plenteous
redemption,

6

And he will redeem Israel | from those of Jerahmeel.²

2. אֲנִיךְ קִשְׁבוֹת. Cp. 2 Chr. vi. 40, vii. 15, Neh. i. 6, 11. Duhm doubts the indebtedness of the Chronicler for this phrase to the writer of Ps. cxxx. But see on Ps. cxxvii.—4. The traditional text is best explained as a statement that the joyful sense of forgiveness

is to be tempered by the recollection that the divine Judge who, in his mercy, grants pardon, can also, in his justice, deny it. The passage, however, is by no means plain, and was not so understood by the ancient versions (cp. Bā., JPT, 1882, p. 662). See crit. n.

Critical Notes. Cp. Haupt's very bold restoration of the text, *Hebraica*, Jan. 1881, pp. 98-106.

1. מִסְעָמְקִים; cp. lxiv. 3, 15, where the word occurs in a figurative description of Israel's rapid approach to national extinction. There is, however, no such figure here; the speaker does not say that he is 'sinking into the floods.' Indeed, from the psalm in its present form we get no clear idea what the trouble was by which the speaker was perturbed. The historical colouring has to be restored. Considering that עֵבֶק again and again (e.g. lx. 8) represents מַעֲכָת, we may reasonably read here מִסְעָמְקִים; cp. parallel psalms (xxviii., xxxi., cxvi., cxliii., and especially cxl.).—Omit אֲדֹנִי with Duhm (metre).

¹ O Lord.

² Ishmael.

4. M **בְּרַעְפֹךְ הַסְלִיחָה לְמַעַן תִּירָא**. On the exegetical difficulty of this passage, see above, and reference to Bâthgen. (a) **תִּירָא** first requires notice. Haupt (*op. cit.*) would read **תִּירָא**, 'a rare synonym of **יִירָא** (i.e. 'religion'). Jerome (*Opp.*, Migne, i. 865 f., *Epist. cvi.*) recognizes a reading 'Thira.' Grätz, **תִּירָע**; Duhm, **טִירָע**. Haupt's word, however, is a fiction, those of Grätz and Duhm are too weak. What we require (see *exeg. n.*) is **יִרְאָתְךָ**. This easily became corrupted into **תִּירָא** and **תִּירָה** (cp. on i. 2) the former of which readings is presupposed by $\Sigma \Theta$, and may (cp. the case of G in Isa. xlii. 4) underlie the traditional Septuagint rendering $\epsilonὐκεν τοῦ, ὀνοματός σου$ (a scribe's alteration of $\epsilonὐμου σου$). (b) **הַסְלִיחָה**; cp. **הִתְחַסֵּד**, Σ . 7. **קָלִי חַת** occurs in Neh. ix. 17, Dan. ix. 9; **סָלַח** in lxxxvi. 5; while **סָלַח**, 'to forgive,' is common. It is odd, however, that the speaker, when in such sore straits, should not directly beseech for forgiveness, and the clause **יִרְאָתְךָ הַס** does not connect well with what follows. What we expect is a petition, the ground of which would be given in **לְמַעַן וְנו'**, and if possible we desiderate an ethnic. Most probably **הַסְלִיחָה** should be **יִרְחַמְאֵל** (or —**י**), and a verb with possibly another ethnic underlies **כִּי עִמְךָ**. (c) As to those two words we cannot have much doubt. **עִמְךָ**, as so often, represents **מַעֲבַת**; **כִּי** may come from **כָּל**, i.e. **כָּלֵה**. Read therefore, **כָּלֵה מַעֲבַת יִרְחָ | לְמַעַן יִרְאָתְךָ**.

5 f. This couplet (= Σ : 5-7aa) has received dittographic accretions. Read probably, —

קִוְיָה נַפְשִׁי לִיהוָה | וְלִדְבָרוֹ הַחֲלָתִי
כִּמְצָרִים וְעַד־יִרְחַמְאֵל | יִחְלִצֵנִי [אֶת־] יִשְׂרָאֵל

Line 6 alone requires justification. **כִּשְׂמָרִים** 'more than watchmen (look out) for the morning' is improbable. The ellipsis of a verb is strange, nor is it clear who these anxious watchmen are. G renders $\alpha\nu\tau\phi\upsilon\lambda\alpha\kappa\eta\varsigma \pi\rho\omega\iota\alpha\varsigma \kappa\alpha\iota \mu\epsilon\chi\rho\iota \nu\kappa\tau\omicron\varsigma$; J, 'a vigilia matutina usque ad vigiliam matutinam.' G's rendering presupposes **מַאֲשֵׁמֶרֶת הַבֶּקֶר וְעַד־לֵילָה**. Now both **בֶּקֶר** and **לֵילָה** are current corruptions of **יִרְחַמְאֵל**, while **אֲשֵׁמֶרֶת** may possibly come from **אֲשַׁחֵר**. Thus, rejecting a dittogram, we get 'from Ashhur even to Jerahmeel,' while the **מַשְׁמָרִים** of M may (cp. **מִשְׁוֹר**, cxliii. 10) come from **כִּמְצָרִים**. In this case, **יִחְל** must represent a verb meaning 'he will gather' or 'deliver.' Read **יִחְלִצֵנִי**, and insert **אֶת־**. **יִרְחָ = אֶל־יְהוָה**, a marginal gloss. The whole context now becomes clear. The prayer in *L*. 4 is sure of an answer, for it is based on a 'word' of promise, viz. such a prophecy as Isa. xxvii. 12. Then, in *M*. 7, 8 the psalmist sums up. 'For (=in fact) Yahwe's lovingkindness and his

design to redeem Israel are eternal; he will certainly redeem Israel from Jerahmeelite oppression.—*M* **מִכָּל עֲוֹנוֹתָיו**, *i.e.* 'from all his iniquities'; 'punishments' would be arbitrary. In xxv. 22 (parallel), **מִכָּל צָרוֹתָיו**. Read, however, **מִיִּרְחֻמֵּי אֱלֹהִים**. Cp. **כָּל כִּעְיִי**, lxxxvii. 7; **לְכִיעֻנוֹת**, cxxx. 4. Both these represent **יִרְחֻמֵּי אֱלֹהִים**. **כ** has dropped out before *y*, or rather has become **כ**.

PSALM CXXXI.

PENTAMETERS. The speaker professes his humility and self-abasement. According to S (also Graetz and Haupt), the psalm refers to the high-priest Jeshua. The central portion probably contained some reference to Jerahmeelite oppression. The editor received it in a corrupt form, but succeeded in making out of this an edifying substitute for the true text. Cp. Smend, p. 138.

Marked. Of the Ishmaelites. Of 'Arab-ethau.

1

1 Not haughty! O Yahwè, is my heart, | not lofty are
mine eyes,
Neither move I amidst great matters, | and things too
arduous for me.

But I bowed down and quieted (?) | my soul *
Jerahmeel *

2

Hope, O Israel, for Yahwè | both now and for evermore.

Critical Notes. 3. **M** **אִסְלָא**. This may be right (see Kon., § 353x; § 391f). But Herz's suggestion of **אֵלִים** is plausible.—**יָצִיתִי**, 'I have levelled,' *i.e.* 'composed'? Surely not. G, *ἐπρόσθετο* = **שָׁחֲתִי**; cp. **שָׁחֲתִי**, from **שָׁחַתְתִּי**, cxix. 30. What follows looks like a series of attempts to read an ill-written **יִרְחֻמֵּי אֱלֹהִים** (נִכְל), corrupt, as *e.g.* in Judg. viii. 21, 26).

PSALM CXXXII.

WELDERS. Two scenes from the history of the temple, both psychologically treated, *i.e.* with regard to what might be the feelings and sentiments of the persons concerned. The scenes are:—1. David's zealous preparations for the building of the temple, and 2. the dedication, or rather (since there is no mention of David's son, and r. 11 is plainly the reminiscence of a later, Scripture-loving age) the rededication of Yahwè's sanctuary. But what sanctuary? The temple at Jerusalem, or that which many passages compel us to suppose to have existed at Beth-jerahmeel in the Negeb? The analogy of Pss. cxvii., cxv., and cxxxii. permit, and the critical necessities of r. 6 require, a decision in favour of the latter. See notes on II, 3 ff., 11, and Introduction.

Duhm denies the genuineness of vv. 9 f., which he holds to be interpolated from 2 Chr. vi. 41 f., only with a slight alteration in accordance with v. 16. Surely this is not the most natural view. We need not, however, suppose that the Chronicler himself borrowed from our psalm. It seems probable that it was a late redactor of Chronicles who introduced the passage referred to. For Dr. J. P. Peters' view on Ps. cxxxii.-cxxxiv. (to which he assigns a different origin from the preceding 'pilgrim-psalms'), see *JHJ*, 1894, p. 39. On Zenner's view on Ps. cxxxii., see König, *Stylistik*, pp. 352 ff.; D. H. Müller, *Strophentheil*, p. 7.

Marked. Of the Ishmaelites.

1

1

2

* he swore to Yahwè,

And vowed to the Steer of Jacob,

3

'I will not enter the tent where I dwell,

Nor go up on the couch where I rest,

4

No sleep will I give to mine eyes,

No slumber to mine eyelids,

5

Until I obtain a place for Yahwè,

10 A habitation for the Steer of Jacob.'

6

Behold, ye Ishmaelites in Ephrathah,¹

Ye Ishmaelites in the highland of Jair:²

7

Let us enter his habitation,

Let us fall low before his foot-stool.

8

Arise, O Yahwè! to take thy resting-place,

Thou and thy victorious ark:

9

May thy priests be arrayed with thy righteousness,

And thy pious ones sing aloud!

10

For the sake of thy servant David,

20 Do not thou repulse thy pious ones.

11

Yahwè has sworn³ in his faithfulness,

And from it he will not go back;

'Offspring of thy body'[perpetually]

Will I set upon thy throne.

12

If thy sons observe mine ordinance,

And mine admonitions which I teach them,

As a recompense, their sons perpetually

Shall sit upon thy throne.'

¹ Ashbūr-jerahmeel (v. 1).

² Gibeath-ishmael (v. 1).

³ To David.

- For Yahwè has chosen Zion, 13
 30 He has desired it for his own dwelling :
 'This is my perpetual resting-place, 14
 Here will I dwell, for I desire it.
 Her princes I will bless, 15
 Her poor I will satisfy with bread,
 Her priests I will array with +my+ deliverance, 16
 Her pious ones shall sing aloud.
 There will I make a horn to shoot forth for David, 17
 I have prepared a lamp for mine anointed :
 His enemies I will array with dishonour, 18
 40 But upon himself shall his diadem sparkle.'

1 f. The received text has, 'Remember, O Yahwè! to David all the trouble that he took,' though the last word (עֲבוּרָתוֹ) is difficult, and it is not easy to see how David can be personally rewarded at a future time for his long-past exertions. May we then suppose that David is to be recompensed in the person of his descendant (דָּוִד, 17 f.), according to the later doctrine of the merits of the fathers (Weber, *Jüdische Theologie*,⁽³⁾ 292)? If the received text is right, there is no better solution, but how does this agree with אֲשֶׁר נִשְׁבַּע. 'he who swore'? Clearly the text is wrong. See crit. note.

3 ff. **Swore to Yahwè, &c.** Duhm (p. 279) and Sellin (*Scrubbabel*, p. 185) lay great stress on the discrepancy between the language of the 'vow' here ascribed to David and the statements in 2 S. vi.-vii. 2; the passage commonly adduced as an illustration (2 S. vii. 2) is rather fitted to stir up doubts as to the Biblical basis of the psalmist's words. To explain this difficulty, Sellin supposes that the 'David' spoken of is really Zerubbabel, who was regarded for a time as the Messianic king; Duhm, that the psalmist draws from 'a legend unknown to us, perhaps in a life of David, which has not come down to us, at least in the part with which we are concerned.' The latter view seems the nearer to the truth. In *Crit. Bib.*, pp. 268 ff., reason is given for holding that the place to which David brought

the ark was Beth-jerahmeel in the Negeb, where (not less than at Jerusalem) the hill with the citadel was called Šiyyôn (a corruption, most probably, of 'Ishmael'). The conquest of this place finally secured his hold on the Negeb—the 'holy land' of the Israelites. 'Obtain' (כִּצַּח) in 1. 9

means 'win by conquest.'—אָבִיר יַעֲקֹב. So Isa. i. 34, xlix. 26, and especially Gen. xlix. 24. In 1. 10 the deity thus designated is represented as dwelling in the temple. This agrees with the view that אָבִיר is more properly pointed

אָבִיר (cp. *Enc. Bib.*, 'Names,' § 121) and is to be rendered 'Steer' (cp. אָבִיר בָּשָׂן), and that this is connected with the worship of Yahwè under the symbolic form of a steer overlaid with gold, which was specially practised in the Negeb (see *Crit. Bib.* on 1 K. xii. 25 ff.); also with the view that the sanctuary 'obtained' by David was not at Jerusalem, but at Beth-jerahmeel.—*The tent.* In 2 S. vii. 2 David speaks of dwelling in a 'house of cedar.' Here, he may speak as one who leads the tent-life of a warrior (2 S. xi. 11).

11. The critics have rightly seen that this is the fundamental passage. The text of M runs, 'Lo, we heard o. it in Ephrathah, we found it in the fields (or, field) of Jaar,' which most explain, 'We heard that the ark was at Ephrathah, and (or, but) found it at Kirjath-

jearim.' Some think Ephrathah means Ephraim, and that Shiloh is referred to; others, reminding us (see Del.) that in 1 Chr. ii. 50 Kirjath-jearim is in the family of Ephrathah, suppose that Ephrathah was the name of the district round Kirjath-jearim. The latter place, it is true, is prominent in the story of the ark (see 1 S. vi. 21, vii. 1 f. 1 cp. 2 S. vi. 2), but this does not justify the theory that Kirjath-jearim also bore the name of Jaar or S'de Jaar. And how can the fem. suffix יָרִים be made to refer to אֶרֶץ, which does not occur till v. 8, and which is only exceptionally (1 S. iv. 17, 2 Chr. viii. 11) fem.? Hence Bathgen has struck out a peculiar view of his own—'We have heard of it (*i.e.* of David's doings) in Ephrathah (Bethlehem), and spread the news (רָצְאָנוּהָ) in the region of woods' (= 'in Wald und Feld'). If, however, we use our experience of recurrent types of corruption, there cannot be much doubt as to the true reading and rendering. The names 'Ishmael' and 'Jerahmeel' cannot be mistaken, underlying three of the words in M's text, and with this the undeniable reference to 'Ephrathah' is in perfect harmony, 'Ephrath' or 'Ephrathah,' not less than 'Beth-lehem,' being a Negeb name (see *Crit. Bib.* on Gen. xxv. 16, 1 S. i. 1). We might, of course, suppose v. 6 to be a gloss, stating where the 'place for Yahwè' was, viz. in the Ephrathite or Jerahmeelite Ishmael. But some link between v. 5 and v. 7 is indispensable, and this link is obtained by reading as proposed in *crit. note*. Accepting this, the speaker of v. 6 is some prominent Israelite who dwelt in the Negeb in the post-exilic period, and who, like the author of Ps. cxvii. and cxv., was devoted to the temple of Yahwè in the Negeb—such a one as the writer of Isa. xix. 18 (see *Crit. Bib. ad loc.*). He summons his fellow-Israelites—whom, in accordance with an archaic usage, he calls 'Ishmaelites,' because they dwell in Ishmael or Jerahmeel (*i.e.* the Negeb)—to enter the newly restored temple, and unite in prayer to Yahwè to take up his abode in the sanctuary. Archaising again, he couples with the divine name a mention of the ark. As a consequence of the presence of the *numen* he expects perfect prosperity alike for the priestly aristocracy

and the 'pious' laity. ('Righteousness' in v. 9a means Yahwè's righteous gift of prosperity—not 'moral innocence,' or even 'ritual correctness.' The latter interpretation would imply that the psalmist made a side-hit at the priests as deficient in 'righteousness,' which is highly improbable). Lastly, the speaker—as the spokesman of the community—beseeches Yahwè not to repulse the *hasidim* (see *crit. note*), out of regard to the merits of David. So, then, the psalmist looks forward to a Messianic age, when the central spot in the estimation of true Israelites shall be the temple in the Negeb. See *Crit. Bib.* on Isa. lvi. 1 f., Ezek. xl. 1 f., xlvii. 13.

21-30. The psalmist summarizes 2 S. vii. 12 ff. 'No fresh divine oracle is needed, for 'bath he said, and shall he not do it?' But how does the psalmist understand the promise in v. 12? Surely his idea is that there will be, not a single Messiah, but a line of Messianic kings. And the reason which he offers for this expectation is that Yahwè has chosen Zion for his perpetual abode; a king is the earthly guardian of the divine mansion. Cp. lxxviii. 68, where the choice of Zion precedes the choice of David.

31-40. Yahwè is the speaker. Is there, then, a fresh oracle after all? No; the passage does but restate the chief particulars in the Messianic promise. Abundant food for the poor (Joel ii. 26); prosperity and warlike power of the Davidic house (for phraseology, cp. lxxix. 18, 25, Ezek. xxix. 21). אֲנִימִי may allude to Jer. xxiii. 5, xxxiii. 15, Zech. iii. 8, vi. 12 (see Del.). שָׁעַר (v. 16) defines the meaning of אֶרֶץ in v. 9. Cp. Isa. lxi. 10.—38. *I have prepared a lamp.* Cp. 1 K. xi. 36, xv. 4, 2 K. viii. 19, 2 Chr. xxi. 7, 'Prov. xx. 20. As long as the lamp shines, the family survives. An Egyptian funerary text says, 'When this flame is prepared for him, he will escape perishing for ever; his spirit will live on perpetually' (Dümichen, *ZÄ*, 1883, p. 11-15; cp. Erman, *ZÄ*, 1882, p. 12). Cp. the Jewish custom of keeping a lighted lamp in the death-chamber for seven days after the funeral, and the festival of lamps in the Punjab, at which the souls of ancestors visit the houses (Frazer, *Golden Bough*)¹¹ ii. 176.

Critical Notes. 1 f. M **זָכַר יְהוָה לְדָוִד אֵת כָּל־עֲנֻתוֹ**. The difficulty of this passage as a whole has been already pointed out (see *exeg. note*). It has now to be remarked that this is the only example of an infin. Pual with suffix. And what a poor sense it gives - 'all his being bowed down' (or 'afflicted')! Perles (after G S) reads **עֲנֻתוֹ**, 'his humility' = 'his piety.' But this is surely too rare a word, and the general difficulty remains. Very probably the editor recast a marginal gloss consisting of the words **אֲשַׁחֲרֵךְ יִרְחֹמֶךָ נִבְעַת יִשְׁמַעֲאֵל**, *i.e.* Ashhur-jerahmeel, Gibeath-ishmael; **זָכַר** = 'אֵשׁ' ל' **יְהוָה** = **יִרְחֹמֶךָ**; **יִשְׁמַעֲאֵל** = **אֵת** **כָּל** : **נִבְעַת** = **עֲנֻתוֹ** (cp. on Judg. x. 1); **דָּוִד** = **אֲשֹׁר** (cp. on Judg. x. 1); **עֲנֻתוֹ** = **נִבְעַת** (**אֲתַבְעֵל**) - the two last words are transposed. The whole is a double gloss on II. 11, 12. 'Ephrathah' is explained by 'Ashhur-jerahmeel', 'the highland of Jair' by 'Gibeath-ishmael'; *i.e.* 'Ephrath' was equivalent to 'Ashhur' and 'Jair' to 'Ishmael'. - 2. **אֲשֶׁר נִשְׁבַּע**, 'he who swore'? or 'because he swore'? Not improbably **אֲשֶׁר** comes from **אֲשֹׁר** = **אֲשַׁחֲרֵךְ**, a dittogram (see on II. 1 f.). - 4. 10. - **מִן־אֲבִיר**; see *exeg. n.* - 11 f. Admit that the influence which on the whole dominated both in the early and in the later history was N. Arabian, and all becomes clear. **יַעַר**, of course, represents **יַעֲרָה**, *i.e.* **יִרְחֹמֶךָ** (cp. *Crit. Bib.* on 1 S. xxii. 5); **אֶפְרַתָּה** = **אֶפְרַת** in the Negeb (cp. 1 Chr. ii. 19); **שִׁנְעֵנָה** (cp. **שָׁנָה**, xli. 5; **שִׁנְיָה**, Isa. xxviii. 1, 4; and **שִׁמְעֹן**) comes from **יִשְׁמַעֲאֵלִים**, and **כִּזְזָנָה** (cp. **צָאן**, lxxvii. 21, and **צִנֹּן**, lxxviii. 12) also from this word. Read—

הנה ישיבאלים באפרתה

יִשְׁכַּעְיָאֵלִים בִּשְׁדֵי יִצְיָר

For the second "עצ" we should perhaps read ירחמיאלים; such a repetition is most probably often due to scribes.

16. For עָרָךְ G erroneously presupposes מָרָךְ (cp. on lxxxix. 20).—
20. מִן־הַמִּשְׁחָה. An editor of Chronicles (2 Chr. vii. 42a; see introd.)
understood מִן as a petition for Solomon. Olsh. and Del. accept this
view. Hitzig and Hupfeld, however, think that (strange as it may seem)
David is meant, and Wellhausen holds that 'the "Anointed," originally
referring to Solomon, is applied here to Israël (cp. xxviii. 8),' and the
present writer thought in 1891 that here and in xxviii. 8, lxxxiv. 10, the
'Anointed' was probably a high priest in Persian times (*OT*, 199, 338,
350). The three passages referred to must be taken together, and in
all of them the best sense is obtained by reading, not מִשְׁחָה, but חֶסֶד.

21. Omit לָדוּד (gloss), and read בְּאַחַתְּ, אַחַת cannot be accus.

to נשבע, and is not naturally taken as the *casus adverbialis* (T).
 —23. Insert עֲרִיעָר (v. 12), for metre. 33. M צִדָּה, G (true text) חָרָה
 ὀργαν (corrupted in N, cp. Vg., into χῆραν). But 'nihil est in venatione,
 sive cibo, vel adversum, vel simile pauperibus.' Read עֲרִיעָר (Houb.).

PSALM CXXXIII.

PENTAMETERS. Perhaps the most difficult of all the psalms. The exegetical problems are great, and the resulting critical problem—viz. how the psalm as a whole is to be understood—is proportionally great. Assuming the correctness of the text it has been held, (1) that the psalm describes the pleasure and profit of the meeting of Israelites at Jerusalem at the great festivals, (2) that it is an admonition to those whose constant residence at Jerusalem might lead to friction (especially Zerubbabel and Jeshua). Kirkpatrick would connect the psalm with Nehemiah's efforts to re-people Jerusalem (Neh. xi. 1 ff.), so that it would become an ideal picture of the benefits of a 'strong and united metropolis, at once the religious and political centre of the country.' This is in accordance with his interpretation of cxxx. 3, where he thinks it possible 'that the sight of the restored city [שְׁחִנְרָה לָהּ יְהוּדוֹ] is to the poet's eye an emblem of the mutual harmony of its inhabitants or of the unity of the nation.' The two psalms are no doubt parallel. But the conclusion at which we have arrived respecting the text of cxxx. 3 may well make us doubt any inference based on the supposed accuracy of the text. When we look into the details, this critical scepticism is more than justified. 'Aaron's beard' is surely a needless importation of the ancestor of the legal priests. Not less full of improbability is v. 3. Apparently the psalmist mentions the points from which and to which the dew (that precious gift of heaven, Dent. xxxiii. 13, 28) descends. The summit of Hermon is one of these points, the 'mountains of Zion' are the other. Yet surely it is impossible to maintain that the dew on the bare heights around Jerusalem are comparable to the proverbially abundant dew on the range of Hermon. Attempts no doubt have been made to explain and justify this unnatural combination (see *Enc. Bib.*, 'Dew,' § 26), as well as the strange phrase 'Aaron's beard' in v. 2. But the only real remedy is to criticize the text. Gratz, Bickell, and even Duhm have not been radical enough. Nor is it enough to suggest with Land (*Theol. Tijdschrift*, 1872, pp. 572-575) that v. 3 may be an interpolation due to a later pilgrim, who also inserted the reference to Aaron. But the second half of v. 3 is indispensable, and the difficult words שֶׁם and חֵים can be accounted for by critical means.

What, then, is the solution of the general critical problem? What is the object and significance of the psalm in its original form? It is a statement of the blessedness of dwelling in Beth-jerahmeel—a city already highly honoured by Ezekiel (see on Ps. cxxii.) as the most sacred part of the Holy Land, based on the ground that Yahwè had, for all ages, attached a special blessing to that spot. The editor of course looked for something better.

Marked. Of the Ishmaelites. Of 'Arab-ethan.

1 Behold, how good and how pleasant it is | to dwell in
 Jerahmeel,¹

For there² Yahwè appointed | a blessing for ever.

3aβ, b

¹ Ishmael. Ashhur. Jerahmeel. Kenaz. Hermon. Zion (v. 2).

[In] Jerahmeel.

psalm with the popular rejoicing at the ceremony of the water-litiation at the Feast of Booths, and brings it down to the time of Salome Alexandra (78—69 B.C.). בלילות (v. 16) refers, he thinks, to the six nights of the feast, during which the people remained in the temple-courts, and the Levites sang the fifteen 'Stufengesänge' (*M/GW*, 1879, p. 241).

Marked. Of the Ishmaelites.

- 1 Behold, bless ye Yahwè, | all ye servants of Yahwè,
Who stand in the house of Yahwè¹ | * * *
Lift up your hands to the sanctuary, | and bless Yahwè. 2
Yahwè bless thee out of Zion,² | * * 3

Critical Notes. It is highly probable that בלילות (l. 2) is a corruption of בירחמאל. For a parallel, see on xvi. 7, and, for a similar gloss, see cxvi. 19. Winckler (*IOF*, iii. 405) reads לילה, 'beim Anbruch (?) der Nachts.' Verse 36 is apparently an interpolation from cxv. 156; it is a trimeter, and therefore not wanted here.

PSALM CXXXV.⁽¹⁾

TRIMETERS. An unoriginal passage (cp. cxiii. 1, cxxxiv. 10). The form of cxxxv. 3 makes it a necessary assumption that vv. 1, 2 form an independent little psalm (so Bickell and Duhm), which is in fact a companion to the preceding psalm.

Of the Jerahmeelites.

- 1 Praise ye the name of Yahwè;
Praise him, O ye servants of Yahwè;
Ye that stand in the house of Yahwè— 2
In the courts of the house of our God.

PSALM CXXXV.⁽²⁾

TRIMETERS. A liturgical composition which received a number of additions (cp. Bickell and Duhm), originally perhaps written in the margin. Cp. v. 5 with xlv. 3; v. 6 with cxv. 36, Ex. xx. 4; v. 7 with Jer. x. 13; v. 13 with Ex. iii. 15; v. 14 with Dt. xxxii. 36; vv. 15-20 with cxv. 4-11. Verses 10 and 12 seem to have been copied by the writer of Ps. cxxxvi., who introduced out of his own head a reference to Sihon and to Og (the two most noted hostile kings), which a later editor of Ps. cxxxv. imported into our psalm. On v. 11½, see crit. note. In l. 2 נעים refers probably to the 'name' of Yahwè. In l. 16 'I-hmael' (= Beth-jerahmeel) is the name of the place in the Negeb where there was a temple of Yahwè in post-exilic times (see on Ps. cxiii.).

¹ In Jerahmeel.

² The maker of heaven and earth.

1	Praise Yah. for Yahwè is gracious, Chant hymns to his name, for it is lovely. For Yah has chosen Jacob for himself, Israel ¹ for his special treasure ; ²	3 4
	Who smote the firstborn of Mişrim, Both of man and of beast ; +Who+ sent signs and portents + Upon Pir'u and all his servants ;	8 9
10	Who smote great nations, And slew mighty kings, ⁴ And gave their land ⁵ as an inheritance, An inheritance to his people Israel.	10 12
	O Yahwè ! thy name is for ever ; O Yahwe ! thy memorial is for all ages. ⁶ May Yahwè bless from Zion [Every one] that dwells in Ishmael.	13 21

Critical Notes. 4. אֲנִי יָדַעְתִּי (v. 5), like לֹא-יָדַעְתִּי in xxxi. 11, lxxx. 6, has probably sprung from יִרְחֹמָאֵל, a gloss on יִשְׂרָאֵל (l. 4).

Gloss on l. 9. Read בְּמִצְרַיִם (see on cxvi. 19). Duhm also finds a gloss here, but keeps the text-reading. He calls the gloss 'the affected insertion of a writer who knew cxvi. 19.'

Gloss on l. 10. Read הָאֲרָמִי. See *Em. Bib.*, 'Og,' 'Sihon.'

Gloss on l. 12. Read כָּל מְלָכֹת קִנָּז. This penetrated into the text, and received the prefix לְ. Cp. cv. 11 (also a gloss).

15 f. Omit closing הַרְלִיחַ with G. There are two difficulties in the

¹ Jerahmeel.

² (For I know that) Yahwè is great, | and that our Lord is above all gods. || All that he wills, he does | in the heaven and on the earth, | in the seas and in all abysses ; || Who causes vapours to ascend from the end of the earth, | who makes lightnings for the rain, | who brings the winds out of his store-chambers (vv. 5-7).

³ Upon Maacath-mişrim.

⁴ Sihon, the king of the Arammites, | and Og the king of Bashan (v. 11a).

⁵ All the kingdoms of Kenaz.

⁶ For Yahwè will right his people, | he will relent over his servants (v. 14). Verses 15-20 nearly as cxv. 4, 11.

text reading. (1) מַצִּיּוֹן, which seems to suggest that Yahwè is not in Zion, and (2) בִּירוּשָׁלַם. It is not usual to say that Yahwè dwells in Jerusalem. Read, with Bickell (except as to the closing place-name),—

יְבָרֵךְ יְהוָה מַצִּיּוֹן
אֶת־לֵל שֶׁנָּס שְׁמֵעָלָה

PSALM CXXXVI.

TRIMETERS. A companion to Ps. cxxxv.; to *both* psalms G prefixes ΑΑΑηλσνια. The refrain which appears in cxviii. 1-4, occurs here in every verse. A fuller refrain is preserved in the closing verse (see note). This psalm is generally called the great Hallel, though Talmud and Midrash include the whole of Pss. cxx.—cxxxvi. under this title (see *Em. Hib.*, 'Hallel'). Observe that Ps. cxxxvi. has served as the model of the hymn in fifteen verses which appears in the Heb. text of Sirach after li. 12—a hymn which is found in no version, and is presumably of very late date. Schechter (*Cambridge Ben Sira*, p. 36, Introd.) draws exaggerated critical inferences.

Of the Jerahmeelites.

cxxxv., end.

1	Give thanks to Yahwè, for he is good, For his lovingkindness is everlasting.	1
	Give thanks to the God of gods, For his lovingkindness is everlasting.	2
	Give thanks to the Lord of lords, For his lovingkindness is everlasting.	3
	To him who alone doeth great wonders, For his lovingkindness is everlasting.	4
	To him who by understanding made the heavens, For his lovingkindness is everlasting.	5
10	To him who spread out the earth above the water, For his lovingkindness is everlasting.	6
	To him who made great lights, For his lovingkindness is everlasting ;	7
	The sun to rule by day, For his lovingkindness is everlasting ;	8
	The moon and the stars to rule by night, For his lovingkindness is everlasting.	9
	To him who smote the Miṣrites in their firstborn, For his lovingkindness is everlasting ;	10
20	And brought out Israel from the midst of them, For his lovingkindness is everlasting ;	11
	With a mighty hand and a stretched out arm, For his lovingkindness is everlasting.	12

	To him who cut the sea of Suph into parts,	13
	For his lovingkindness is everlasting ;	
	And made Israel to pass through the midst of it,	14
	For his lovingkindness is everlasting ;	
	But shook off Pharaoh and his host, ¹	15
30	For his lovingkindness is everlasting.	
	To him who led his people through the wilderness,	16
	For his lovingkindness is everlasting ;	
	To him who smote great kings,	17
	For his lovingkindness is everlasting ;	
	And slew noble kings, ²	18
	For his lovingkindness is everlasting ;	
	Who thought upon us in our abasement,	23
	For his lovingkindness is everlasting ;	
	And rescued us from our foes,	24
40	For his lovingkindness is everlasting.	
	Who has given Jerahmeel for a prey,	25
	For his lovingkindness is everlasting.	

Full Refrain.

	Give thanks to the God of heaven,	26
	For his lovingkindness is everlasting.	

3, 5. **God of gods, Lord of lords.** See Dt. x. 17.—9. *By understanding.* Cp. Prov. iii. 19.—11. *The water.* Cp. 'the water under the earth,' Ex. xx. 4.—13. **אֱלֹהִים** here only for **מַלְאָכָיו**.—19. *The Minstrel.* See on lxxviii. 11.—25. **נְצִירִים**, again only in Gen. xv. 17 (of sacrificial victims).—29. **נֶזֶר**, as Ex. xiv. 27.—35. Insertion from cxxxv. 11 f. (with

shorter refrain added to each stichus).—37, 39. **שָׁפַל**, again only in Eccles. x. 6 ; **פָּרַק** 'to rescue,' only in Lam. v. 8 (but cp. on Ps. vii. 3 and cxxxviii. 3) ; cp. Aram. **פָּרַק** 'to redeem.'—43 f. *The fuller refrain.* Bickell remarks that the Syrian and Greek Christians always put the responses of the laity at the end of strophes, and not of stichi.

Critical Notes. 19. Point **מִצְרַיִם**.—29. Omit **בְּיָמֵי-סִיף** (gloss).—35. Omit *vv.* 19—22 (see above) ; try singing these words with the

¹ Into the sea of Suph.

² Sihon, king of the Arammites, and Og the king of Bashan; and gave their land as an inheritance, an inheritance to his people Israel (*vv.* 19—22, with the shorter refrain added).

refrain!—41. A friend remarks, 'It always seems to me that the psalm would be much more beautiful (from a literary point of view) without 25. The poet seems to begin a new stanza or section of which the continuation is lost.' In truth, no more feeble close of a psalm of thanksgiving could be imagined. Now, however, that it has been shown that **לחם** often, and **כל** sometimes, represent a mutilated **ירחמאל**, there is nothing but a prejudice against the ethnic 'Jerahmeel' to prevent us from restoring the text thus, **נתן ירחמאל לבו**.

PSALM CXXXVH.

PENITENTIERS. Two sentiments glow with equal intensity in the psalmist's mind—love for Israel and vindictive hatred for its foes, and Yahwē's foes. His hatred for the latter is, however, not expressed in such revolting terms as the scribes have led us to suppose; perfect propriety of feeling from a Jewish point of view is preserved. Nor is there any inconsistency in the subject of 27. 1-6 and 7, 8; here too the faults of copyists have led the critics astray. In both parts of the poem the Edomites are referred to, i.e. those who occupied the Jerahmeelite Negeb and the south of Judah after the Chaldean invasion. The poem (see *L. 12*) might conceivably have been written when Judah went forth and fought against the sons of Esau in the land toward the south and smote Hebron and the villages thereof' (1 Macc. v. 65). More probably, however, it is to be grouped with Lam. v., where the tyranny of the Miṣrites and the Arabians after the invasion is described by an imaginary eye-witness, and with the 'vision of Obadiah,' to which it appears to present some striking parallels. The band of post-exilic temple-singers identifies itself imaginatively with those who had, as is here stated, been carried captive by Edomites to the Jerahmeelite Negeb, where Yahwē was not worshipped, and consequently 'songs of Yahwē' ought not to be sung. These singers did not, as MT says, hang their harps on the willows; a worse fate befell them—they saw their loved instruments battered to pieces because they had refused to raise the sacred song of praise for the amusement of their triumphant captors. Then the post-exilic singers (personified as an individual) express their own fervent attachment to Jerusalem; never will they forget to sing the praises of Jerusalem, as in *Ps. xlviii., cxxii.* ('because of the house of Yahwē our God,' *cxxi. 9*). This view is confirmed by the probably correct theory of *Isa. xxi. 1-10* put forward in *Crit. Bib.*, pp. 25 ff.;

the corruption **בבל** for **ברכאל** (?) = **ירחמאל** is common to both compositions. Attempts to make this psalm exilic (*Hat., REJ., v. 22 f.*; *Bib. New World*, March '93; *Du.*) or contemporary with John Hyrcanus (*Olsh., Beer*) presuppose that 'Babel' in 27. 1, 8 is correct. Winckler's new and ingenious theory that a Jewish captivity in Antioch under Antiochus Epiphanes is referred to (*APF*, iii. 401 ff.), is based upon the theory that **ערבים** (*v. 2*) means the *myrtle* of Daphne near Antioch (see 'Willow,' *Enc. Bib.*), and that **אָדום** in 2. 7 should be **אָרם** (**בבל** in 27. 1, 8 is consequently emended). Winckler's reconstruction of the text is unhappy; his historical argument, therefore, however instructive, misses the mark.

G (A and B) prefixes **עֲרַבְיָא דַּאֲוִיד**; the Hexapla text adds **Ἰερουσαλ.** F. W. Mozley boldly accepts Jeremiah's authorship (*David in the Psalms*, '90, pp. 5 f.). Not improbably, however, the **ירמיהו** presupposed by the latter text is a corruption of **לירחמאלים**, 'of the Jerahmeelites.' This would be a natural variant to **לערב איתן**, or whatever other N. Arabian ethnic may

be thought to underlie the corrupt title **תתל** (see General Introd., and cp. on Ps. cxlvi.). That the latter part of the psalm (vv. 7-9) refers altogether to the Edomites was seen by W. E. Barnes (*Expositor*, March, 1899). But 'Edom' could not possibly be called 'daughter of Babylon,' as Barnes supposes (p. 206). Moral kinship with Babylon and political dependence on Babylon are insufficient explanations of such a strange title. In v. 8 and elsewhere there is deep textual corruption. Nor can we separate the two parts of the psalm. If part ii. refers to the Edomites, so too does part i.

- 1 On the heritage of Jerahmeel we wept, | remembering
Zion; 1
The Arabs in the midst thereof had beaten | our harps
to pieces, 2
For our captors had even asked of us | harp-playing
and song; 3
'Raise before us a Hallel, | ye harpers of Zion.'
How could we sing songs of Yahwè | on foreign ground? 4
If I forget thee, O Jerusalem, | me +too+ may melody
forget! 5
May my tongue cleave to my palate, | if I remember
thee not, 6
If I raise not the Hallel to Jerusalem | with harp-playing
and song.
Remember, O Yahwè! against Edom's sons | the wicked-
ness of the plunderers, 7
10 Who said, 'Let us cast lots | upon the sanctuaries
thereof.'
To thee also, O house of Jerahmeel, | the plunderers
shall come! 8
Jacob shall uproot thee, and shall overthrow | all thy
palaces.'

1. **The heritage of Jerahmeel.**
The occupation of S. Judah, which adjoined the Jerahmeelite Negeb, by the Edomites excited the bitterest resentment among the Jews (see introd.). The wrongdoing of Edom, not of Babylon, filled the mind of the psalmist. One may regret parting with the received text; *super flumina Babylonis* has become almost proverbial. One was pleased to imagine the grand river-like canals (*ndrin*) of Babylonia, with the Euphratean poplars,

and the pious singers of Israel hanging their harps on the trees, and refused to discuss the improbability of a triumphal feast held by the riverside (in a garden), and the rebellious singers proceeding solemnly to hang up their harps. (Wellhausen banteringly asks why they did not leave their instruments at home.) See crit. n.

2. The angry retaliation of the 'Arabs' (**עַרְבִים**, as Lam. v. 8, cp. 6; see 'Lamentations, Book of,' *Enc. Bib.*).

3 f. A banquet is in program, and fresh amusements are required (cp. Am. vi. 5), or, if the feast has a religious character, the תהלה is demanded as a recognition of the subjection of the Jewish god. *Songs of Yashub* are psalms (2 Chr. xxix. 27, 1 Chr. xxv. 7). There being no sacrifices on a foreign soil (Hos. iii. 4), there could be no psalms.

7. Here post-exilic sentiments are expressed (see introd.). To 'remember

Jerusalem' in compulsory exile leads to weeping; in the sacred land, to psalms like xlviii., cxlii.

9. See Ezek. xxv. 12, xxxv., Am. i. 11 f., Mal. i. 2-5, and especially Ob. 10-16, and cp. 'Edom,' *Enc. Bib.*

10 ff. **Cast lots**, as Ob. 11.—*To thee also*, as Lam. iv. 21.—*House of Jerahmeel*. Cp. 'house of Esau,' Ob. 18.—*Jacob* in antithesis to Edom; cp. Ob. 10, 17 f.—*I'poot and over-throw*, parallel, as lii. 7.

Critical Notes. 1. M על נהרות בבל. Why the plural? According to Haupt (*Isaiah*, SBOT, p. 109) 'amplificative.' But בבל too is open to question. It appears from v. 9 that Edom, not Babylon, was the enemy referred to [Wi. also suspects בבל]. Read עַל-נַחְלֵת יַרְחֵמְאֵל. 'So בבל for יַרְחֵמְאֵל, in Gen. x. 10; see 'Nimrod,' *Enc. Bib.*) The continuation is equally doubtful. Why did the Jews sit down and weep? Because the plashing of the waves soothed their grief (Del.)? Or because they had prayer-houses there? But a close inspection bids us omit ישבנו שם. שם = שנו, a fragment of a dittographed שָׁבִינוּ (not 'ישבנו'; see v. 3a). Omit also נם, a dittogram of the נם (so read) in v. 3a.

2. M על-עֲרָבִים בְּתוֹפָה תָּלִינוּ כֵּן. If 'על-ער' is right, בתוכה must be wrong. The willows (Euphratean poplars?) were beside the streams, not in the midst of an undefined something. If 'in the land' were meant, we should require at least בָּהּ. The mention of bnê Edôm in v. 7 suggests reading עֲרָבִים, 'Arabs' (see above). על comes from a dittographed עַר. For ~~נ-נ-ב-ת-ת-ת-ל~~ read ~~ת-ל-נ-נ-ב-ת-ת-ת-ל~~. Wi. gives hingen (?) wir,' but remarks, 'the context seems to require "they dashed pieces,"' and points out that תָּלִינוּ arose under the influence of תוללינו, which word, however, he does not account for.

3. M שָׁם. Read נָם (cp. on נם in v. 1); נ and ש confounded.—M דְּבָרֵי שִׁיר; G ὁμῶν ἐκδοξῶν; i.e. 'songs.' A doubtful idiom in Pss.; see on xxxv. 20. Read זְמֶרֶת שִׁירִים (lxxi. 3, xcvi. 5); this is proved by the corrupt dittogram שִׁירֵי שְׁמֶרֶת in M.

4. M וְתוֹלְלֵנוּ שְׁמֶרֶת שִׁירֵי לָנוּ. Too long for a line (verse). Bi., therefore, rightly omits שִׁירֵי לָנוּ, but does not explain how it came in. No scholar, strange to say, has questioned שְׁמֶרֶת, though this is not an adequate parallel to דְּבָרֵי שִׁיר, and though G gives ὁμῶν. Most

(Hu. alt., Per., Gr., Bā., Bab., Kabb., Herz) correct 'תול' into 'שוללינו'; cf. T כוונת : G of ἀναγινώσκεις ἡμῖν (?). But this produces a tautological statement which cannot be right. Read probably 'הללו לפנינו תהלה'. (On 'שמחה שירי-נו', see preceding note : לנו is clearly a repetition of the preceding letters.) The three words 'הל' 'לפ' 'תה' coalesced in M into one (תוללינו) owing to the frequency of ל. In G's text הללו had dropped out, and G perhaps misread 'פנינו' as 'פנינו' (an easy mistake), but kept תהלה : hence it gives καὶ οἱ ἀναγινώσκοντες ἡμῖν ὕμνον. (Hal., Che., 'וחללינו', 'and (of) our dancers'; Kenn. שבחה = ὕμνον?). — M קשיר. Gr., better, קשירי (cp. G S). Best of all, קופרי.

6. The text reads 'תשכח (ימיני) תשכח' (G J perhaps) or 'תשכח' (M) : S Saad. imply 'תשכחני'. Ibn Ezra and Kimhi, 'let my right hand forget (its art),' i.e. 'l'art de harper,' as Marot (in the Huguenot Psalter) puts it. Krochmal, Herzfeld, Gr. read either 'תבכש' or 'תבכש'. The latter would do (Che.), but should be followed by 'בי'. Weir 'בש פח'. Dy. proposes 'תיבש' : cf. xxi. 16, where, as here, 'בש' and 'דבק' are combined. Ibn Ezra mentions this view, and Schultens (*Animadversiones*, 202) inclines to it. Nevertheless it must be wrong. The physical theme is exhausted in l. 7, and we need something which connects with l. 50. Read, certainly, 'תשכחני נעיקה' (see on cl. 4). 'ני' fell out owing to the vicinity of 'ני'. 'נעיקתי' is also possible.

8. M 'אסלא אעלה את-יר' על ראש שכחתי מ. What *can* 'ש' mean? Bā., 'above the highest joy which I could have.' And 'אעלה'? Ol., 'I esteem,' but with the remark, 'העלה' does not occur again in this sense.' Bā. compares Jer. li. 50 for the form of the idiom, but there is no real parallelism. Wi. renders, 'If I did (do) not return to Jerusalem with the highest joy,' which is the resource of despair. Read, probably, 'שמחת על : אסלא אהלל את-יר' על-זמרת שיר' misread, as in l. 3.

9. M 'את יום ירושלם', 'Jerusalem's day of misfortune.' But 'days' come from the supernatural world. All that God can punish is the conduct of certain persons on a fore-ordained day (cp. Ob. 11-14). Read, probably, 'רשעת השללים' (cp. Ezek. xxix. 50, Zech. ii. 12). 'יר' is a condensation of the two words : 'את יום' is a corrupt dittogram.

10. M 'ערו ערו עד היסוד ביה'. Something like Hab. iii. 13b, which is clearly corrupt (We., Now.), and not what we expect here ; it is not

enough to read **יְסֻדָּה**. The latter part is certainly **מִקְדָּשֶׁיְיָ** [את]. **שִׁבְרוּ שִׁבְרוּ עָרֹ** should, perhaps, be **שִׁבְרוּ שִׁבְרוּ**.

11 f. M's text is quite impossible; but Wl.'s restoration of **מִקְדָּשֶׁיְיָ** 7 f. is admitted by himself to be prosaic, and only worthy of an interpolator. **הַשְׁדָּדָה** (G *talaiwawor*; cp. G^{am}, Jer. iv. 30) is perplexing. Kenn., Gr., We., Du. weakly correct **הַשְׁדָּדָה** (cp. S & T). Bi. and Du. omit **אֶת־נְמוֹלָךְ וְנֹ** as a gloss (these glosses are mostly treacherous things!). Barnes has the credit of being the first to see that Edom was still referred to, though he could not correct the text; he explains **בֵּת בָּבֶל**, 'Thou moral kinswoman of Babylon,' which is impossible. Utilizing all the relics of the true text, we should probably read thus, -

נְסִיךְ בֵּית יִרְחֵמֶאֱל | יָאֵתוּ הַשְּׁלָלִים

יִשְׂרָאֵל שִׁשְׁלָם וְנָתַן | אֶת־הַיְקָלָךְ

It will be seen that there has been some displacement as well as corruption; the editor, in his wish to make some sense, may be responsible for the displacement. **יָאֵתוּ נָם לָךְ = אֶת נְמוֹלָךְ** appears to consist of two imperfect forms of **הַשְּׁלָלִים**; **לָךְ** is a dittogram. **אֶל** **בְּנֵי־בָבֶל** is probably a corruption of **יִשְׁמִעֲמֶל**, a correct gloss on **בָּבֶל**.

PSALM CXXXVIII.

TRIMETERS. The thanksgivings of the triumphant, and the prophecy of the militant community. To the first part belong stanzas 1-3; to the second, 4-7. Smend rightly sees that the speaker is pious Israel, and that the Messianic future is anticipated (p. 139). Theodore of Mopsuestia, in the Syriac epitome, refers the psalm to 'the (people) returned from Babylon, which thanks God for its deliverance' (*ZATW*, 1885, p. 98).

Of 'Arab-ethan.

- 1 With my whole heart, O Yahwè! I thank thee;
Before Jerahmeel I chant songs to thee:

I bow down toward thy holy temple,
And give thanks to thy name, [O Yahwè!]
For thy lovingkindness and for thy truth's sake.

- For thou hast made all thy doings great;
In Jerahmeel I called on thee, and thou answeredst me,
Thou didst rescue me from those of Ishmael.

- 10 All those of Jerahmeel shall give thee thanks, 4
 When they have heard the words of thy mouth,
 And shall sing of the ways of Yahwè. 5
 For great is the glory of Yahwè,—
 For the haughty and the lowly he sees, 6
 And that which is high he tells from afar off.
 If I walk in the midst of trouble, 7
 Against mine enemies thou wilt stretch forth thy
 hand,
 Thou wilt deliver me and bring me to rest.
 Yahwè will have compassion upon his servants; 8
 20 O Yahwè! thy lovingkindness is everlasting,
 Do not thou abandon the work of thy hands.

2. **Before Jerahmeel.** So *crit.* 46. It is implied that, impressed by the dealings of Yahwe, the surviving Jerahmeelites will turn to Yahwe, whom they will thank (*l.* 10) for his compassion to Israel and to themselves. In fact, Jerahmeel will become a member of the great Israelite body (*cp.* on lxxxvii., Isa. xix. 25). See *crit.* note.—4. *Cp.* v. 7–8. In *Jerahmeel*. *Cp.* lxxvii. 2, &c. The idea is that the main body of the captives from Judah were in N. Arabia. 11. *The words of thy mouth, i.e. the Law.* *Cp.* cxix. 13, 72, 88. 12. *The ways of*

Yahwe, i.e. his manner of dealing; cp. Dt. xxxii. 4 (his work), Ps. ciii. 7 (his doings).—14 *f.* Yahwe's inspection is equally keen, whether an object be high or low. The 'high one' is a collective term for the enemies of Israel; *cp.* Isa. x. 33, 'the high of stature shall be felled.'—*From afar off, i.e. from the far-off height of heaven.* *Cp.* T, 'from the distant heaven he throws down the lofty.' The 'stretched out arm' (cxxxvi. 12) is super-terrestrial; *cp.* xviii. 17. See *crit.* note.

16–18. *Cp.* xxiii. 4, 5a. The 'rest' of the Messianic age is meant.

Critical Notes. 1. Insert יְהוָה, with Bi, Che.⁴¹ Du., after G S J T. S, however, reads אֱלֹהִים.—2. מִנֶּגֶד אֱלֹהִים, 'before (= in defiance of) the gods' (A Z E J, Hengst., Hu., Hi., Stade, Du.)? 'Before God' = 'in the sanctuary'; *cp.* Ex. xxi. 6, xxi. 8 (Ew., Ol., W.).—3. 'Before the angels' (G, Calv.)? Observe, against 1, that such a phrase seems a too distinct affirmation of the real existence of the gods of the nations; against 2, that a combination of two senses of *elohim* in one line is improbable, and that we should at any rate expect לִפְנֵי (Josh. xxiv. 1); against 3, that there is no sure example of אֱלֹהִים, 'angels' (see on lxxxii. 1). It is true, however, that מִנֶּגֶד ought to mean 'in defiance of,' and that אֱלֹהִים ought to refer to some conquered enemies of the Jews. Who, then, were the chief enemies of the later Jews? The Jerahmeelites. And, as a fact, we actually find that אֱלֹהִים not unfrequently covers over יְרֵחְמֵאל. The passage is thus brought into accordance with *l.* 10 (see below).

3. G inserts *ὅτι ἔσονται τὰ ῥήματα τοῦ στόματός μου*. Hi., Du. accept this. But the sense is poor, and we do not expect the cause of the thanksgiving to be mentioned just yet. A line (verse) may have fallen out.—5. Insert **ידה**.

7. At the end of v. 2, M gives **אמרתך**. This is merely a dittogram of **אמתך** in l. 6. The preceding words are **בִּי־הִגְדִּילָהּ עַל־כָּל־שִׁכְרָךְ**; most unnatural. Clericus and Dyserneck read **שִׁכְרָךְ**, and Herz proposes **שִׁכְחָה** (cp. Isa. ix. 2). But, as often, **עַל** is a corruption of **כָּל**; the second **כָּל** is a dittograph; **שִׁכְרָךְ** should be **כִּישְׁרָךְ** (cp. l. 21).—

8. For **ביום** read **בִּיָּן** (לxxvi. 3), 'in Yaman' = 'in Jerahmeel.'

9. M **תַּרְהִיבִי בְנַפְשִׁי עוֹ**. Corrupt. **רהב**, 'to rage' is a most unlikely root to find here. **הרהיבני**, in Cant. vi. 5, is also corrupt. Nor can one easily accept **עוֹ** 'בנ', 'in my soul is strength.' Both **נפשי** and **עוֹ** are possible corruptions of **יִשְׁמִינָאלִים**, a word which certainly suits in such a context. **תר** may come from **תפרקני**, miswritten as **תברהני**.

10. M **כל־לכ־ארץ**. Hupt. remarks, 'This vague expression is, of course, not to be taken historically of neighbouring kings (as the Rabbinist), but ideally. But the evidence elsewhere is adverse to this view. Except when something in the context dissuades from such a course, it is best to assume that where **לכלים** are referred to, either the neighbouring kings are meant, or **כ** is a corruption of **ירחמאלים**. The latter view seems the best. It is the conversion of peoples, not of kings, that we expect. **ארץ** will, in this case, be an editorial insertion. Omit **יהוה** (metre), perhaps from **ירחמאל=ירח** (as elsewhere).

14 f. Omit **יהוה** (sense and metre), and read **יָגִדַּע**, with Duhm. See exeg. note. König (i. 420 ff.) may be compared.

16-18. The first two stichi of v. 7 are too long: **תחיני** (if correctly read) should evidently be at the end of the stanza. First, Yahweh stretches out his hand, then he saves and restores to full life. It is true, **ימינך** does not fit in well with **תחיני**. But is 'י' correct? We expect a verb, and a verb it is still easy to detect underneath **ימינך**; it is **תַּנְחִינִי**, which is no doubt a variant to **תחיני**. Probably, however, the true reading is **תַּנְחִינִי**, with which the two other forms are easily confounded (cp. on xxiii. 5). In l. 17 omit **אף**, which has sprung out of a dittographed **איב**.

19. M **יִגְמַר בְּעֵדֶי**. But **גמר** and **בינך** do not go together. Read **יִרְחַם עֲדָרָיו**; note parallelism.

PSALM CXXXIX.

TRIMETERS. 'No psalm perhaps more clearly shows the liberty taken by the editors of the psalms, and the skill with which they ingrafted new ideas upon the old stock. In the present instance the editor was also a poet, and though traces of the corruptness of the text upon which he worked are abundant, the psalm in its present form (especially stanzas 1-6) has deservedly attracted the admiration of all thoughtful readers. Ibn Ezra calls it 'very glorious,' and says that 'in these five books there is nothing like it.' Kriskine of Lamlathen would wish to have it before him on his deathbed. The drawback to it in the minds of scholars is the debased character of the Hebrew in certain passages. This, however, is solely due to textual corruption, and this corruption can to some extent be healed. The following may represent something like the original form of portions of the psalm.

- | | | |
|----|--|------|
| 1 | O Yahwe ! thou hast rooted up Zarephath, | 1, 2 |
| | It is thou that hast cut down Maacath ; | |
| | Ashhur and Arabia thou hast scattered, | 3 |
| | All Jerahmeel thou hast subdued. | |
| | I thank thee because of thy wonders, | 14 |
| | Terrible exceedingly are thy works, | |
| | Which thou hast performed in Zarephath, | 15 |
| | Which thou hast accomplished in the land of Maacath. | |
| | O God ! how precious are thy works ! | 17 |
| 10 | How deep are thy purposes ! | |
| | Were I to count them, they would be more than the | |
| | +grains of+ sand, | 18 |
| | Thy righteous acts and thy kindnesses towards me. | |
| | Shall I not hate those that hate thee, | 21 |
| | And oppose those that oppose thee ? | |
| | With uttermost hatred do I hate them, | 22 |
| | To me +too+ they are as enemies. | |
| | Search me out, O God ! and know my heart, | 23 |
| | Prove me, and know my deeds ; | |
| | See if there be in me the way of Ishmael, | 24 |
| 20 | And hold me guiltless of the way of Jerahmeel. | |

Now as to the later phase. Taking a hint from // 17, 18, the editor appears to have produced the following. Where he did not write out of his own head he had to contend with great difficulties, having to work upon a partly corrupt text, or indeed in some passages on a text that was no text

at all. A still later editor effaced the references to N. Arabia and its people, but it is not a matter of indifference to find out how the editor and poet to whom we are mainly indebted for *our* 139th psalm, intended it to be read.

Deposited. Marked : of 'Arab-ethan.

- | | | |
|----|--|----------|
| | | 1 |
| 1, | O Yahwè ! thou hast searched me out,
And known me * * * | |
| | Thou knowest my downsitting and mine uprising,
Thou discernest my thoughts (?) afar off. | 2 |
| | Thou sittest my journey and my lying down (?),
With all my ways thou art familiar. | 3 |
| | For before a word is on my tongue (?),
Verily, O Yahwè ! thou knowest it all. | 4 |
| | Thou hast enclosed me behind and before (?), | 5 |
| 10 | And laid thy hand upon me ;
Such knowledge is too wonderful for me,
Too lofty, I cannot grasp it. | 6 |
| | Whither shall I go from thy spirit,
Or whither flee from thy face ? | 7 |
| | If I fled to Cusham, thou wouldest be there ;
If I went forth to Ishmael, +there+ I should find thee ; | 8 |
| | If I dwelt in the east of Asshur,
And settled in the recesses of Yaman,
Even there thy hand would seize me, | 9
10 |
| 20 | Thy right hand would hold me. | |
| | And if I said ' only let Shihor overflow me,
Let the streams of Jerahmeel swallow me up,'
Even Shihor could not keep +aught+ back from thee,
Jerahmeel would cause its streams to rise up. | 11
12 |
| | For my reins thou didst create,
Thou didst weave me together in my mother's womb. | 13 |
| | I thank thee because of thy wonders.
Very glorious are thy works. | 14 |
| | My bones were not hidden from thee, | 15 |
| 30 | When I was made in secret,
When I was brought forth in the nether parts of the
earth. | |

Mine unformed substance thine eyes did see, 16
 And in thy book were they all written ;
 Days were formed,
 And not one among them.

O God ! how precious are thy thoughts (?) ! 17
 How vast are the sums (?) of them !
 Were I to count them, they would be more than †the
 grains of †sand ; 18
 I awake, and am still with thee.

40 O that thou wouldest slay the wicked, O God, 19
 And that men of blood would depart from me !
 Who defy thee for crimes, 20
 Who lift up (?) for vanity - thine adversaries.

Shall I not hate those that hate thee, 21
 And oppose those that oppose thee ?
 With uttermost hatred do I hate them, 22
 To me †too† they are as enemies.

Search me out, O God ! and know my heart, 23
 Prove me, and know my thoughts(?) ;

50 See if there be in me any way of pain(?),
 And lead me in the way everlasting.

Critical Notes. Let us first of all consider the corrupt and artificial second form.

* 1 f. Certainly G helps by representing **וַתְּדַעֵנִי**. But even so the couplet is metrically insufficient. There has been mutilation.

4. **בִּנְתָּ** a rare form. **רַעִי** (cp. 7. 17) ; 'my thoughts' (so G S) is an Aramaizing interpretation. The editor, who had a bad text, may have meant this.

5 **אָרְחִי וְרַבְעִי זֵרֶת**. It is usual but unnatural to take **אָרְ** and **רַבְ** (Aram. for **רַבְעִי**) as inf. with suff. Cp. Lag., *Semítica*, i. 28. Barth (*ZDMG*, 1887, p. 607) renders 'I 'thou measurest, determinest with precision' (cp. **זֵרֶת**) ; the Tg. implies a connexion with **זָר** 'a stranger.' The truth, however, is that the editor had before him an unintelligible text. G's **ἀκριβοῦς** (= **חֲקֵרֶת**) seems to be a guess.

6. **הַסִּכְנָתָה** ; a choice but here not a natural expression, which would probably require after it the accus. of the person (see Job xxii. 31).

7 f. Possible but not probable ; cp. xix. 4, which is equally suspicious. **כָּלָה**, 'every part of it,' is superfluous.

9 צִרְתָּנִי. Not clear. G & S J simply צִרְתָּנִי. Neither reading is original.

11. Kt. פִּלְאִיָּה may stand, though פִּלְאִי, Kt., Judg. xii. 18, is corrupt (see *Crit. Bib.*). Read הִדְעָתָהּ : ה was absorbed. G & S simply דִּעְתָּךְ.

15 f. אֶסֶק and אֲצִיעָה are not parallel. Besides the former is an incredible Aramaism, and the latter is not plain enough (G *καταβῶ*, a guess). But this is not all. The idea of a man's ascending to heaven to escape God, is surely most absurd. We ought to take a hint from the story of Jonah, who 'rose up to flee to Tarshish from the presence of Yahweh' (Jon. i. 3). Now תְּרִישִׁי is a frequent editorial substitute for אֲשֹׁר (אֲשָׁחֹר), and אֲשֹׁר (Asshur), כּוּשָׁם (Cushim) and יִשְׁמָעֵאל (Ishmael) are virtual synonyms, meaning districts of N. Arabia. That כּוּשָׁם may be miswritten שְׂכִים, and that יִשְׁמָעֵאל may become שְׂאוֹל, needs no showing, now that we are approaching Ps. cl. Read therefore in l. 15, אֶסֶק־אֲנוֹס בְּשָׂם, and in l. 16, וְאֵצָא יִשְׁמָעֵאל. The later editor thought probably of Am. ix. 2.

17 f. 'The wings of the dawn?' Are we to infer the existence in Hebrew mythology of a 'bird of the dawn?' This can hardly be. If the text is at least in the main correct, we must read חָרָם (for שָׁחַר), and accept Goldziher's view (*Heb. Myth.*, 116) that l. 17 refers to the rising, and l. 18 to the setting sun. The sun at any rate can be said to have wings (Mal. iii. 20), and to alight in the west. This is the view taken in *Enc. Bib.*, 'Earth, Four Quarters of.' But this hyperbole is excessive, and it is more probable that שָׁחַר should be pointed אֲשָׁחֹר = אֲשֹׁר (Ashhur in N. Arabia), see *Crit. Bib.* on Isa. xiv. 12. Read therefore אֲשָׁחֹר לִפְנֵי אֲשֹׁר, and in the 4th line, for בְּאַחֲרִית יָם read בִּירְכָתִי יָם. Cp. on אַחֲרִית הַיָּם, Gen. xlix. 1, Num. xxiv. 14. Gunkel's new rendering for אַחֲרִית ('Grund')—see *Schöpfung*, 53—is arbitrary, but it was well to question the old one.

19. M תִּנְחֲנִי 'would lead me (at its will)'? Parallelism suggests תִּקְחֲנִי (Gir., Du.).

21 ff. Point וְאֲבִיר (Driver, Duhm); Σ *ἐν δὲ εἰς*; J *si dixero*.—M יִשׁוּפְנִי; G *kutumatōtes me* (cp. Gen. iii. 15). Most (Ew., Bl., Gr., Che., Ba., Kau., We., Dr., Du.) read יִסְכְּנִי (יסוכני), but תִּסְכְּנִי occurs in another sense in l. 26. We have also learned to distrust hyperboles. It is in fact not only יִשׁוּפְנִי but הִשָּׁד, and in l. 23 f. not only בְּעֵדֵי but לִילֵה אֹר, which requires such a correction as to bring the passage into harmony with the preceding stanzas. The easiest corruption to heal is לִילֵה, which should, in accordance with a number of parallels, be

יִרְחֹמֶנִּי. But in what sense could 'Jerahmeel' be here used? As the name of a region it occurs in a shorter form in *L*. 18. It might be the name of a people, but this is not at all likely in the expression of a wish on the part of an Israelite. Can it be the name of a river? Let us try this idea. The speaker's supposed object is to escape from God's eye. Read **אֶדְ-שִׁיחֹר יִרְחֹמֶנִּי וְיֹאֲרֵי**, and in the parallel line read **יִשְׁטַפְּנִי**. The latter reading involves two slight changes, viz. **ר** for **ך** and **ט** for **י**. The sense produced is perfect. 'Only let Shihor overflow me, only let the streams of Jerahmeel swallow me up, and no trace of my existence will meet God's eye. (Shihor and Jerahmeel are probably the wadys bounding Ashhur and Jerahmeel respectively; see *Enc. Bib.*, 'Shihor.') In *v.* 12 'Shihor' again appears as **חִשְׁךְ**, and 'Jerahmeel' as **לִילָה**. Read

נִם-יִשְׁחֹר הָאֲחִישֶׁךְ מִכֶּךָ
יִרְחֹמֶנִּי יָקִים יֹאֲרֵי

For the **יֹאֲרֵי** of Jerahmeel, cp. *Isa.* vii. 18, xxxviii. 23, &c. For **יָקִים** cp. *Josh.* iii. 16. The closing words of *v.* 12 come from **יחשך** and **יֹאֲרֵי** (**כ** arbitrarily prefixed).

25 f. Hitz., Wellh., and Duhn place *v.* 14, *b* before *v.* 13, to produce a better connexion; *v.* 14 looks to them like the beginning of a new section. Very plausible. But the editor did not so arrange it, because he rewrote a passage which was really in its right place.

27 f. For **נִפְלִיתִי** Ba. and We. read **נִפְלִיתָה**; cp. G S J T, which presuppose 2nd person. But 'I thank thee because thou hast been wonderful' is not quite satisfactory. Houb., Herz **נִפְעֵלִיתִי**. Rather read **אֹרֶךְ עַל-נִפְלְאוֹתֶיךָ נִפְלֵאִים**. **נִפְלֵאִים** is a variant to **נִרְאוֹת**, which should be **נִרְאִים**. The closing words of *v.* 14, **נִפְשִׁי יָדַעַת כִּי אֵל וְנִינְשָׁיִךְ נִרְאִים מֵאֵל** have grown out of **נִפְלֵאִים נִרְאִים מֵאֵל**.

30 f. G O S presuppose **עָשִׂיתָה**; for **רָקְמִיתִי**, 'I was embroidered' (*ἐμφορῆμαι*, *A* 2), G gives *ἡ ἐμφορῆσις μου* = **תְּחַלְלִיתִי**. Possibly the editor who rewrote the psalm put **תְּחַלְלִיתִי**. How **רָקֵם** may have come to supplant **תְּחַלְלִיתִי**, we shall see later. How 'the nether parts of the earth' arose, we shall also see presently.

32 ff. M **נִלְכֵּי** (*Pasek* follows), 'my embryo,' i.e. as 2 puts it, *ἐμφορῆσίς μου*; J *informan adhu, me*. No doubt it is a corruption. The original is probably, not **נִלְכֵּי**, but **יִרְחֹמֶנִּי**.—M **יָמִים יָצְרוּ וְנָוֹ**. Bā. would transpose, rendering *v.* 16 thus, 'When I was still dough (i.e. unformed), thine eyes saw me; days were formed, and in thy book are they all written, when as yet not one of them exists.' Hitz. and Del.

make a slight improvement by adopting the Kr. וְלֹ (referring to גִּלְכִּי); Σ οὐδὲν ἔστιν οὐδὲν (inserting נֶעְדָּר). Let us rather leave the editor in his perplexity.

36. M וְלִי. Needless emphasis. וְלִי+הֵם=אֱלֹהִים. - 40. קָמַל. Again only in Job xiii. 15 (corrupt), xxiv. 14.

41 ff. T S imply יִסְרוּ. M יִמְרוּ; the Easterns insert א. Houb., Hu., Dr., Du., &c. point יִמְרוּ. Certainly not the original reading, and yet perhaps intended by the editor. E' παρατίκταναν; G^T ἐπιστοι ἐστε. Similarly 'A Σ Θ J.--M נִשְׂאוּ. Ol. and most נִשְׂאוּ.--יָרִיד. B⁶. Ol., Bruston, Gr., Bi., Che.⁽¹⁾, Kau., We., Du., correct שָׁמַד (see Ex. xx. 7). But see the underlying text.

45. Read וּבְמִתְקַמְּכִיד אֶתְקַמֵּם (We.).

We now turn to the text of the supposed original poem. In the rewritten psalm there are certainly some passages in which the freedom of an original writer can be traced. But there are others which baffle explanation unless we suppose that in this, as in other psalms, the editor has recast the partly corrupt material which lay before him, the contents of which were widely different from the contents of the recast and expanded psalm of which he was virtually the author.

In γ . 2 of the common text we find שְׁבֹתִי וְקֹמִי. Probably 'ש' comes from צַרְפַּת, and 'ק' represents מַעֲכַת. The 'terrible works' spoken of in γ . 14 (cp. lxx. 6) are the 'work' anticipated by a fervent faith--the ultimate overthrow of the N. Arabian oppressor. The names 'Zarephath' and 'Maacath' also appear to underlie two troublesome words (תַּחֲתִיּוֹת and סַתָּר) in γ . 15. Two other ethnic names ('Ashhur' and 'Arabia') are probably concealed under the two strange words אֲרָחִי and רַבְעִי in γ . 3, and in restoring them to light we account for the otherwise inexplicable verb זָרִית. Of the other verbs in γ . 1-4 of the 'original psalm,' one (נָדַעַת) is suggested by xlv. 3 (corrected text), another (הִכְנַעַת) is suggested by lxxxi. 15, and confirmed perhaps by cxxxix. 26, where M's text may have come out of הִכְנַעַת יִרְחַמָּאל, and by γ . 13, where the same origin may be assigned to כִּי־אֵתָהּ (כִּי־אֵתָהּ). Thus stanza 1 becomes--

יְהוָה עֲקַרְתָּ צַרְפַּת
 אַתָּה נָדַעַת מַעֲכַת
 אֲשַׁחֲרֶנּוּ וְיַעֲרֶב זָרִית
 וּכְלִי־יִרְחַמָּאל הִכְנַעַת

Verse 4 has been evolved by the editor out of יִרְחֵם יִשְׁמַעְאֵל יִרְחֵם יִרְחֵם. In γ . 5 both אֲחֹר and קִדְם represent יִרְחַמָּאל (so in Isa. ix. 11);

whether 'bad shots' may account for the rest of *v.* 5 is uncertain. Verse 13^b is also uncertain; on *v.* 13^a see above. In *v.* 15 **לֹא נִכְחַד עֲצָמֵי מִמֶּד** has probably come out of **יִרְחַמָּאל אֶרֶץ מַעֲכָת**, which may perhaps have stood in the margin as a correction of **סֵתֶר תַּחְתִּיּוֹת אֶרֶץ** (on which see above). We are now able to explain the troublesome **רַקְמָתִי**, instead of which the editor who recast the psalm (as we have seen) read **חֻלְלָתִי**. The true reading probably is **בְּלִית**. Probably **רַקֵּם**, *i.e.* **יִרְחַמָּאל**, stood in the margin as a gloss on **מַעֲכָת אֶרֶץ**. Read therefore as // 7, 8,—

**אֲשֶׁר עָשִׂיתִּי בַצִּרְפָּת
כְּלִית בְּאֶרֶץ מַעֲכָת**

Between stanzas 2 and 3 comes, at least in M's text, a mass of corruption, to which the editor has done his best (which is little enough) to give an appearance of sense. It is *v.* 16, which opens with the 'jargon'-word **נִלְכִּי**. The text before the editor appears to have given (in a very corrupt form) the following ethnics,—**יִר' יִר' צִרְפַּת יִר' מַעֲכָת**,—**יִר' מַצּוֹר יִר'**. In **בָּהֶם**, at the end of the verse, **ב** may belong to the same group as **וְלֹאֲחֶאֱחָד** (under which his **יִרְחַמָּאל**), and **הֵם** may contribute with **וְלִי** (*v.* 17) to represent **אֱלֹהִים**.

Let us now seek to explain stanza 3 (*v.* 17 f.). **רַעֲיָד** ought to mean **οἱ φάλαγγες** (*G.*); **רַעֲיָ** is not synonymous with **רַעֲיוֹן**. Nor is **רִשְׁיָהֶם**, 'their sums' (or chiefs), natural. **רַעֲיָד** may be a fragment of **שִׁרְעָפִיד** (cp. *v.* 23), and this to be a corruption of **מַעֲשִׂיד** (**מ** became **פ**, and **ר** was inserted; cp. Ezek. xxxi. 5). The mysterious clause, **הַקִּיצִתִּי וְעוֹדִי עִמָּךְ**, has probably been produced on the basis of a corruption of **צִדְקוֹתֶיךָ וְחֶקְדֶּיךָ עִמָּי**.

Corruption has also accumulated between stanzas 3 and 4. Verses 19 and 20 appear to have consisted originally of the scribe's 'bad shots' at the following ethnics, viz. **יִר' יִר' אֲשׁוּר יִר' אֲשׁוּר יִש' אֲרַם יִש'**. Happily there is nothing fresh to mention in stanza 4, and only three points in stanza 5. These are (*a*) **שִׁרְעָפִי** (*v.* 23), which should probably be **מַעֲשִׂי**. See above on stanza 3, (*v.* 17), and cp. on xciv. 19, cxix. 113. (*b*) **עֲצָב** (*v.* 24). Most (Hi., Hu., De., Ba., Du., &c.) render 'pain'; cp. **כִּיעֲצָבָה**, Isa. l. 11. Ges. and Siegfr.-Sta., however, prefer 'idolatry' (cp. **עֲצָבִי**, Isa. xlviii. 5), while Gr. would read **בָּצֵעַ**. (*c*) **עוֹלָם**, 'the ancient (way)'; cp. Jer. vi. 16. So Of. (after T). Or, 'the enduring (way)', so Del., Ba. (after G). These explanations are makeshifts. Having before us the danger from Jerahmeelite religious influences let us read (for **עֲצָב** and **יִשְׁמַעְמָאל**) and (for **עוֹלָם**) **יִרְחַמָּאל**. Cp. Isa. lvii. 17, where (for **בָּעוֹן בָּצֵעַ**) read **בְּעוֹן יִשְׁמַעְמָאל**.

PSALM CXL.

TRIMETERS AND TETRAMETERS. Israel supplicates for vengeance upon its foes. The chronologically precise datings of Olshausen and Hitzig lack sound basis. The foes are the N. Arabians, but there is an artificiality about the whole poem which detracts from its historical value. The Arabian oppression may have gone on, but though the Jews may have had good grounds for complaint, the times were not as *critical* as a first reading of this psalm might suggest. Evidently the psalm is late, but we cannot corroborate this by arguments drawn from the plural **חַסְמִים**, *vv.* 2, 5, or from **כִּסֵּב**, *v.* 10 (Gratz, reading **כִּסְבָּם**, 'their table'),

or from **מַדְחָפֹת**, *v.* 12, any more than we can argue for the existence of an ancient substratum from the three 'Selahs' (*vv.* 4, 6, 9), which certainly owe their origin to corruption of the text. Note also in this connexion the disappearance of the suffix in **מִן** as a result of textual criticism. On form of psalm, *cp.* D. H. Müller, *Strophentan*, 61 ff.; Duhn and Grimme agree.

Deposited. Marked: of 'Arab-ethan

- | | | | |
|----|---|--|--------|
| | 1 | Rescue me, O Yahwè! from Aram, | 2 |
| | | From Asshur and from Cusham preserve me, | |
| | | For they plan evil actions in the heart, | 3 |
| | | They stir up wars continually, | |
| | | Ishmael, Maacath, and Cush, | 4 |
| | | Those of Rehoboth and of Zarephath. ¹ | |
| | | Rescue me, O Yahwè! from Aram, | 5 |
| | | From Asshur and from Cusham preserve me, | |
| | | For they plan to thrust my feet, | |
| 10 | 6 | The traitors have hidden snares for me, | |
| | | Those of Jerahmeel and of Zarephath, | |
| | | Those of Cush and of Ishmael. | |
| | | I say unto Yahwè, Thou art my God: | 7 |
| | | Hear, O Yahwè! my suppliant voice! | |
| | | O Yahwè, ² my delivering Rock! | 8 |
| | | Destroy Ishmael as in the day of Cushan. | |
| | | Rescue me, O Yahwè! from Aram [and from] Asshur, | 9 |
| | | From Ishmael, and from Maacath, and from Jerahmeel. ³ | |
| | | Those of Jerahmeel shall give way, | 11, 12 |
| 20 | | Asshur and Cusham, and Ishmael and Zarephath! | |

¹ Jerahmeel.² O Lord.³ Asshur, Ishmael, Zarephathites, and Cushites.

For Yahwè will plead the cause of the sufferer, 13
 The right of the poor [he will maintain].
 Verily the righteous will give thanks to thy name, 14
 The upright will be satisfied with thy countenance.

1, 5, 9. **Aram, Aashur.** As usual, the southern Aram (= Jerahmeel) and Aashur (= Ashhur, and Geshur) are meant.—4. *They stir up wars.* Strictly speaking, this is inconsistent with the description of the treachery of the foes in II. 9 f.; cp. Ps. cxx.—10. Cp. ix. 16, xxxi. 5, lvi. 7, lxiv. 6.

16. *The day of Cushman.* Cp. 'the day of Midian,' Isa. ix. 3. Possibly Othniel's victory over 'Cushan-rishathaim' (see *Enc. Bib.* 27.) is meant, or some other great battle in which the N. Arabian foe was defeated. See critical note.—19. Cp. on xi. 6.—24. Cp. xvii. 15.

Critical Notes. 1 f., 7 f. These two couplets were evidently meant to agree (see also on II. 17 f.). תנצנני is miswritten (see on lxi. 8) for תשמרני. Consequently שמרני, which opens 7. 5, should be חלצני. For מאדם read באדם. רע and איש together represent אשור: חמסים comes from חמשים (cp. on xviii. 49).

4. Read כל־היום (G. Kenn.), and יִנְרוּ with Ol., Gr. &c. (cp. li. 7, lix. 4).

5 f. 'Sharpened their tongue like a serpent'? 'Poison of *?' שפתיו ought to warn us (cp. on xvii. 1, 4); לשון, too, may represent שמעאל (see on Isa. xi. 15).

שְׁמַעְאֵל וּמִצְבֵּת
 רַחֲבֹתַיִם וְצִרְפָּתַיִם

סלה, at the end of 7. 4, 6, 9, as often, represents ירחמאל. 'The meaning of עכשוב is uncertain' (Duhm); more than uncertain! It must be admitted, however, that עכביש (for עכשוב), presupposed by T (so Merx and Gr.), is ingenious. See *Enc. Bib.*, 'Spider.'

7 f. מִיָּדִי comes from באדם; רשע—and מאיש from מאשור.—M נאם. Read בנדים (see on xciv. 2).

11 f. From חבלים to סלה (7. 6) is a collection of corrupt ethnics,—ירחמאל צרפת צר יר' בָּשִׁים שמעאל יר'. G's τοῖς ποσίν μου also comes from ירחמאל. Read therefore—

ירחמאלים וצרפתים
 ובשים ושמעאלים

15 f. For יָן read, probably, צר (see on xxviii. 8).—M סְלוֹתָהּ, a choice, but here not a very natural expression. Read לראשי

הַשָּׁחַת יִשְׁמְעָאֵל. ישראל and יִשְׁמְעָאֵל are sometimes confounded (like ישראל and ירושלם).—M בָּיּוֹם נָשֶׁק, 'on the day of armour'? Read בָּיּוֹם קֶשֶׁן. See exeg. note.

17 f. M כְּאֹרִי. (1) ἀπὸ τῆς ἐπιθυμίας; Ἀ ἐπιποθήματα; Σ τὰς ἐπιθυμίας; T רְנוּנִי; J desideria. The double irregularity need not here be discussed. The reference to the 'suppliant voice' leads us to expect a repetition of the prayer for rescue from Aram, and the other words in v. 9, including סִלָּה, are very possible corruptions of ethnics. In no other way can זָכְנוּ אֶל־תַּפֵּק be explained; זָכְנוּ is an impossible ἀπ. λγ.; and how can יָרוּכּוּ mean '(for) they would exalt themselves'? On the vss., see Bathgen. Read—

חֲלַצְנִי יְהוָה מֵאֲרָם וּמֵאֲשׁוּר
כִּי־שִׁמְעָאֵל וּכְמַעֲנַת וּבִירַחֲמָאֵל.

17. 10, as all agree, is most obscure. But, to an experienced eye, every word in it is clearly a corruption of an ethnic; for מִסְכִּי, cp. the familiar corruptions יִשְׁבִּי and יְבוּסִי (for יִשְׁמְעָאֵל). The ethnics are—אֲשׁוּר, יִשְׁמְעָאֵל, צַרְפַּתִּים, and כְּשִׁים, a catalogue which exhibits the scribe's learning, but has no place in the poem.

19. Kt. יִמְיָנוּ; better, as Kr., יִכְוָנוּ. נַחֲלִים and עֲלִידִים both represent יִרְחִמָּאֵלִים (נ and כ confounded); both are scribes' attempts to get sense out of a miswritten and perhaps dittographed יִרְחִ. (The conjecture יִכְתִּיר or יִמְתִּיר [Kenn., Hu., Gr., Bā., &c.] is derived from xi. 6, which, however [see note], is corrupt). What follows is most improbable in itself and metrically excessive. בָּאֵשׁ יִפִּילֵם simply represents יִשְׁנִיעָאֵלִים, a variant to יִרְחִמָּאֵלִים. Similarly בְּמַהֲמָרוֹת בְּלִי־יָקִימוּ (who can venture to defend מַה?) represents other attempts of a scribe to make sense of a miswritten יִרְחִ; we therefore disregard it. Read יִמְוָנוּ יִרְחִמָּאֵלִים.

20. We also make no use of the opening words of v. 12, for they simply represent יִשְׁמְעָאֵל יִרְחִמָּאֵל צַרְפַּת, which is dittographic. What the psalmist wrote most probably was אֲשׁוּר וְכֶשֶׁם וְיִשְׁמְעָאֵל וְצַרְפַּת. Of these four names, *a* is represented by רַעֲ+אִישׁ, *b* by חֶמֶס, *c* by יְצוּרָנוּ (cp. צִדְדִּינִים), *d* by יִשְׁמְעָאֵל.

22. Insert יִשְׁפֹּט (metre). 24. M יִשְׁבּוּ. Read יִשְׁבְּעוּ (Schorr, Geiger, Kroch., Gr.).

PSALM CXI. I.

THE same subject continued. The original psalm (in trimeters) was rewritten by an editor. There is nothing, if we have in the main rightly restored it, which suggests a *specialty* late date. It is only v. 4b and v. 7 which have appeared to favour a date in the Greek period, but these passages are not safe enough to appeal to; indeed, the strong probability is that the points to which critics have referred are solely due to textual corruption (cp. on Ps. xvi.). The 'scattering' of an Israelitish host mentioned in v. 8 of the 'original psalm' may have been an event in the period which preceded the arrival of Nehemiah at Jerusalem. Coblenz (p. 190) remarks that the corruptness of the text makes it hard to decide whether the community or an individual is the speaker; he inclines, however, to the second view, interpreting קָרַח in v. 5 not of God (as Ba., after Hengstenberg), but of any righteous friend (as Del.). Bathgen takes the other view, basing this on the intelligible part of the psalm—though v. 5a is surely not so clear as this scholar supposes. He also approves Theodore's reference of the psalm to circumstances of the Exile. Duhm finds no clear indications of date; as usual he makes the speaker an individual. If, however, Eccles. xxii. 27 is really dependent on Ps. cxl. 3, it would seem that the psalm must have been written or rewritten before the composition of the original Ecclesiasticus. We may (probably) with general accuracy, and even with some approach to accuracy of detail, restore the original psalm thus,—

- | | | |
|----|--|---|
| 1 | O Yahwè! I call upon thee, attend unto me ; | 1 |
| | Listen to my voice when I call unto thee. | |
| | Cause the Pelethites to bow down before me, | 2 |
| | Destroy Jerahmeel and Zarephath. | 3 |
| | O Yahwè! in thy lovingkindness correct me, | 5 |
| | Let not Asshur deal with me as guilty! | |
| | For the Pelethites and Zarephathites shout in triumph, | 6 |
| | For the Ishmaelites have scattered our host. | 7 |
| | For unto thee, O Yahwè! mine eyes are raised ; | 8 |
| 10 | In thee do I trust, forsake not my soul. | |
| | Preserve me from Jerahmeel and from Cush, | 9 |
| | From the plots of the Asshurites and the Arabians. | |

This psalm of highly wrought feeling was modified by the redactor, much as Ps. xvi. and other parallel psalms were modified. Corruption too suggested (in vv. 4-7) some strange and at first sight striking ideas—only the form of expression is so odd that the commentators are to blame for assigning the ideas and the form of expression to the psalmist. Apart from this spurious originality the psalm was greatly weakened by being rewritten. On the text, cp. Grimme, *Ps.-probleme*, pp. 126 f.

Marked. Of Arab-ethan.

- | | | |
|---|---|---|
| 1 | O Yahwè! I call upon thee, attend unto me ; | |
| | Listen to my voice when I call unto thee. | |
| | Let my prayer stand as a sweet smoke before thee, | 2 |
| | The lifting up of my hands as the evening oblation. | |

- Set a watch(?), O Yahwè ! upon my mouth, 3
 A guard(?) on the door(?) of my lips.
 Incline not my heart to any evil thing, 4
 Presumptuously to commit actions in wickedness,
 With men(?), workers of wrong,
 10 And may I not eat of their dainties(?) !
 Let the righteous smite me in lovingkindness(?), and
 correct me, 5
 The oil of the wicked - let it not moisten my head,
 For yet—my prayer is in their misfortunes(?).
 Their judges are thrown down into the hands of the rock, 6
 And will hear my words, for they are sweet.
 As when one ploughs and cleaves in the earth, 7
 Our bones are scattered at the mouth of Sheol.
 For unto thee, O Yahwè ! mine eyes are raised+, 8
 In thee do I trust, pour not out my soul.
 20 Preserve me from the hands of the snare of those who
 set gins for me, 9
 And +from+ the gins of the workers of wrong.
 Let the wicked fall into his own nets,
 While I at the same time pass on.

The most secure corrections of the manipulated text are in lines 1 and 12. In 1 **דושה** should be **הקשיבה**. Winckler's root **חש** 'to give heed' (*AOZ* 3 i. 59) has questionable grounds.

In L 12 (v. 5) G has *ἐλαϊον δὲ ἀμυγδαλοῦ μὴ λιπανατω τὴν κεφαλὴν μου*, i.e. **תְּשֶׁן רֶשֶׁן אֲרִיזָשָׁן רֹאשִׁי**. The reading **עֲצִמִיָּהֶם** in v. 7b* pre-supposed by G¹ and S (see Ba.) is surely a mere guess. In v. 3 note the words **שְׂנִירָה**, **נֹצֵרָה**, and **דָּל**, which have not been satisfactorily justified.

Turning now to the 'original psalm,' we dwell first on ll. 3, 4. Evidently the gentle, poetic prayer in v. 2 is not the true successor of the impassioned appeal in v. 1. Nor is this prayer itself quite free from difficulty; **קִטְרַת** is not a perfect parallel to **מִנְחַת עֶרֶב**, and then—why mention the evening at all? **תִּכְוֶן**, as in xciii. 1, may come from **תִּכְרִיץ**, and the puzzling **קִטְרַת** may have the same origin. **תִּפְלָתִי**, both here and in v. 5, seems to come from **פִּלְתִּי** (Pelethite = Zarephathite; see *Enc. Bib.* 'Pelethite')—l. 2b is an editorial work, based on a corruption of **עֶרֶב יִרְחֵמָאֵל**, three ethnics, or rather two (**יִרְחֵ** being simply a variant to **יִשׁ**), combined. **כִּפִּי** (cp. *Crit. Bib.* on **פִּיכֵל**, Gen. xxi. 22) and **כִּנְחַת** (from **רַחֲמָן**) both represent **יִרְחֵמָאֵל**.

V. 3 has grown out of **ירח' ירש' וירח' וצרפת**. Metre requires two of the ethnics to be chosen; we naturally choose 'Jerahmeel' and 'Zarephath.'—V. 4 is useless, having been evolved out of **ירחמאל ירח' (נלעד ערב ירח' ירח' אשור יש' ירח' ירחמאלים**, in the middle of which is inserted the gloss **פעל-און**. Note the two Legarmehs and the Pasek. In v. 5a **ידלכני** (cp. on cxviii. 10b) comes from **ירחמאלים**, a gloss properly belonging to v. 4.

V. 5a comes from **יהוה בחדד תביתני [ישקיעאל] אשור אל-** **כיריעו פלתיים וצרפתים** (for **ישכן** cp. on civ. 15); v. 5b from **ירשיעני**. Notice that **חדד** and **צדק** are liable to confusion. It is very possible, however, and even probable, that **צדיק** (Pasek follows) is a corruption of **ח סדק**; at any rate, the sense requires this reading.

In v. 6 **נשנכו** and **שפטיהם** both probably come from **צרפתים**; **אמרי כי** comes from **ירשעאל** and **ישנעו** from **סלע**; **ערב** from **בירי** from **ירחמאל**; **נעכו** from **נען**. This is merely a scribe's catalogue, and forms no part of the poem. In v. 7a, **כמו פלח** (once more cp. **בארץ**), and **ובקע**, all come from fragments of **ירחמאל** (**פיכל**), and **כצור**, or from **צרפת**; v. 7b represents **ירשעאלים**.

In v. 8 **אדני** is superfluous; **תער** probably comes from **תעזב** (Gr.). In v. 9 **כירי פח** with **לי**, comes from **ירחמאל**; **יקשו** from **ומפוש** (we expect **בקשי**) from **ובכחשבות**. In v. 10a the editor has done his best with two miswritten forms of **ירחמאלים**, followed by **אשורים**=**ירשעני**. In v. 10b **יחד** and **אנכי ער** both possibly represent **ירחמאל**; **אעבור** comes from **ערבים**. As the conclusion of v. 12 **אשורים וערבים** is preferable to **און**.

PSALM CXLII.

TRIMETERS. A more plaintive cry for help. Theodore's assignment of this psalm to the captive people in Babylon has still more justification than even Kithgen, who favours this view, supposes. It is indeed Israel which languishes in prison (cp. Isa. xlii. 7), surely not an Israelite leader, as Hitzig, Delitzsch, and Duhm, or the psalmist himself, as Coblenz (p. 184) would have it. But the place of captivity was not Babylon but Jerahmeel (cp. on cxxxvii. 1). Like Ps. lxxvii. (v. 2), our psalm puts this fact in the forefront; 'in Jerahmeel unto Yahwe I cry' (v. 2). Other parallel passages: v. 3a, cp. ciii. 1; v. 4a, cp. lxxvii. 4; v. 5b, cp. Job vi. 20; v. 6c, cp. xvi. 5, lxxiii. 26, cxix. 57; v. 8a, cp. Isa. xlii. 7.

Deposited. Of Arab ethan. [Of David, when he was in Jerahmeel.]

A prayer.

- | | | |
|---|--|---|
| 1 | In Jerahmeel unto Yahwè I cry, | 1 |
| | In Jerahmeel unto Yahwè I make supplication; | 2 |
| | I pour out before him my complaint, | 3 |
| | Before him my trouble I declare. | |

- For my spirit within me is astonished, 4
 But *thou* knowest my desire.
 In the path wherein I am wont to go,
 [The Jerahmeelites] have hidden snares for me.
 I look on the right hand, and gaze, 5
 10 [And on the left,] but there is none to take heed of me ;
 All retreats are cut off from me,
 There is none that cares for my life.
 I cry unto thee, O Yahwè ! 6
 I say, Thou art my refuge,
 My portion in the land of the living.
 Hearken, [O Yahwè !] to my cry, 7
 For, [as for me,] I am brought very low ;
 Rescue me from my pursuers,
 20 For they are too mighty for me.
 Bring my soul out of prison, 8
 That I may give thanks to thy name ;
 The righteous will make their boast of me,
 Because thou dealest bountifully with me.

Critical Notes. Title. כִּיעֶרָה and יֶעֱרֹכֶּ (1 S. xvii. 1) both represent יֶרַחֲמָאֵל. See *Crit. Bib.* on 1 S. xxii. 1.

1 f. מִקּוֹלִי. Read בִּירַחֲמָאֵל (as iii. 5, lxxvii. 2).

5 f. Read תִּתְּמַה כִּי תִתְּמַה (lxxvii. 4), and (for נִתְּמַתִּי) תִּתְּמַתִּי.

8. Insert יֶרַחֲמָאֵלִים, which was probably written corruptly in a form resembling פַּחֲלִי (cp. on cxli. 9).

9 f. Point הִבִּיט and רָאָה (Ba.). G S T express the first person. In *L* to insert וְשִׁכָּחֵל.

17 f. Perhaps insert יִהְיֶה and אֲנִי. Grimme, אֶל־תִּחַנְתִּי.

23. For יִכְתִּירֶנּוּ ('surround,' as enemies) read perhaps יִתְּפָאֵרוּ (Gr.).

PSALM CXLIII.

TRIMETERS and dimeters. Familiar complaints and petitions of pious Israel recast. Cp. e.g. v. 3 with vii. 6a, xxxi. 13 (?), lxxxviii. 4-7, Lam. iii. 6 ; v. 6 with lxiii. 5 and 2 ; v. 7b with xxviii. 1, lxxxviii. 5 ; v. 10a, cp. xxv. 4 f. ; v. 10b (leading of the divine spirit), cp. Neh. ix. 20 ; v. 11, cp. cxix. 25, 37, 40, &c. Theodore, as we might expect, refers the psalm to the captive people in Babylon (*ZATW*, 1885, p. 90). Cp. introd. to Ps. cxlii., and note the probable reading 'out of the land of Misgur' (*L* 30).

Marked: of 'Arab-ethan.

1

- 1 O Yahwè ! hear my prayer,
 Give ear to my supplication ;
 In thy faithfulness answer me,
 In thy righteousness [rescue me].¹
- For the Arabian has pursued my soul,
 Has crushed to the ground my life ;
 He has made me to dwell in dark places,
 As the dead Jerahmeelites,
- So that my spirit is astonished within me,
 My heart in the midst of me is appalled ;
 I remember the days of old,
 I meditate upon all thy doing.
 I muse upon the work of thy hands,
 I spread out my hands unto thee ;
 I long as a thirsty land²
 For thee, O God !
- Make haste to answer me, O Yahwè,
 Hide not thy countenance from me,
 [Lest, if thou spurn me,] I resemble
 Those that have gone down to the pit.
- Satisfy me early with thy lovingkindness,
 For in thee do I trust ;
 Make me to know the way that I should go,
 For I lift up my soul unto thee.
- Rescue me from the Arabian, O Yahwè !
 For thee do I long ;
 Teach me to do thy will,
 For thou art my God.
- Let thy good spirit lead me
 Out of the land of Misour, O Yahwè !
 For thy name's sake revive me,
 In thy righteousness.
- Bring my soul out of distress,
 And in thy righteousness suppress mine enemies,
 And destroy all those that afflict my soul,
 For I am thy servant.

¹ And enter not into judgment with thy servant, for none that lives can be righteous before thee (v. 2).

² My spirit pines.

Critical Notes. 4. Parallelism and metre suggest the insertion of הַצִּלָּנִי.

5. M אוֹיֵב (Pasek follows). Read עֶרְבִי xxvii. 2 &c.). I. 2 is omitted, because hardly metrical, and not exactly consistent with 7. 1, which appeals to Yahwè's righteousness (see, however, Ba. and Du.).

8 f. M כָּנִיתִי עוֹלָם. Read כָּנִיתִי יִרְחָאֵל (as xxxi. 13, lxxxviii. 6). Read וְתַתְּכֶנָּה (lxxvii. 4, cxlii. 4). אַתְמָה has been restored in lv. 3, lxxiii. 21a.

15 f. M נִכְסַפְתִּי (Pasek follows). Read נִכְסַפְתִּי. So again in 7. 26 (for כִּסְתִּי). כִּתְּתָה רֹדֶד in 7. 7, which is metrically superfluous, may be a gloss on נִכְסַפְתִּי. סִלָּה (7. 6, end), as often, comes from אֱלֹהִים.

19. Insert (from xxviii. 1) כִּפְנֵי.

21. Read השְׁבִיעֵנִי (Gr., Che.¹, Du.).

25. Read מִעֶרְבִי (cp. on 7. 5). 26. M בָּסִיתִי, surely not reflexive. G κατέφυγον = נִסַּתִּי. Read נִכְסַפְתִּי, which accounts for both readings. Gr., קָרִית; Bachm., Ba. חֲכִיתִי; too arbitrary.

30. M בְּאֶרֶץ מִשׁוֹר. Read probably בְּאֶרֶץ מִצֹּר.

34. M וּבְחֶסֶדְךָ. Read וּבְצִדְקָךָ. Here again we see that צֶדֶק and חֶסֶד are liable to confusion.

PSALM CXLIV.—1.

TRIMETERS. A combination of passages chiefly from Ps. xviii., but also from Pss. xxxiii. and civ. relative to divine deliverance from trouble, and an application of these to pious Israel's sufferings from their treacherous N. Arabian (not Syrian) enemies (7. 11). The parallel passages are—7. 1, cp. xviii. 35, 46 f.; 7. 2, cp. xviii. 3, 48; 7. 5a, cp. xviii. 10a; 7. 5b, cp. civ. 32b; 7. 6, cp. xviii. 15; 7. 7, cp. xviii. 17; 7. 9, cp. xxxiii. 2 f.; 7. 10, cp. xviii. 51.

Of Arab-ethan.

1

1 Blessed be Yahwè my Rock,

[Exalted be God my succour,]

Who trains my hands to war,

My fingers to battle;

My righteousness, my fortress,¹ mine asylum,

2

My shield, he in whom I take refuge;

* * * *

Who crushes the peoples beneath me.²

¹ My sure retreat.

² Yahwè! what is man that thou shouldest notice him?

Frail man, that thou shouldest value him?

Man is like a breath,

His days are as a shadow that passes away (7. 3 f.).

- O Yahwè! bow the heavens, and come down, 5
 10 Touch the mountains, that they smoke,
 Hurl forth lightnings and scatter them, 6
 Shoot out thine arrows and affright them.
 Reach forth thy hand from high heaven, 7
 [Draw me] out of the vast waters ;
 O Yahwè! I will sing a new song unto thee, 9
 With lute and horn will I play unto thee,
 (The God) who gave succour to his king, 10
 20 Who rescued David his servant.
 From the sword of Jerahmeel rescue thou me, 11
 Deliver me from the hand of foreigners,
 Whose mouth speaks falsehood,
 And whose contract is a contract of lies.¹

PSALM CXLIV.—2.

TRIMETERS. A fragment describing the felicity of the people that worships Yahwè. Cp. cxvii.³², cxviii. How came the fragment here? Probably by mere accident. The passage had to be preserved, and at the end of this composite psalm there seemed to be a suitable place. According to most, it was linked to the preceding psalm by **אֲשֶׁר**. Possibly the editor meant us to understand 'I will sing unto thee (i. e.) because,' &c., making vv. 12-15 virtually the 'new song' spoken of, but 'A Z E' I give **אֲשֶׁר** the sense of 'in order that.' Cp. Kon., *Synt.*, § 396a. The truth, however, probably is that **אֲשֶׁר = אֲשֹׁר** (the N. Arabian Asshur), *ibid.* on c. 11.

- Our sons are as newly-planted saplings, 12
 Full-grown, in youthful age ;
 Our daughters, as fruitful vines,
 Maturing berries of abundance,
 [All] our stores are full, 13
 Supplying both oil and corn,
 Our sheep increasing by thousands,
 And tens of thousands in our fields.
 No breaking-in of Ishmaelites, 14
 10 No cry of woe in our streets.
 Happy the people that is in such a case, 15
 Happy the people whose God is Yahwè !

¹ Asshur.

Critical Notes. (cxliv.¹¹). 2. Supplied by Duhm from xviii. 46b.

5. M חסדי. Krochm., Gr., Che. חסני. Rather צדקי (see on xviii. 1). Confusion of חסד and צדק ח for ק, ס for צ). — Omit מְסַנְבִּי, a variant to מצורתי.—Read ומפְּלִי (see on xviii. 3).—8. M הודר. Read perhaps המְדַבֵּא; see on xviii. 48. M עמי. Read עמי, i.e. עמים (xviii. 48). So some MSS. and 'A J T S, but G τὸν λαόν μου.

The insertion after v. 2 reminds us of viii. 5, Job viii. 9, xiv. 2.

9. Read שְׁכִימִים, with Wellh., Duhm. 11. Read בְּרָקִים (Gr.); so xviii. 15. 13. Read יָדָד, with vss., and not a few MSS. (Ba., We., Du.)

14. All that follows מְכָרוֹם in v. 7, except כִּמִּים רַבִּים, is erroneously repeated from v. 11. Before 'ר' מ' read מְשִׁנִּי (see xviii. 17), with Duhm. 18. Read בְּנֶבֶל וְשׁוֹפָר (see on xxxiii. 2b).

19 f. מְרִיכִים probably comes from מְלִיכִי, and this from מְלִיכֹו (see xviii. 51). — מְחַרְבֵּי רֵעָה is an unparalleled phrase which, like 'ח הַיִּנְהָ (Jer. xvi. 16 &c.), comes from מְחַרְבֵּי יֶרְחָמָאֵל. Attach this to פָּצְנִי (cp. G), and begin l. 22 with וְהִצִּילֵנִי.

(cxliv.¹²). 1. אֲשֶׁר should probably be printed אֲשֶׁר, a gloss (see introd., p. 231). M בְּזוֹיֹת. I seems to have much puzzled the ancients; G for instance renders καταλλωπισμέναι, deriving from זִי 'brilliance.' Most moderns, 'as corner-pillars' (continuing, 'carved in palace-fashion'). But 'pillars' is arbitrary, and what right have we to think of Caryatides in palaces known to the psalmist? Comparing cxxviii. 3, Isa. xvii. 6, read בְּפִרִּית.—M מְחַטְבוֹת תְּבִנִּית הַיָּכָל. For 'מח' ('striped'? 'hewn'?) G gives περικακοσμημέναι. But the text of the whole passage needs to be revised. Read perhaps מְחַטְבוֹת עֲנָבִי אֲשֶׁכֶּל. On חֲנֹט cp. Del. on Cant. ii. 13; for 'ע' אש' cp. Num. xiii. 22, אֲשֶׁכֶּל עֲנָבִים.

5. Insert כָּל (with Bi.), which easily fell out after הַיָּכָל or אֲשֶׁכֶּל.—M מְזוּרֵנוּ, G τὰ ταμία αὐτῶν the required sense). Such a word as מֶזֶן (BDB &c., זֶרֶן) is unknown. Wellh., מְזוּנֵינוּ, 'our foods'? Herz, אֲמִסְכֵּינוּ (Dt. xxviii. 8, Prov. iii. 10). מֶזֶן אֲלֵנוּ. G (S) ἐκ τούτου εἰς τούτο = אֲלֵנוּ; cp. lxxv. 9, G S. Surely a bad guess. מֶזֶן is probably from מִשְׁכָּן אֲלֵדָנוּ; cp. Dt. xi. 14.

9. M prefixes to v. 5 אֲלֵנוּ מְסַבִּימִים. אֲלֵנוּ for אֲלֵךְ?—the masc. as genus epicurum (Dt. vii. 13)?—'burdened'—with what? with loads (T, Kimhi)? with flesh (G, παχέας)? with the fruit of the womb (Ge., Ew., Hi., We. with?)*. All equally impossible. Can the text be

right? Besides, why should the kine have less space than the sheep? (Grimme's reading **אֵין פָּרָצוּ** is a poor makeshift). The word which first reveals its secret is **מַסְבִּילִים**, for **סָבַל**, like **סָמַל**, is a possible corruption of **יִשְׁמַעְיָאֵל** (cp. on lxxxii. 7a); **אֵלֶּף**, too, sometimes comes from **יִרְחָאֵל**, and **וַי** often represents an original **ם**. The **וַי** in **אֵלֶּף** may come from **וַי**, unless indeed it is an interpretative insertion. Thus we get **יִרְחָמְאֵלִים יִשְׁמַעְיָאֵלִים**. These two words are alternatives. Most probably either **יִרְחָ** or **יִשְׁמָ** should stand after **אֵין פָּרָץ**. These words too have exercised the older interpreters. But followed by **אֵין צוּחָה** it is difficult for a modern scholar to doubt; **פָּרָץ** means a breaking-in of foes into the land or into a city. 'There is no breaking-in of Ishmaelites' records the fact that Ishmaelite raids were both before and after the Exile one of the chief dangers of the southern Israelites. —But what of **וַאֲזַי יִצְחָת** (וַאֲזַי)? 'Probably = **נִפְשָׁי**,' says Olshausen; but the explanation of **נִפְשָׁי** is not so easy. Metrically either **כִּסֵּי אֵל** or **וַאֲזַי יִצְחָת** is superfluous; our previous criticism leads to the decision that it is the latter which is intrusive, and, if so, it seems plain that **וַאֲזַי יִצְחָת** has grown out of a dittographed **וַאֲזַי צוּחָה**.

PSALM CXLV.

TRIMETERS. An alphabetical psalm, of which one distich (that beginning with Nun) is wanting in M; see on v. 13. It is unoriginal, but well sums up the Jewish conception of the character of Yahwè; hence, before praying, said R. Jeshua ben Levi, repeat Ps. cxlv. It has an affinity with the next psalm (v. 14); cp. vv. 1, 13 (Yahwè as king) with cxlvi. 10; vv. 14, 20 with cxlvi. 8 f.; v. 15a with cxlvi. 5 (**שֹׁכֵן**); v. 15b with cxlvi. 7. **תְּהִלָּה** (G 8, *aleia*; 'A, *ἁλῆα*; 2, *ἁλῆα*; T, *תושבחתא*) nowhere else occurs in a heading, though **תְּהִלָּה** is the title of the whole Book (see also on lxxii. 20).

- | | | |
|----|--|---|
| 1 | I will extol thee, my God, my King, | 1 |
| | And bless thy name for ever and ever. | |
| | Every day will I bless thee. | 2 |
| | And praise thy name for ever and ever. | |
| | Great is Yahwè, and highly to be praised, | 3 |
| | And his greatness is unsearchable. | |
| | One generation shall laud thy works to another, | 4 |
| | They shall declare thy mighty acts. | |
| | Of thy glorious brightness shall they speak, | 5 |
| 10 | Of thy wonders shall they discourse; | |
| | The might of thy terrible acts shall they utter, | 6 |
| | Thy great deeds shall they rehearse. | |

- The recital of thy plenteous goodness they shall pour
forth, 7
And shout for joy at thy righteousness,
Full of pity and compassionate is Yahwè, 8
Long-suffering, and of great lovingkindness.
- Good is Yahwè to all [who wait for him], 9
And his compassion is over all who take refuge in him.
All who take refuge in thee give thanks to thee, O
Yahwè, 10
- 20 And thy loyal ones bless thee.
- The glory of thy kingdom do they utter, 11
Of thy might is their talk,
To make known to men Yahwè's mighty acts, 12
And the brilliant glory of his kingdom.
- Thy kingdom is a kingdom for all ages, 13
And thy dominion lasts for all generations.
Faithful is Yahwè in all his ways,
And full of lovingkindness in all his works.
- Yahwè upholds all those who have fallen, 14
30 And lifts up all those who are bowed down.
The eyes of all wait upon thee, 15
And thou givest them their food in due season.
- Thou openest thy hand, 16
And fillest all that lives with favour.
Righteous is Yahwè in all his ways, 17
And full of lovingkindness in all his works.
- Yahwè is nigh unto all those who call upon him, 18
All those who call upon him in truth.
He will fulfil the desire of those that fear him, 19
40 He will hear their cry, and will succour them.
- Yahwè preserves all those who love him, 20
But all the wicked he will destroy.
My mouth shall speak the praise of Yahwè, 21
And let all flesh bless his holy name.¹

¹ For ever and ever.

1. Cp. xxx. 2, v. 3.—5. Cp. xlviii. 2.—9. Cp. l. 24.—13. רַב־טוֹבָה, as xxxi. 20, Isa. lxiii. 7.—הַפֶּיַע, as xiv. 3, lx. 8.—15 f. See ciii. 8, Ex. xxxiv. 6.—*Compassionate* (רַחֵם), cp. on lxxvi. 15 (Babylonian affinity).—25 f. Cp. Dan

iii. 33, iv. 31.—30. זָקָה, so cxlvi. 8; common in Aramaic.—31 f. As civ. 27.—34. רָצוֹן, either 'with Yahwe's favour,' or 'with each one's desire.' But a pronominal suffix can more easily be dispensed with in the former case (cp. v. 13, 10. xxxiii. 23).

Critical Notes. 1. M אֱלֹהֵי הַלֵּל. Read אֱלֹ כִלְכִי (G). ה is dittographic.—9 f. Read, probably, הָדָר פְּבוֹדָה; the superfluous הֹד may be from a dittogr. בֹּד. — M יְדַבְּרִי. Read יְדַבְּרוּ (G S, Kenn., Bi., Ba., Che. †, Kau., We.) M אֲשִׁיחָה. Read יִשְׁחָה (G S, Kenn., virtually Gr.).

12. Read נִדְלֹתִיק or נִדְלֹתִיק (Kt.), with Kau—M אֲסַפְּרָה. Read יִסְפְּרוּ (G S, virtually Gr.).

17 ff. Insert קָרוּ (Bi.). G, τοὶ ὑπομένοντες. Cf. Lam. vii. 25. — Read, probably, נְבוֹלָה (i.e. נָה). Four times again in this psalm there is a transition from the address to Yahwe to the mention of Yahwe in the third person (v. 3, 8, 14, 17). So Perles (*Anal.* 16), König (*Th. L. Blatt*, Oct. 23, '96, cp. *Str.* 148), and Duhm. The Tetragrammaton was represented by נָה; cp. G, Judg. xix. 18. But G S J give the 2nd sing. masc. suffix.

27 f. Insert נֶאֱמַן י' בְּדַבְּרוֹ וְחִסֵּד בְּכָל מַעֲשָׁיו (Grot., Cappell., Ew., Bi., Gr., Kau.). Repetition abounds in this psalm.

31, 33. Insert אָתָּה (G, Bi., Ba.).

44. Omit לְעוֹלָם וָעֶד (Bi.). Liturgical amplification.

PSALM CXLVI.

TRIMETERS. The subject is the essence of Yahwe's being—his creative might, his lovingkindness (including justice), his eternity as king of Israel. The connexion of this psalm with Ps. cxlv. has been noted. Their common tone of praise led to the grouping of Ps. cxlv. with Pss. cxlvii.—cl., which were admitted into the daily Jewish morning prayer. At an earlier time Pss. cxlv.—cxlviii. may perhaps have formed an independent group by themselves. At any rate, this is favoured by the fact that in G Pss. cxlv.—cxlviii. (observe that, according to the numeration of G, Ps. cxlvii. becomes two psalms) have the heading, Ἀλληλουία. Ἀγγαίου καὶ Ζαχαρίου. What G's addition to Ἀλληλουία means is no doubt uncertain. Does it mean that Haggai and Zechariah actually wrote these psalms (together with Ps. cxii., cxxxviii., cxxxix.)? or may we include זַכְרִיָּה and זַכְרִיָּה among the words which cover over ethnic names of N. Arabia? If so, 'of the Hagrites and the Ashhurites' (see General Introd.) will be a not unsuitable variant to 'of the Jerahmeelites' (transformed, not improbably, into הַלְלוּ יְהוָה). Cp. on Ps. cxxxvii. Note that v. 4 appears to be quoted in 1 Macc. ii. 63.

Of the Jerahmeelites.

1	Praise Yahwè, O my soul,	
	I will praise Yahwè while I live,	2
	I will chant to my God while I remain.	
	Put not your trust in princes,	3
	In one of earth's race who cannot deliver ;	
	When breath fails, he becomes earth again,	4
	And all his schemings vanish.	
	Happy he whose help is the God of Jacob,	5
10	Whose hope is in Yahwè his God,	
	Who made heaven and earth,	6
	The sea and all that is therein !	
	Yahwè watches over children,	
	He gives bread to the hungry ;	7b
	Yahwè looses those that are bound,	7c
	He executes judgment for the oppressed ;	7a
	Yahwè opens the eyes of the blind,	8a
	Yahwè raises those that are bowed down ;	8b
	Yahwè watches over the sojourners,	9a
20	He makes to stand the orphan and the widow ;	9b
	Yahwè loves the righteous,	8c
	But the way of the wicked he destroys.	9c
	Yahwè shall reign for ever,	10
	+Yea,+ thy God, O Zion ! from age to age.	

1. A slight variation of the opening words of Ps. civ.—3 f. Cp. civ. 33.—5 f. Cp. cxviii. 8 f.—7 f. Cp. civ. 29, 1 Macc. ii. 63 (see crit. n.).—13. *Children*. Because of the danger to which children

were exposed from barbarous captors of cities (see e.g. Hos. x. 14). *Matt.* xviii. 10 is hardly parallel.—19 f. See on xciv. 6, and cp. Bertholet, *Stellung*, 182.

Critical Notes. 4. M **בְּעוֹדֵי**. Read **בְּעִנְיֵי** (see on civ. 33b).—7 f. With Grimme read **תַּצֵּא רוּחַ יִשָּׁב**, and omit the useless **בֵּינָם הָרָחָק**, reading **וְאָבְרוּ**. See 1 Macc. ii. 63, and cp. Bickell, *Zt. f. kath. Theol.*, 1886, p. 365. Bi. and Du. omit **רוּחוֹ תַּצֵּא** altogether; so Che.⁽¹⁾, inserting **כִּי**, which, however, is not enough to produce a clear trimeter.—M **אֲשֶׁר־נִתְּנִי**. An imaginary word. Read **הַשְׁבִּנְתִּי** (*Eccles.* vii. 25, 27, 29. sing.; 29, plur.). A similar correction is required in *Jon.* i. 6. G, οἱ διαλογισμοὶ αὐτῶν.—9. The **ב** in **בְּעוֹדֵי** may be dittographed.

13. M **הַשִּׁמְרֵם אֶמֶת לְעוֹלָם**, against parallelism; note that the other parts. have no article. Read, probably, **יְהוָה שִׁמְרֵם אֶת־עוֹלָמִים**; ה is a fragment of **יְהוָה**.

20. M **יַעֲזֹד**; G, *ἀναλήψεται*, recognizing the same word here as in cxlvii. 6 (note). Read, probably, **יַעֲזִיד**. Herz, **יִדְרֹךְ**; Gratz, **יַעֲזֹר**.

23. M **יַעֲתֵת**, 'he makes crooked'? Read **יַעֲזֵה** (Lam. iii. 9). G, *ἰσχυροῖς*.—24. G S J omit the superfluous **הַלְלוּהוּ** (so cxlvii.—cxlix.)

PSALM CXLVII.—I.

TRIMETERS. A call to the people to praise Yahwè for his goodness to Israel and to the earth. Observe (1) how the thoughts of what we may call nature and of Ismel are interwoven, and (2) how immediate is Yahwè's relation to each sphere of activity. In separating vv. 1-11 from the rest of Ps. cxlvii. (in M) we follow the example of G (cp. on Ps. cxvi.). The division is at least a probable one. Certainly vv. 12, 13 serve the same purpose as vv. 1, 2; note also that a plurality of persons is addressed in vv. 1-11, but the collective personality of 'Jerusalem' or 'Zion' in vv. 12-20. As to parallel passages, cp. v. 1 with cxxxv. 3, xxxiii. 1; v. 2b with Isa. lvi. 8 (time of Nehemiah?); v. 3 with Isa. lxi. 1; v. 4 f. with Isa. xl. 26, 28; v. 6 with cxlvi. 7-9; v. 9 with cxlv. 15, Job xxxviii. 41 (unless with Bateson Wright we read **לְעֶרֶב**); v. 10 with xxxiii. 16 f. Heading in G as in cxlvi. (see introd.).

Of the Jerahmeelites.

	Praise Yah, for [Yahwè] is good, ¹	1
	Chant hymns [to] our God, for he is gracious.	
	Yahwè is the builder of Jerusalem,	2
	He collects the outcasts of Israel;	
	He who heals the broken in heart,	3
	And binds up their wounds:	
	He counts the number of the stars,	4
	And gives names to them all.	
	Great is our Lord and plenteous in power,	5
10	His understanding is incalculable.	
	Yahwè makes the sufferers to stand,	6
	But abases the wicked to the ground.	
	Sing ye to Yahwè with thanksgiving,	7
	Chant to our God with the lyre,	
	Who covers the heavens with clouds,	8
	Who prepares rain for the earth, ²	

¹ Praise is seemly.² Who makes the mountains to shoot forth grass.

	Who gives to the beast his food,	9
	To the young ravens who cry to him.	
	His pleasure is not in the strength of a horse,	10
20	His delight is not in the armour of a man ;	
	Yahwè's delight is in those that fear him,	11
	In those that wait for his lovingkindness.	

Critical Notes. 1 f. The text of M is in disorder. G gives הללו יה twice over, which seems right ; one is the heading. It is possible to read זמרו (cp. xlvii. 7), continuing לאל (Bi, Che.¹, Du.). G presupposes טובה זמרה, continuing לאלהינו נעמך תהלה. But, then, how shall we account for נאווה? The affinity between the closing psalms of praise suggests correcting // 1 f. on the model of cxxxv. 3, and reading—

הללריה כִּי־טוב יהוה
זמרו לאלהינו כי נעים

So far Kautzsch nearly agrees. Metre, however, bids us go further, and suggests that the closing words in M, viz. נאווה תהלה, are a quotation from xxxiii. 1, where certainly they are much more suitable than here. They are probably a gloss on כי טוב, inserted after יהוה in L 1 had become effaced in the primary codex.

11. M מעורר, G ἀποκαθάρων. Read probably מעמיד (see on cxlvi. 9). Herz, באדר, עניים, the special term for righteous Israelites as opposed to wicked foreigners (ix. 6, 13).

16. M reads (v. 8b) המצמח הרים תציר, and G's Heb. text added הרם ועשב לעבדת האדם; both insertions from civ. 14, except that הרם is substituted for לבהמה.—18. Insert לו (G Gr.).—20. M שוק. By itself it is strange ; if it were קל ברנליץ (Am. ii. 15) no objection could be taken. Gratz בנשקי; rather בנשק. Sword and shield are needless to the servant of Yahwè ('my shield,' xviii. 3).

PSALM CXLVII.—2.

TRIMETERS. A summons to Jerusalem based on similar grounds to that in cxlvii.¹¹ Heading in G as in cxlvii.¹¹, from which we may at least adopt הללוד, or rather the underlying לירחמאלים. As to parallels, comp. v. 12 with cxlix. 2b; v. 14a with Isa. lx. 17b; v. 14b with lxxxi. 17; v. 15 with Isa. lv. 10 f.; v. 16 with Eccles. xliii. 17 f., Heb. text (comparison of snow to lightning-flashes, and of hoar-frost to salt); v. 17 with Job xxxvii. 10; vv. 19 f. with Dt. iv. 7 f.

Of the Jerahmeelites.

1	Praise Yahwè, O Jerusalem !	12
	Praise thy God, O Zion !	
	For he has strengthened the bars of thy gates,	13
	And has blessed thy sons within thee,	
	He who has set thy borders in security,	14
	+And+ [from] Jerahmeel ¹ has delivered thee ;	
	Who sends his commandment to the earth—	15
	Very swiftly runs his word,	
	Who plucks out snow like wool,	16
10	Who scatters hoar-frost like ashes ;	
	He throws down his ice like a coverlet,	17
	By reason of his frost the waters stand still.	
	He sends his word and melts them ;	18
	Let him blow with his wind, the waters flow.	
	He declared his word to Jacob,	19
	His statutes and laws to Israel.	
	He has not done so to any of the nations,	20
	His laws he teaches them not.	

Critical Notes. 6. Correct in accordance with lxxi. 17.—9. מִהֲנִתָּן a miserable || to יִפּוֹר. Read הִנִּיתָק.—10. מִכִּפְתִּים, 'like pieces of bread,' לָחֶם omitted, as in Job xxxi. 17 &c.? 'Ice' instead of 'hail-stones'? Surely not. The parallelism shows that real ice is meant. Read probably כִּמְסַפֶּחַ (√ טַפַּח 'to spread out'), Ruth iii. 15, Isa. iii. 22 ; written perhaps מִטַּפּ.—12. מִלִּפְנֵי קָרְתּוֹ כִּי יַעֲמֹד. An intolerably naïve exclamation. Derenbourg (*ZATW*, 1885, p. 163), מִיַּעֲמָדוֹ (cp. Job xxxvii. 10). But if we keep לִפְנֵי, this will mean, 'the waters resist his frost' (cp. lxxviii. 8). Read therefore כִּי־קָרְתּוֹ מִ; sell out after פָּתִים, together with the final letters of the two next words, and לִפְנֵי was inserted to make sense. Similarly Duhm. Now we get a contrast to l. 13.—18. מִוְּשַׁפְּטִים בְּלִי־דָעוֹם. Read וּמִשְׁפָּטִי בְּלִי־דָעוֹם (with G). So Kau., Du., and partly Bâ.

PSALM CXLVIII.

TRIMETERS. An expansion and continuation of ciit. 20–22; cp. also the 'Song of the Three Children.' Nature finds a voice through its high priest Israel, and Yahwè's vassals, the kings of the earth, join (for reasons not here expressed) in a representative procession, chanting hymns to the only 'exalted' name. The parallelism of 'kings' and 'judges of the earth' recalls ii. 10 in its later form (M G).

¹ Maacath.

Of the Jerahmeelites.

1	Praise Yahwè from the heavens, Praise him in the heights. Praise ye him, all his angels, Praise him, all his host.	1
	Praise ye him, sun and moon, Praise him, all ye shining stars.	2
	Praise him, ye heavens of heavens; And ye waters above the heavens ;	3
	Let them praise the name of Yahwe,	4
10	For he commanded and they were created, And he gave them a station for ever and ever, He appointed a law which they cannot transgress.	5
	Praise Yahwè from the earth, Ye dragons and all ocean-floods ;	6
	Fire and hail, snow and ice, Storm-wind fulfilling his word ;	7
	Mountains and all hills, Fruit-trees and all cedars ;	8
	Wild beasts and all cattle,	9
20	Creeping things and birds that fly ;	10
	Kings of the earth and all peoples, Princes and all judges of the earth,	11
	Young men and also maidens, Old men beside boys ;	12
	Let them praise the name of Yahwè, For his name alone is exalted ; ¹	13
	Let them chant with the lyre to our God, Songs of praise have all his loyal ones. ²	14

4. Cp. Josh. v. 13-15, 1 K. xxii. 19.
—7. *Heavens of heavens*, as Dt. x. 14,
1 K. viii. 27, 2 Chr. li. 5. The highest
heavens are meant, the Babylonian
'heaven of Anu.'—12. Cp. civ. 9, Jer.

v. 22, also Jer. xxi. 35 f., xxxiii. 25.
See crit. note.—14. *Dragons*, as Gen.
i. 21. See on lxxiv. 13.—15. It is
heavenly fire that is meant, accompanied
by hail (Ex. ix. 24).

¹ His majesty is above earth and heaven.

² The sons of Israel, the people of Jacob.

Critical Notes. 2. Read צָנְחוּ (Kt.), as in ciii. 21. Kr. was (unnecessarily) suggested by the plural verb (cp. Schrader, *Jahrb. f. prot. Theol.*, 1876, p. 316). 8. Omit אָשֶׁר (Grimme; metrical). 9. After בִּי G S presuppose הוּא אֱמֵר יְהוָה from xxxiii. 9.

12. Read יַעֲבֹרוּ with Ol., Bt., Che. 1., Ba., We., Kau., Du. — 15. M שלג וקִימור, 'snow and smoke' (or, 'vapour')? G καυσταλλος; similarly S J. Read וְקָרָה

26. M adds נִשְׁנֵב הָרוּדוּ עַל אֶרֶץ הַצִּבִּיִּים, an editorial paraphrase of נִשְׁנֵב תְּהִלָּה לְכָל חֲסִידָיו as the parallel line. But the parallelism is not at all good, and this view goes together with the assumption that 2. 14a and c are a distich which has come in from the margin, has no relation to the contents of the psalm, and differs stylistically from its present context. But how came such a distich into the margin? If it was an illustrative note, what is the passage which it can have been meant to illustrate? The truth is that the case is analogous to that of cxlvi. 6b and other passages, where fragments of the original texts have been worked up conjecturally by the editor. Read (comparing cxlix. 3) זָמְרוּ בְּכִנּוֹר לַאלֹהֵינוּ, to which לִנְחֵל־ת' forms a parallel. The closing words have also, not unnaturally, puzzled the critics. What can עַם קָרְבֵנוּ mean? 'The people of his neighbour' (or 'relative')? G and J render as if they read עַם קָרֵב לוֹ. קָרֵב לוֹ (Kiehm, Gr., Bt.) is an improvement, but far from adequate; קָרֵב is altogether unnatural here. Plainly there is corruption, and as plainly בְּנֵי יִשְׂרָאֵל needs as its parallel (עַם יִשְׂרָאֵל).

PSALM CXLIX.

TRIMETERS. Israel gives thanks to its divine Creator and King. Contrast- ing with Ps. cxlviii., this psalm concedes no part in the general concert of praise to the kings of 'the nations,' who are only here mentioned as the unwilling fettered subjects of Yahwē's 'pious ones.' Many think that the קָרָה חֲסִידִים of 2. 1 is the *συναγωγή* 'Ασίδαιων of 1 Macc. ii. 41. Surely some unusual stimulus must have been needed to draw the 'pious' from the temple or the student's chamber to the field of battle (2. 6-8). Hence as early as the time of Theodore our psalm was assigned to the Maccabean period. Theodore, however, found a reference in 27. 4-9 to the struggles which followed the return from the Exile, struggles of which we have, it would appear, a very incomplete tradition. There is perhaps no sufficient reason for separating Ps. cxlix. from Pss. ii. and lxxiii., and other similar works, which are not necessarily of a Maccabean date. The psalm is Messianic in the wider sense; the 'vengeance' spoken of in 7. 7 is eschatological (cp. Isa. lxi. 2, lxiii. 4, &c.).

Of the Jeremiahites.

- 1 Sing unto Yahwè a new song,
 His praise in the assembly of the pious.
 Let Israel rejoice in his maker, 2
 Let the children of Zion exult in their king.
 Let them praise his name with the pipe, 3
 Let them chant to him with timbrel and lyre.
 For Yahwè delights in his people, 4
 The afflicted he adorns with victory.
 Let them triumph at the glory of the pious, 5
 10 Let them shout for joy at the blow to the Cushites,
 Chants of praise to God in their throats, 6
 Two-edged swords in their hands,
 To execute vengeance on the nations, 7
 Punishments on the peoples;
 To bind their kings with chains, 8
 Their honoured ones with fetters of iron;
 To execute upon them the doom that is written, 9
 An honour is this for all his pious ones.

1 **A new song.** See vol. i., p. 138 (on xxxiii. 3). — 3. *His maker.* Cp. xvi. 6, c. 3. — 10. *The Cushites.* The crushing defeat (כננה) of the N. Arabian foe (so often prayed for, and now accomplished) was typical of the

overthrow of all opponents of Yahwè and his people. Cp. Isa. xxxiv. 2, 5; lxiii. 1 6.—17. *That is written.* See e.g. Dt. vii. 2 (relative to the Rehobothites, the Ashhurites, &c.; see *Crit. Bib.*).

Critical Notes. 5 כִּיחֹר is either miswritten for חִלִּיל, or a synonym for that word. So cl. 4. — 8. Read עֲנִיִּים (as before). — 9. מִחֲסִידִים בְּכָבוֹד. 'בֶּכ' is very variously explained. If correct, the word plainly needs a complement; בְּכָבוֹד or בְּכָבוֹד י' would be clear, but בְּכָבוֹד is not clear. Jul. Bohmer is of opinion that 'used absolutely as here, 'כ' can only be a term for God' (*Das biblische 'Im Namen,'* p. 48; cp. *Exp. T.*, April 1903, pp. 334 ff.¹). But what sound evidence is there for such a use of כָּבוֹד? The text must therefore be questioned, especially when in the parallel line we find an equally obscure word, which even Böhmer questions. The simplest remedy is to transpose, reading בְּכָבוֹד מִחֲסִידִים. This fits in with a very probable correction of 'עַל-מִשְׁ. The alternative is to read בְּכָבוֹד (cp. on xxx. 13); but note כָּבוֹד in 7. 3.

¹ Cp. *Exp. T.*, May, pp. 382 ff.; July, pp. 487 f.; Aug., pp. 526 f. (König).

10. מ על־מִשְׁכְּבֹתָם, 'upon their beds'? Cp. lxxvii. 7, Job xxxv. 10 (songs in the night), but the text is disputed. Bohmer's doubts are well founded. Read על־מִנְתַּת נְשִׁים; transposition.—11 מ רִמְמוֹת. Plural form? or (Barth), singular? If plur., cp. the sing. from רִמְקֵם (but Baer רִמְקֵם, lxxvi. 17, but the text is doubtful. Read probably וְרִמְחוֹת).

PSALM CL.

TRIMETERS. 'The finale of the spiritual concert: angels and men praise Yahwè.' Cp. Ps. cxlviii.

Of the Jerahmeelites.

1

- | | | |
|----|--|---|
| 1 | Praise God in his sanctuary, | |
| | Praise him in his strong firmament ; | |
| | Praise him for his mighty deeds, | 2 |
| | Praise him according to his manifold greatness ; | |
| | Praise him with the blast of the horn, | 3 |
| | Praise him with harp and lyre ; | |
| | Praise him with timbrel and pipe, | 4 |
| | Praise him with the sweet notes of the flute ; | |
| | Praise him with cymbals of Ishmael, | 5 |
| 10 | Praise him with cymbals that clang ; | |
| | Let everything that has breath praise Yah' | 6 |
| | Praise Yah ! [Praise Yah !] | |

1. **His sanctuary**: the heavenly or the earthly? The parallelism and cxlviii. 1 favour the former view (so Del., Du.). See, however, Ba.'s note. —5-10. The horn was for the priests; the timbrel for the women; the other

instruments for the Levites. The mention of the cymbals seems to have exhausted the psalmist's list of instruments, for the 'cymbals of Ishmael' (see crit. n.) were presumably those which gave the loudest sound.

Critical Notes. 7. כִּדְרוֹל; see on cxlix. 3.—8. מ בְּמִנִּים וְעֶגְבִּי. מִנִּים, like מִנִּי in xlv. 9, is surely corrupt, the meaning 'harp-strings' being quite imaginary, and suitable in neither of the passages in which מִנִּים (מִנִּי in xlv. 9 being, it is said, = מִנִּי) can be supposed to occur. Read here בְּנִעְרִיכֶת. See Sirach xl. 9, Heb., and cp. on lxxx. 36, xcii. 4, and Nestle, *Marginallien*, p. 10 (with remark in *Crit. Bib.* on 2 S. xxiii. 1). A late Hebrew usage need not surprise us.

9. מ בְּצִלְצִלִּים. Most explain 'with clear-sounding cymbals'; RV, however, 'with loud cymbals,' no doubt because of 1 Chr. xvi. 5. But is בְּצִלְצִלִּים certainly right in that passage? Kautsch produces an excellent sense by virtually reading בְּצִלְצִלִּים תְּנִיד; but what right has he to do this? Experience of the many corrupt forms of שִׁמְעָאֵל suggests that both צִלְצִלִּים and בְּצִלְצִלִּים may come from that ethnic name (צִלְצִלִּים and בְּצִלְצִלִּים). As the story of Hiram shows (see *Crit. Bib.* on 1 K. vii. 13 f. 46), the working of copper was a speciality of the Ishmaelite or Jerahmeelite neighbours of the Jews.

12. Possibly the 'Hallelujah' at the close of this psalm (M §) forms a part of the text, and should be repeated to complete the verse.

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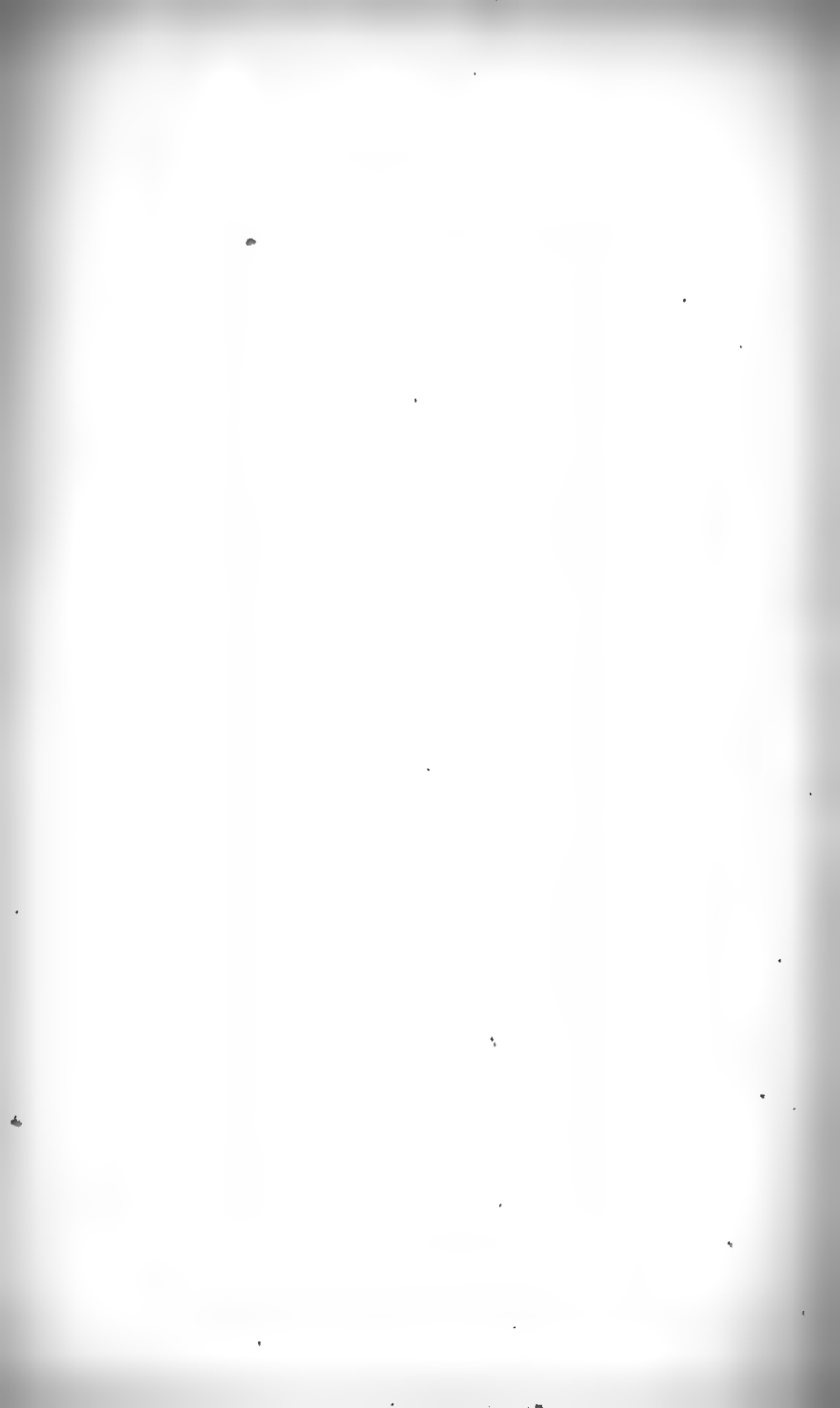
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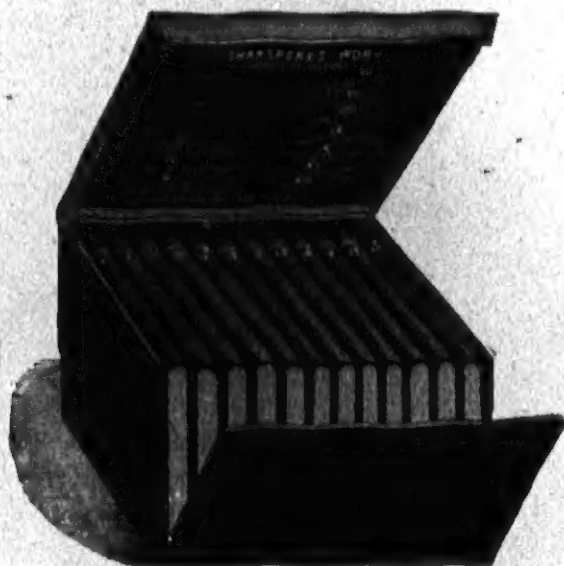
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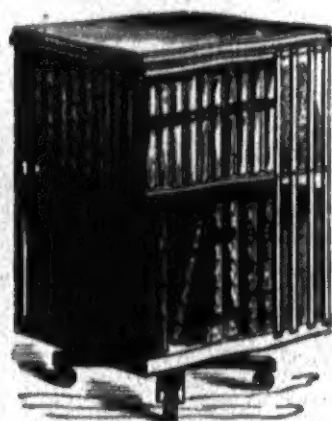
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